

America

THE NATIONAL CATHOLIC REVIEW

FEB. 22, 2016 \$4.99

A Post-Work Society

WILL WE BE READY?

TED NUNEZ



OF MANY THINGS

What do you do for a living? Sometimes I have been tempted to respond, as the late New York Times columnist David Carr once quipped, “I write emails.”

Like many office workers of one stripe or another, much of my day is spent sending messages on various digital platforms. For a long time it was email, and my to-do list was largely dictated by how many messages in my inbox I had read or responded to.

I still write a lot of email, but now I also communicate on Slack, an internal communications tool, and on social media. Occasionally I have to remind myself that my workday is not over when I have made my way through my inbox or my Slack queue. There are still articles to edit, columns to write, actual conversations to be had.

I marvel sometimes at how different my workday is from my father's. My father and grandfather were both restaurant owners, and most of their days were spent talking to people face to face, whether it was their employees or the customers who walked through the door. I have reached a point where I consider it a nuisance to answer the telephone.

Ted Nunez's article in this issue (“Life Without Work,” p. 15) reminds us that we all find value in work, whether it is the mechanical or the digital kind. “How we spend our time is a profound ethical question,” Mr. Nunez writes. But what will happen when the tools that we now use to make our work easier wind up taking over our work altogether? Even the work of journalists like myself is not immune. As Mr. Nunez points out, computer programs can now write a summary of a ball game. “Moving beyond live-to-work habits may be the most difficult challenge of all, given the cultural hold of the work ethic,” he writes.

But would we want to move beyond these habits, even if we could? If we could engineer a life that made work

unnecessary, would we want to live that way? We all need time for family and leisure activities, especially when the demands of work are creeping into every corner of our lives. But people yearn for satisfying work too, and in the decades ahead there may not be enough jobs to meet these needs.

I had occasion to reflect on what work means, and how I find value in my own day-to-day activities, when I stayed home for two months with our family's new baby boy. It was a blessed experience, one that I will be forever grateful for. But it was also a challenging one at times that tested my instincts about what it means to be a productive member of society.

Like any new parent, I quickly learned that I had to surrender to my son's rhythms. When he was hungry, I had to abandon everything I was doing and feed him. As I held his bottle and supported his head, both my hands were occupied; I couldn't check my phone. It was a wonderful reminder that nothing is more important than the needs of those closest to you.

But those lessons could be fleeting. I still found myself looking forward to the times I had to myself, so I could empty the dishwasher, make the bed or, yes, send an email. Perhaps this is more of a male trait, the need to check off boxes and move on to the next task, but it is not exclusive to men. In one way or another, we all yearn for the sense of satisfaction that a job well done affords.

Pope Francis, the son of economic turmoil (see “Tyrants and Technocrats,” in this issue), somehow manages to live a life that combines industry with quiet attention. Consider how he looks at people, the time he spends with them. And then consider how much he travels and the vast program of his pontificate. This is a man of prayer and diligent work.

May we all be so inspired, and so lucky.

MAURICE TIMOTHY REIDY

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Cover: Furo-D (Display) robots by South Korean-based Future Robot at the 2016 CES trade show in Las Vegas, Nev., Jan. 8, 2016. Reuters/Steve Marcus

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ON THE WEB

Beth Knobbe discusses **faith and the single life** on America This Week. Plus, look out for on-the-ground reporting from **America's** editors during **Pope Francis' visit to Mexico**, from Feb. 12 to 18. All at americamagazine.org.



Abuse and Impunity

Anthony Banbury, the United Nations assistant secretary for general field support, fought back tears as he revealed four new allegations of sexual abuse by peacekeepers in the Central African Republic at a press conference on Jan. 29. The cases join a long string of credible accusations against U.N., European and African troops and personnel of rape and soliciting child prostitution in the war-torn country. In an especially horrific instance, a 7-year-old girl said she performed a sex act on French soldiers in exchange for water and cookies.

In December 2015, an independent panel found the United Nations' failure to prevent and respond to reports of abuse in the C.A.R. jeopardized "the credibility of the U.N. and peacekeeping operations." To its credit, the world body appears to be making substantive reforms. For the first time, U.N. officials are publicly naming the home country of the accused and in the coming months will launch a website that documents allegations and disciplinary actions by country. The increased transparency and public pressure on responsible parties is welcome. But ultimately it is incumbent upon individual states to prosecute offenders—who under international law enjoy immunity in the country where the mission is taking place—but few ever do so.

Sexual exploitation is always and everywhere a horrendous crime; when committed by the very people charged with protecting desperate children, it is a moral outrage of the highest order. Bringing sexual predators to justice must now be one of the international community's highest priorities. If the United Nations is not able to police its own ranks, how can it be trusted to restore a culture of lawfulness in the Central African Republic?

Mexico's Coke Problem

What is one of the leading causes of death in Mexico? If you said the drug war, you would be right. That continuing calamity has taken more than 110,000 lives over the past decade. But a killer that has claimed far more lives, if not headlines, is Type 2 diabetes. That preventable illness kills 70,000 people each year in Mexico.

The public's great thirst for Coca-Cola and other sugary beverages, based some say on culture, some on the lack of potable water, contributes to this national health crisis. Mexicans consume almost 500 cans of sugar-loaded soda per person every year. Mexico leads the world in fatalities—about 24,000 annually—linked to the overconsumption of sugar. Coca-Cola, which controls more than 73 percent of the country's soft-drink market, is indeed killing Mexicans.

Fortunately, a 10 percent tax instituted in 2013 on sugar-enriched drinks is having the desired effect. In its first year, the tax reduced consumption of sugary drinks by 12 percent. That approach is something the United States, which has its own problems with the overconsumption of sugary drinks, might want to consider. An estimated 86 million Americans over age 20 are on their way to Type 2 diabetes. Also effective in encouraging healthier choices have been warning labels, required by some U.S. states, noting that consuming beverages with added sugars "contributes to diabetes, obesity and tooth decay." The international purveyors of sugary beverages might pause to consider how their aggressive marketing thwarts public health initiatives in Mexico—indeed all over the world.

'Horace and Pete' and Us

Without any advance notice, "Horace and Pete" appeared, available as a \$5 download, on comedian Louis C.K.'s website on Jan. 30. Set in a 100-year-old neighborhood Brooklyn bar and starring Steve Buscemi alongside Louis C.K., it is a TV series without the TV, distributed online without a distributor, eschewing both Netflix and the networks, direct from the creator to the viewer.

But more than experimenting with video distribution, "Horace and Pete" dramatizes characters and struggles in American life that are more often diagnosed than explored. The owners of the eponymous bar are barely making it, and their weakening grasp on stability mirrors their patrons' frustration with social values and a political system in which they no longer recognize themselves. They are white men, on the lower end of middle class, struggling to relate to their children, their families and their neighbors. They are frequently profane and can be casually racist, sexist and homophobic. They are inheritors of a history that has ended without a new future on offer.

"Horace and Pete" has no heroes, as its not-quite-protagonists numbly endure the slow unraveling of lives that no longer aspire to much of anything, while their more successful and socially conscious siblings and children leave them behind. Its power comes from maintaining the moral agency of its characters despite all that. No one's failures are absolved or explained away; they remain sins rather than being reduced to pathologies. For the characters, this preserves the tension of redemption; for the viewer, it holds open the possibility of empathy. During this political season, we should all value the reminder that knowing what is wrong with someone can never substitute for understanding their experience.

Election Angst

As this year's presidential primary season began, pundits tried to account for the rising poll numbers for two candidates outside their party establishments: the Republican Donald J. Trump, who had never run for office, and Senator Bernard Sanders, running for the first time as a Democrat after identifying as an independent or minor-party candidate since he first sought office in the 1970s.

Both candidates have drawn enthusiastic followers. Their constituencies have many differences, but both groups share a dissatisfaction with the current political process and deep unease about the future. Mr. Trump has been especially popular among white working-class voters who have seen big changes in American life and now feel a loss of control. Mr. Sanders's supporters tend to be young and new to political involvement; their issues relate to their future. What can they hope to do or to be? Where will their country be when they reach middle age? Whether the mood of either camp is more properly characterized as angry or frustrated, both camps are looking to shake up the system. And the messages of both candidates resonate with voters who are ready to push the "reset" button on politics.

Some pundits respond, perhaps condescendingly, that things are not really so bad. Unemployment and inflation are low, as are gasoline prices. The economy limps forward. Still, there is reason for the frustration and the anger, and the country can benefit from setting clear, urgent priorities for the next president and Congress. Wages are stagnant, and income inequality is growing. Upward mobility seems an increasingly elusive goal. The cost of a college education leaves graduates burdened with debt for decades. Health care costs continue to soar, and the homeownership rate is dropping. People are getting by, but they are not getting ahead.

The frustration over a lack of economic advancement is magnified when voters see an unresponsive political system and a lack of progress in our political conversation. Voters feel left out of a process that has politicians seeking and depending upon ever-increasing sums of money to attain and hold on to elected office. The big political donors, and the shadowy political action committees that generate so many campaign ads, stymie reform measures.

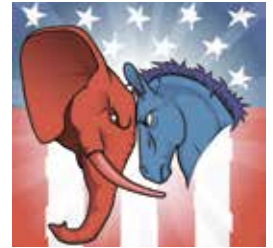
We do not yet know how the anger and the enthusiasm for unconventional candidates will affect this year's election. To believe that any new president, even with the best of ideas, can resolve our most contentious issues is naïve. But

we must acknowledge the legitimate fears and the near-hopelessness held by so many voters. Even if one does not share this feeling, it is out there, living among family and friends and colleagues, and it will not go away without a willingness to engage not just with the political process but with one another.

There is something commendable in the search for public officials who do get it right, who do care for the people they serve. Complacency on the part of the comfortable, expressed in a resigned "Washington is a mess, but my congressman returns my calls" helped to get us to where we are. It has prevented us from finding nonpartisan common ground on issues like campaign finance, redistricting and ways to hold longtime incumbents accountable for their records.

The Ignatian tradition urges occasional withdrawal into solitude—not to escape the world, but to learn what is really going on within oneself and within society. It does not take long to see that frustration and anger are part of what is going on in contemporary America. These emotions can be legitimate responses to injustice or feelings of powerlessness; they should not be ignored. But neither should they be given permanent status. The saturation of social media in modern life threatens to constantly turn up the anger, the perception of slights from political opponents and other people with whom we have no real contact. Voters must not simply react, one tweet or one dollar at a time, to the situation we face. We must take time to put things in perspective so that we can move forward creatively and in the context of community.

St. Ignatius' suggestion for regular downtime finds modern counterparts. Google's executive chairman, Eric Schmidt, advised the 2012 graduating class at Boston University: "Remember to take at least one hour a day and turn that [technology] off.... Take your eyes off the screen, and look into the eyes of the person you love." More recently, Adolfo Nicolás, S.J., the Jesuit superior general, advised in an interview with *America*: "Try to enjoy silence. If you come to enjoy silence, being alone, then you will find out that you are not alone. Then you can start a conversation." This conversation—charitable, just, action-oriented, informed by love, reflection and respect—is what our nation needs. Let us look within, then reach out and begin.



REPLY ALL

The End of Catholic Education?

Re “Our Reason for Being,” by Michael Naughton, Don Briel and Kenneth E. Goodpaster (2/1): American Catholic higher education is alive and well despite decades of criticism by popes, bishops, a handful of faculty and lay Catholics convinced that Catholic colleges and universities have sold their souls for academic respectability. I have tremendous respect for the authors who make that damaging case again. They put a new and even more insulting label (“teleopathy,” an “end or purpose” marked by “disorder or sickness”) on this narrative of supposed betrayal of Catholic integrity by unnamed college and university leaders. They are simply wrong.

They treasure the unity of knowledge supposedly achieved by Catholic theology. They apparently expect administrators and trustees to tell the faculty to stop short-changing the liberal arts and translate this unity into the curriculum. In fact, serious people from many disciplines—and many faith communities—would dearly love to share such a unified body of knowledge. But they have noticed that differences persist, even among Christians, despite the wisdom of the Catholic hierarchy and the brilliance of orthodox Catholic theologians. And of course the authors cherish “the complementarity of faith and reason.” But surely we know by now that, unfortunately, the dialogue many Catholics speak of must in the end be one way: listening to others can help us to know better how to persuade them to see things as we do.

All this is fine for a confessional college, a valued subset of American colleges, or for a set-apart Catholic studies program, as too many have become. For a Catholic university, as for any serious and responsible American Catholic, a sense of shared responsibility for the common life, not a counter-

cultural critique of everybody but us, is the best starting point for the intellectual life, as it is for citizenship and, indeed, discipleship. The practice of genuine dialogue about fundamental human questions, and the pursuit with others for the unity of the human family, are central and enormously important elements of contemporary intellectual and cultural life. Catholics have much to contribute to this work. But they will best do so when they take up that work from the inside, in genuine solidarity with all others. Solidarity and shared responsibility, not identity shaped by teleopathy, provides the best basis for the future of American Catholic higher education.

DAVID O'BRIEN

*Professor Emeritus, College of the Holy Cross
Worcester, Mass.*

Is Abortion Debatable?

The 2003 statement by the Society of Jesus of the United States, “Standing for the Unborn,” reprinted in part in *Of Many Things* on Feb. 1, strikes me as unrealistic. The statement speaks of “the abortion debate” and urges “tolerance and mutual dialogue” while avoiding “any sort of moral relativism.” I suggest that this is the state of the abortion controversy: There is no debate.

Some Catholic moral positions are debatable. The Jesuit statement mentions Catholic opposition to the death penalty. I agree with that view, but I have no problem regarding the issue as debatable. Advocates of the death penalty claim that it is a deterrent. That is a plausible argument; it just happens to be largely unsubstantiated by facts. Contrast the abortion controversy. What credence can Catholics extend to advocates of legal abortion? The Catholic position is that the unborn child from the moment of conception deserves “full legal recognition and protection.” If that were the law, abortion in every instance would be the unlawful taking of a human life. I find it impossible to imagine what reasonable grounds could be given for permitting

such a procedure. Debating abortion comes to sound like debating the pros and cons of genocide.

DENNIS O'BRIEN

Middlebury, Vt.

Reaching Teens

In “Credo” (1/18), Bill McGarvey describes his reaction to one musician’s thoughtful explanation for abandoning the Pentecostal Christianity of his youth: “I couldn’t help but think, ‘You’re not an atheist; it’s just that the tools you were given to understand faith as a child no longer worked as an adult and your faith wasn’t able to grow up with you.’”

This quote is spot on for so many teens who (rightly, I think) question so many of the views and practices they see around them in the church or from folks on behalf of the church. It stops them from engaging at a deep level and makes it difficult to get them even to look at the real message Christ brought.

Young people are wonderfully idealistic, and the desire to help out in our world is there—alongside all the natural ambitions they have to progress in their chosen paths. It’s our job to ensure the conceptual tools of faith fit the purpose. There needs to be more of a bridge built between the world of spirit and the concrete everyday world we live in for Christianity to resonate with teens.

LOUISE HARRISON

Durham, England

Middle Class Dividends

Re “Defending the Middle Class” (Editorial, 1/4): The editors write that there are ways to support the middle class “that merit the support of lawmakers across the ideological spectrum”; what follows is a list of ways to redistribute the current pie.

Might we agree that an infusion of \$2 trillion into the American economy would promote either investment (by business, into new plants and equipment) or consumption (by

companies spending on new hires and training or shareholders spending their dividends)? That would benefit the middle class by creating new jobs, by putting upward pressure on wages and because 47 percent of American households own shares of corporate stock and would therefore collect dividends.

The \$2 trillion could arrive very quickly if the U.S. tax code were changed to eliminate the income tax on repatriated profits, which were already taxed by the country in which the profits were earned. Or is this bit of objective reality too much at odds with political loyalties?

JOSEPH J. DUNN
Online Comment

Asylum Versus Assimilation

“The Rights of Refugees,” by David Hollenbach, S.J. (1/4), is fine as far as it goes. However, as much as I deplored our country’s getting involved with Iraq in the first place, I am not so sure we are as responsible for that country’s mass migration as the author seems to suggest. A good deal of the blame must be assigned to the tribal dissension that has been a part of Iraq’s history for hundreds of years, as well as to the Arab Spring phenomenon.

Additionally, I wonder if we, as a nation, do not have enough on our plate already just trying to deal with the migration problems of this hemisphere, especially from places like Guatemala and Honduras. Should those migrants not take precedence over people from the Middle East?

Finally, I wish the author had more explicitly recognized the difference between asylum and immigration, the former being inherently aimed at providing relief from political persecution, poverty and the like for as long as

needed; the latter aiming to more or less permanently assimilate foreigners into our country, regardless of their need for asylum. Indeed, it has been suggested that instead of encouraging or permitting people to make a lengthy and generally very dangerous journey through many other countries to our border, we would better serve the need for asylum by setting up temporary, well-policed housing facilities for migrants much closer to their home countries.

PAUL A. BECKER
Online Comment

Rules of Celibacy

“For Better or Worse” (1/4), Sidney Callahan’s review of D. Paul Sullins’s work, *Keeping the Vow*, asks: “will optional celibacy become the rule, as in all the other 20 rites in communion with Rome?” In fact, at least three of the 23 or so Eastern Catholic Churches (not rites) enforce a celibate priesthood: the Syro-Malabar Catholic Church, the Syro-Malankara Catholic Church and the Coptic Catholic Church.

PHYLLIS ZAGANO
Hempstead, N.Y.

Unnecessary Suffering

I read with sadness and dismay “Freed Speech,” by Caridade Drago, S.J. (1/4). He was subjected to so much misinformation, resulting in so much unnecessary suffering before his deliverance. Science now tells us that stuttering is a genetic condition. It tends to run in families. My great uncle, uncle, broth-

er, his daughter and my son suffered from this condition. Thanks to excellent speech pathologists and programs around the country, both my niece and my son are now fluent.

If you have someone in your family who suffers from this most public condition, please take advantage of one these programs. No one needs to go through life unable to communicate thoughts and feelings without the accompanying anxiety, frustration and embarrassment of this disfluency.

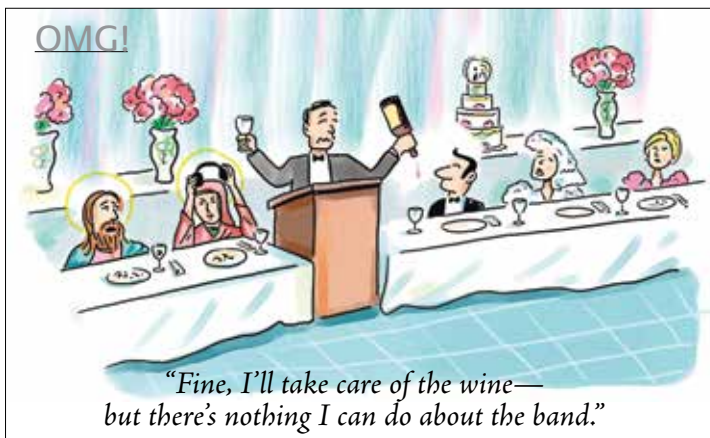
PATRICIA HATHAWAY
Detroit, Mich.

Mother Mary

I truly enjoyed “The Pregnancy of Mary,” by Nathan Schneider (11/23/15). Many of us women, and some men, believe deeply that Mary did have labor pains. If she did not, then she wasn’t quite like us women. We tend to feel closer to Mother Mary knowing that she was like us in every way and suffered like us too. We believe that she was born without sin and also believe her Immaculate Conception had nothing to do with suffering. I do not think that Father God had everyone suffer physical pain, even his son, yet Mary did not. Our holy Brother was like us in every way; so was his birth. If his birth was different from ours, than he is not like us in every way.

I have come closer to Mother Mary in believing she is like all women and not someone put on a pedestal by men. She is very much like a mother and not a goddess. She has helped me in so many ways as a mother for she knows what we feel and go through. She has lost a child; she has lost a husband; she has suffered over her son being wrongly accused; she has outlived her family. The holy Mother of God knows a woman’s concerns, aches and pain, discomforts and disappointments as well.

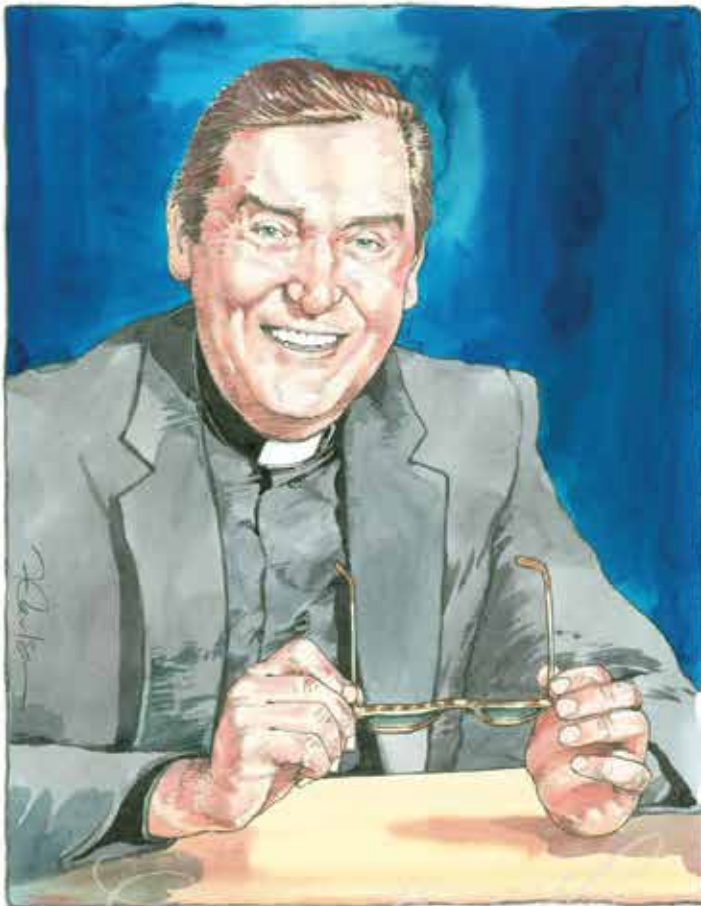
MARY K. WILLIAMS, O.E.S.
Beavercreek, Ohio



CARTOON WRITTEN BY JAKE MARTIN, S.J.; ART BY BOB ECKSTEIN

GEORGE W. HUNT, S.J., PRIZE

For Excellence In Journalism, Arts & Letters



George W. Hunt

MISSION OF THE \$25,000 GEORGE W. HUNT, S.J., PRIZE

The George W. Hunt, S.J., Prize for Excellence in Journalism, Arts & Letters is awarded annually by the trustees of *America* and The Saint Thomas More Chapel and Center at Yale University. The mission of the Hunt Prize is five-fold:

- To promote scholarship, the advancement of learning and the rigor of thoughtful, religious expression;
- To support and promote a new generation of journalists, authors and scholars;
- To memorialize the life and work of George W. Hunt, S.J.;
- To forge a lasting partnership between *America* and the Saint Thomas More Chapel and Center at Yale University, two places that were central to Father George Hunt's life and work;
- To support the intellectual formation, artistic innovation and civic involvement of young writers.

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CRITERIA

The Hunt Prize is awarded annually to a single individual in recognition of his or her literary work. The 2016 Hunt Prize will be awarded to a journalist.

- Journalists are defined as those who generate regular written content for popular audiences and mass distribution (e.g., newspaper/magazine columnists and reporters; contributing editors/writers; editors, op-ed writers and bloggers, etc.)
- Topical areas include religion, the arts, sports, politics, economics and national/international public affairs.

Only English language works of which the nominee is the sole or principal author will be considered.

ELIGIBILITY

Applicants must devote 50 percent or more of their professional hours to their work as journalists, primarily in print and/or written digital formats. Full-time broadcast journalists are not eligible.

- He or she must be 22 years of age on the day of nomination and no older than 49 years of age by December 31, 2016.
- He or she should be familiar with the Roman Catholic tradition and should have some appreciation for the intersection of faith and journalism and/or the literary arts.
- He or she should be a person of sound moral character and reputation and must not have published works that are manifestly atheistic or morally offensive.
- A person may be nominated more than once, if otherwise eligible.
- A previous recipient is ineligible.

NOMINATIONS

Nominations for The Hunt Prize will open on George W. Hunt's birthday, at 12 a.m. on January 22, 2016 and the nomination period will close at 11:59 p.m. (EST) on March 31. All submissions may be made at: huntprize.org.

FORMAL AWARD AND CEREMONY

The winner will be announced in Spring 2016, and will be awarded \$25,000. Formal awarding will take place at the Saint Thomas More Chapel and Center at Yale University in September 2016.

The recipient of the award will deliver a lecture that is related to his or her primary works, and the lecture will be published as a cover story in *America* within three months of its delivery.

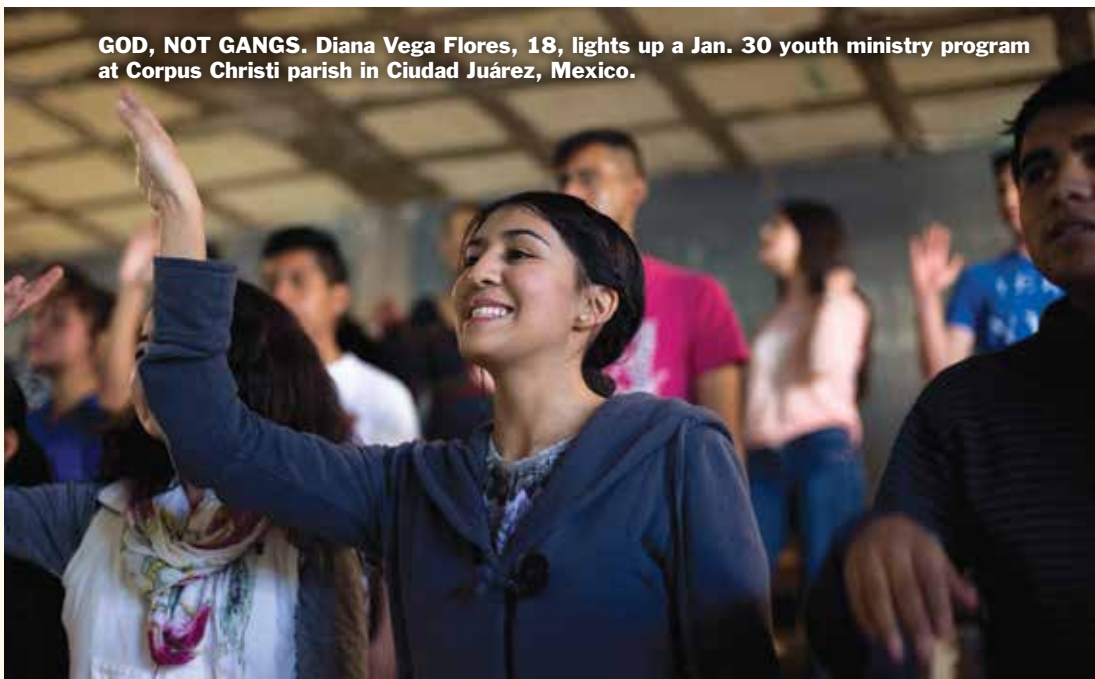
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SIGNS OF THE TIMES

PAPAL VISIT TO MEXICO

Finding Hope, Escaping the Gang Life at Church in Ciudad Juárez

GOD, NOT GANGS. Diana Vega Flores, 18, lights up a Jan. 30 youth ministry program at Corpus Christi parish in Ciudad Juárez, Mexico.



Esteban Alanis, 23, once ran with a local gang known as Los Parqueros, which would accost people for their cash and cellphones in a working-class neighborhood of southeast Ciudad Juárez. He called the crimes “easy money,” while gang activities offered a sense of belonging and an adolescence of parties, girls and underage drinking.

Alanis recalls seeing gangs on every corner of his neighborhood. “It was a situation of be the aggressor or be the victim,” he recalled. “All my friends were in the gang. They were popular and admired.”

Then Alanis survived a shootout in 2010 outside his home—and he turned his life to God, got out of the gang and likely saved himself from further involvement in the cycle of violence consuming Ciudad Juárez. “That’s when my conversion started,” he said recently outside Corpus Christi Parish, where he teaches catechism classes. “I prayed to God that if I survived, I would give up gang life.”

Pope Francis is scheduled to visit Ciudad Juárez on Feb. 17. He is expected to address issues such as migration, victims of violence and conditions in the factory economy. Alanis and others working with young people hope Francis will have positive words for them, too, as they go about working with a population still somewhat scarred by the violence that claimed more than 10,000 lives between 2008 and 2012.

Ciudad Juárez was once the murder capital of the world, an image now out-of-date, according to statistics from the citizen-run Security Roundtable of Ciudad Juárez, which shows a 92 percent decline in the homicide rate since 2010.

Rival drug cartels once clashed over a corridor for trafficking contraband to the United States. Gangs in the city previously preyed on the local population. They also

preyed on young people, who became “cannon fodder” for a conflict.

“Organized crime attracted a lot of young people,” said Mario Dena, the roundtable president, who said he believes that so many people were killed or imprisoned that this was a partial cause of the decrease in crime. “They wrongly thought it would be easy money. That’s why there were so many victims.”

Church officials say the problem persists, though at a lower level. “We see that there are kids, probably 12 years, who are being approached by [organized crime];” said Juan Carlos Quirarte, a Salesian priest, who also participates in the security roundtable.

Kids “don’t see many other options, and they mythologize these figures,” he added. The criminals “always have access to easy money, they have power, it’s seductive. Hence, it’s not easy to say, ‘Study; if you do, there’s a career.’”

At Corpus Christi Parish, crime was so problematic that thieves stole the bell and cars were robbed during Sunday Mass. The Rev. Roberto Luna responded to the rising insecurity in the neighborhood of factory workers—80 percent originally from other Mexican states—by doubling down on outreach, including getting to know young people in the parish area.

“The way to promote belonging is to make people feel that this is their home and they are in their home,” Father Luna said, adding the approach has been so successful he recently removed the bars protecting the building and leaves the doors unlocked. “Pope Francis spoke of a church with open doors. I said, ‘That’s it! I’m going to open up the church!... And nothing has happened.’”

CHRISTIAN UNITY

Pope and Patriarch Meet in Cuba

The surprise announcement from Rome of the upcoming meeting between Patriarch Kirill of Moscow and Pope Francis “shows definitively Francis’ vocation as a pontiff, a bridge-builder,” Kevin Ahern, an assistant professor of religious studies at Manhattan College said on Feb. 5.

“[The pope] is confronting the walls of indifference in regards to migration and refugees and also the walls that are dividing people in the church,” Ahern said. “I believe it is significant that this meeting is happening as both leaders are on missions to Latin America. True unity and true dialogue can only be found in common mission.”

The historic meeting, scheduled for Feb. 12 in Cuba—a short stopover on the pope’s way to Mexico—is something “many have wanted to happen for over 50 years,” he added. It will be the first between a pope and the Russian patriarch since the Eastern and Western branches of Christianity separated almost 1,000 years ago. However welcome the meeting is to the wider Christian world, it will surely also be the source of anxiety within specific faith communities.

“The Eastern Catholic churches will find this difficult,” Ahern says. “I imagine the Ukrainian Catholics will wonder what this means, given there is still a war in their country.” Ahern will be watching to see how much that conflict will be a factor in any upcoming discussions between the Holy See and

the Russian Orthodox church.

Russian Orthodox officials said the planned meeting is not a signal that decades of tension have been resolved, but emphasizes the need to work together on behalf of persecuted



Christians in the Middle East. Russian Orthodox Metropolitan Hilarion Alfeyev of Volokolamsk, director of foreign relations for the Moscow Patriarchate, told reporters on Feb. 5 that “in the present tragic situation, it is necessary to put aside internal disagreements and unite efforts for saving Christianity in the regions where it is subjected to the most severe persecution.”

As exciting as the historic meeting between these two church leaders is, Ahern is already looking beyond the meeting in Cuba. “Might this then put the pope in a situation to bridge divides between the Russian and Greek” Orthodox churches? he asks. “A big moment for the ecumenical vision of Vatican II would be a meeting between the pope, the Russians and the Greeks.

“The role of Cuba in bringing about

this meeting is very interesting,” he adds. Ahern wonders if the meeting already suggests fruit from the Holy See’s recent efforts to normalize relations between Cuba and the United States and the connections with Cuban officials made during that initiative. “Clearly, Cuba presents itself as a neutral space,” Ahern says. “There was no way for them to meet in Russia or definitively not in Rome. So here we have a very strange situation, where months after the Holy See helps to negotiate between the United States and Cuba, Cuba is helping to host this meeting.”

In terms of other areas of global concern to the Holy See, warmer relations with the Russian Orthodox Church, and by extension presumably political leadership in Moscow, “might also help address two of Pope Francis’ major agenda items this year: the Syrian crisis and China.”

Ahern says, “I would expect some movement on joint Catholic-Orthodox support for Christians in the Middle East. But in a way that may tone down the unquestioned support for Assad.”

Pope Francis has also recently made efforts to reach out to Beijing, and “this meeting may also help provide Russian support for the church’s new efforts in China.”

“This is a very tricky situation,” Ahern says. “Like the Eastern Catholics and Russia, many Catholics in the China region (including bishops in Hong Kong) do not want the pope to dialogue” with Beijing. It would appear that Pope Francis will have to do more than just build bridges in the future; he’ll have to get folks on either side to join him in walking across them.

KEVIN CLARKE

Syrian Suffering

Bill O’Keefe, Catholic Relief Services’ vice president for government relations and advocacy, in December toured C.R.S. and Caritas Internationalis efforts to respond to the continuing refugee crisis in Europe in Greece, Serbia and Macedonia. O’Keefe was astonished by the sight of thousands of people stepping out of rail cars at Europe’s southern borders, walking a half mile toward Serbia and beginning a long journey north to what many hope will be a refuge in Germany and other northern European states. It’s an “overwhelming” spectacle, he said. Though some migration experts had hoped the onset of winter might stem the tide of people in flight, the flow of refugees out of Syria and other zones of suffering in the Middle East shows no signs of letting up. Back in Syria, O’Keefe said, the suffering has only grown worse as a new Russian air offensive joins a Syrian army advance on rebel positions around the war-ruined Aleppo, once prosperous and Syria’s most populous city. Turkish officials worry that a final offensive on Aleppo might drive an additional 300,000 into flight.

Turmoil on Papal Child Protection Commission

Members of a papal commission set up to advise Pope Francis on the protection of children “decided” on Feb. 6 that one of its members, Peter Saunders, should “take a leave of absence.” Saunders has been frequently quoted by the press in criticism of specific church decisions and appointments and of the commission’s pace of reform deliberation. Pope Francis appointed Saunders, of Britain, to the 17-member commission in December 2014. A survivor of sexual abuse as a child, Mr. Saunders had set up Britain’s National

NEWS BRIEFS

Haiti’s Catholic bishops urged a **negotiated solution** to the country’s political crisis as President Michel Martelly’s term ended on Feb. 7 and elections to find a successor were indefinitely delayed. + Applicants have until May 14 to vie for a **\$22,000 prize** in a pontifical contest for young artists whose work promotes “Christian humanism.” + The Rev. Patrick Daly, general secretary of the Commission of the Bishops’ Conference of the European Community, said on Feb. 4 that the European Parliament’s decision to classify **religious cleansing by ISIS as genocide** represented progress in efforts to stop the persecution of Christians and other minorities in Syria and Iraq. + Pope Francis on Feb. 6 greeted members of “**Padre Pio**” Prayer Groups in Rome to venerate the relics of the saint, which had been moved to St. Peter’s Basilica for the Jubilee Year of Mercy. + Gov. Matt Bevin of Kentucky signed new legislation into law on Feb. 2 that clarified procedures related to **face-to-face, informed consent** before abortions in his state. + A Catholic bioethics institute on Feb. 1 accused the British government of encouraging the creation of **genetically modified babies** after scientists were given permission to alter the DNA of embryos in experimentation.



Haiti Election Crisis

Association for People Abused in Childhood to support survivors and develop better resources for responding to abuse. Saunders issued a statement charging that his fellow commission members “reacted to my criticisms in a frightening way, acting as if dissent and free speech would make their work more difficult.” He denied that he was willingly accepting a leave of absence. “I was appointed by His Holiness Pope Francis,” he said, “and I will talk only with him about my position.”

New Hispanic Leaders

The first class of 60 students from the Archdiocese of Atlanta has completed a three-year formation program in Spanish through the University of Dallas, earning a pastoral theology certificate. In a recent graduation ceremony at Holy Spirit Church, Auxiliary

Bishop Luis R. Zarama of Atlanta sent forth the Spanish-speaking church leaders to catechize and evangelize the faithful from Gainesville to Jonesboro and fortify Hispanic ministries across the archdiocese. The online program aims to form leaders and strengthen the Spanish-language catechetical foundation in the church of the archdiocese, where 68 of 100 parishes offer Mass in Spanish and nearly half—44 percent—of Catholics are Hispanic. “This program has really made a difference in reaching out to the leaders in the diocese. It has provided this formation for them and raised awareness of the importance of forming these Hispanic leaders,” said the program coordinator, Monica Oppermann of the Atlanta archdiocesan Office of Formation and Discipleship.

From CNS, RNS and other sources.

DISPATCH | LONDON

Year of the Great Euro-Fracture?

The postwar founding dream for Europe is now a nightmare, its bright vision clouded by gathering storms. Britain's European Union membership, reluctantly embraced two generations ago, might not last much longer. The so-called Brexit debate, over the possible U.K. departure, could end up breaking another political union, the United Kingdom itself.

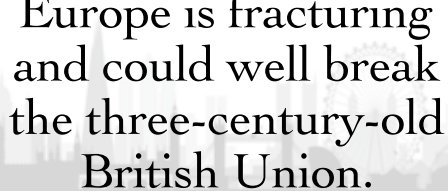
The worsening Middle East refugee tragedy has strained the cohesion of E.U. member states, particularly threatening the vision of free passage between those states. The union has been further stressed by the daily struggle to find a workable consensus on how to respond to the crisis.

Another strand of the united Euro-dream, a single currency and market in goods and trade, hobbles along. Optimism is in short supply; despondency is everywhere. The most potent current symbol of the rapidly disintegrating European ideal is the horror of the so-called Jungle camp near Calais, the main French port for traffic between the continental land mass and Britain.

We now know that a referendum on continuing British membership of the European Union could take place much sooner than expected, perhaps as early as June. The Tory government's official line is to remain part of the European Union, but only after a fundamental renegotiation of the terms of U.K. membership and a commitment from the European Union to

far-reaching reforms. There is evidence that other leaders are coming round to the British government's point of view.

In what looks very like a controlled leak, it is now being suggested that intergovernmental agreement on renewed terms of membership might come before the end of February. This will be the proposal Tories will put to the electorate, although there remains considerable dissent even within Tory



Europe is fracturing
and could well break
the three-century-old
British Union.

party ranks, as a strong euroskeptical faction has influence. The riven Labour Party has its anti-E.U. voices too; Scottish Nationalists in the Commons are solidly pro-Europe.

At least a million people made the dangerous journey from the Middle East into Europe in 2015, and they are still coming. Germany, and Chancellor Angela Merkel personally, received plaudits for a generous initial response to the fleeing people, contrasted especially with the fearful and defensive posture of some other states and the mean-spiritedness of British Tories. But now European states feel stretched to the limit.

Germany has recently suffered communal violence in the shadow of the great cathedral of Cologne, including alleged sexual attacks on women by gangs of migrants. The parliament of Denmark, long a standard-bearer for humanitarian policy and social justice, has just imposed a controver-

sial law allowing police to confiscate asylum-seekers' assets to offset the cost of their upkeep. The move was condemned by a spokesperson for U.N. Secretary General Ban Ki-moon, while some human-rights activists have drawn a comparison to the confiscation of goods from Jewish people during the Third Reich. There are fears that other states may follow suit as this winter grows ever chillier for Europe's refugees.

The future of the passport-free Schengen zone is under threat too, as Europeans question the ease with which migrants, having landed, can cross the continent. That policy stops at the U.K. border; Britain has long had a negotiated exemption from the Schengen Treaty that established this key plank of the European dream. Some migrants have dug in at the Calais migrant camp, where condi-

tions are said to be horrid. A Catholic parish from Essex has been making weekly runs through the channel tunnel in an attempt to bring material and spiritual support, while cross-channel ferry traffic was disrupted recently as over 50 young migrant males managed to board one of the ferries.

If Westminster's referendum on Europe yields a Brexit vote, the European Union would probably survive, but this outcome might break the British Union. A second Scottish independence referendum looks inevitable in the event of a U.K.-wide vote to leave Europe. Former Prime Minister Tony Blair told French media that an exit vote would lead to Scottish independence. Blair does not influence U.K. public opinion anymore. But he might be right here. Europe is fracturing and could well break the three-century-old British Union. One single vote, either way, might be enough.

DAVID STEWART

DAVID STEWART, S.J., is *America's London correspondent*.

THOMAS KINKADE

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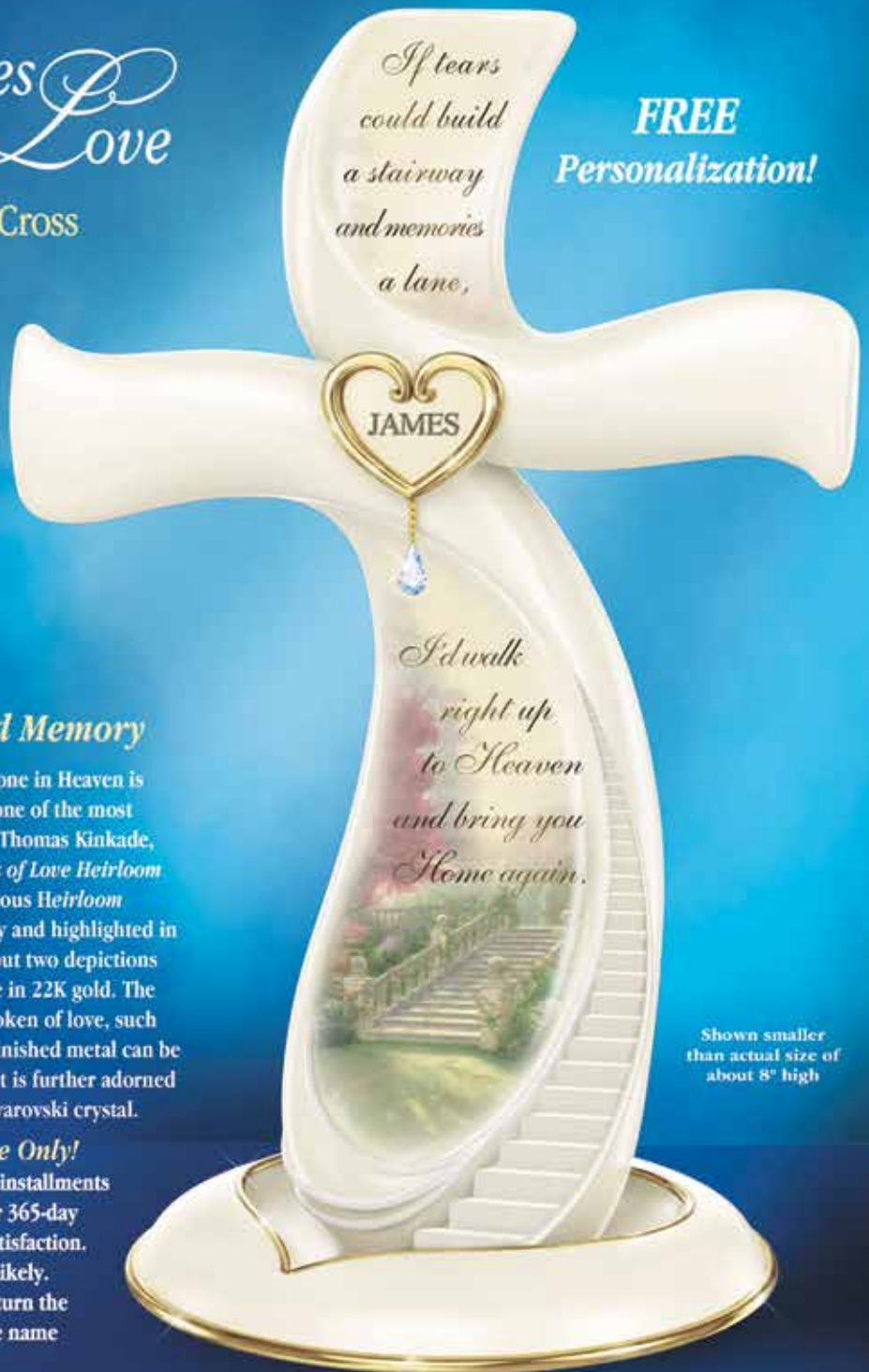
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Character Questions

As this is written, the Iowa caucuses are finally moving the presidential campaign into the hands, heads and hearts of voters. Pundits who have been consistently wrong are offering new explanations and projections. Here is a crazy prediction for a crazy campaign. A Republican demolition derby yields a brokered convention, and a Democratic meltdown from an indicted or severely damaged front runner leads to a Paul Ryan-vs.-Joe Biden race in the fall. Far more likely, voters will have to choose from the candidates we have.

They offer polarizing appeals to a polarized nation. Leading Republicans blame foreigners and President Obama for all our troubles. Democrats blame billionaires and embrace Planned Parenthood. (What happened to safe, legal and rare?) Reagan's optimism and Bush's "compassionate conservatism" have been replaced by dark visions of "a crippled America" and a search for scapegoats. Obama's "hope and change" have been overtaken by Democratic frustration that there is too little change and not enough hope. The Republican campaign is driven by anger, insisting, "We want our country back." Democrats are also mad: "We want the economy back." There is a difference. The rich can defend themselves, but immigrants cannot.

In "Forming Consciences for Faithful Citizenship," the U.S. Catholic bishops lift up moral issues of human life and dignity, justice and peace, im-

migration and religious freedom. But they also outline other crucial moral criteria: "These decisions [on voting] should take into account a candidate's commitments, character, integrity, and ability to influence a given issue."

Questions of character haunt the campaigns of leading candidates. We hear Donald Trump is "a jerk" and a "narcissist," talking constantly about himself, his polls and "stupid" leaders. He first challenged Mr. Obama's citizenship and now Mr. Cruz's. Ted Cruz is called a "nasty guy...a maniac," and he "will say or do anything to get votes." Marco Rubio is attacked as an inexperienced "opportunist" who "cut and ran" from immigration reform when the politics changed. These indictments are assessments by Republicans, not Democrats.

A voter asks Hillary Clinton on CNN why young people think she is "dishonest." They are not alone. More than 60 percent tell pollsters she is neither honest nor trustworthy as they consider her private email arrangement and roles in past Clinton controversies and scandals. Will another Clinton administration be consumed by sideshows and scandals because of the Clintons' behaviors and judgments as well as the excesses and obsessions of their adversaries?

A Trump administration might make a Clinton administration look tame if he brings his bravado, arrogance, disdain for others and impulsive actions to the White House. Crude attacks on women, demonizing immigrants and refugees and making

fun of persons with disabilities are not offenses against political correctness but signs of disrespect for the dignity of all.

The disrespect and hostility toward Ted Cruz from colleagues reminds me of a Mark Shields story: Newt Gingrich asked, "Why do people take an instant dislike to me?" and Bob Dole allegedly responded, "It saves them time." Beyond his harsh policy positions, Mr.

Cruz's self-righteousness, confusion of ends and means and inability to work with others are not simply personal flaws but raise questions of character and capacity to lead.

How did we get to this place, where three candidates for president who draw the most support for their other qualities and positions

Leading candidates are seen as untrustworthy or narcissistic.

are also widely seen as untrustworthy, narcissistic or insufferable? What does this say about our society, culture, media and politics?

There are other candidates and questions. What values, beyond a passion against inequality, would Bernie Sanders bring to the White House? Who is Marco Rubio? An optimistic son of immigrants campaigning to extend the American dream or a pessimistic culture warrior complaining, "I don't recognize America"?

Voters face major moral questions of life and death, war and peace, and who moves ahead and who gets left behind. We also face fundamental choices about who has the character, integrity and capacity to lead our nation...and who does not.

JOHN CARR

JOHN CARR is *America's* Washington correspondent and director of the Initiative on Catholic Social Thought and Public Life at Georgetown University. He previously served as director of the justice and peace department at the U.S. Bishops' Conference.



WILL WE BE READY?

Life Without Work

BY TED NUNEZ

Las Vegas falling quickly behind us, Manjul jacks the rented BMW X5 up to 95 m.p.h. as we race past Lake Mead. Sanjay shoots him a quick smile as I shift nervously in the back seat. These bright, successful men from Silicon Valley are more taken with the rental's giddy-up than with the "bathroom ring" of calcium carbonate rimming the reservoir's shoreline. I interrupt their chatter about the virtues of V-6 engines by pointing out the 100-foot drop in water level, adding that rationing is next after years of drought.

Manjul assures me that advances in desalination and water recycling will solve the problem as he edges the BMW into triple digits. Sanjay chimes in that his relative Manoj, a billionaire philanthropist, has developed an affordable desalination device called the Rain Maker. A few thousand of them stacked up on a few hundred barges off the coast and California's all set. No more eco-apocalypse.

Sanjay's ambition soars even higher than that. We will be off to other planets sooner than

AT YOUR SERVICE.
A robot, invented for restaurant service, serves as a bridesmaid at a wedding in Tianjin, Nov. 1, 2015.

TED NUNEZ is a strategic-communications consultant based in Paoli, Pa. A former member of the Catholic Worker, he has taught environmental and social ethics at several U.S. colleges and universities.

PHOTO: REUTERS/CHINA DAILY

people realize, he says. What Elon Musk is doing with Space X is just the beginning. This prompts Manjul, who works at Netflix, to mention that “Planet of the Apes” was filmed up at Lake Powell. When I suggest we visit the Nevada Test Site instead, neither is amused.

We are rocketing along now at 105 m.p.h. as we cross the Hoover Dam Bridge. A mild vertigo sets in. Perhaps sunset at the Grand Canyon will bring us to our senses. With Manjul at the wheel, it will not take long to get there.

Building huge dams and detonating atomic bombs in the desert seemed like a good idea in 1951. Two years before that, Cardinal Emmanuel Suhard of Paris observed in his final pastoral letter, “The Priest in the City,” that “modern inventions produced with increasing rapidity cannot be for Christians just another news item or a mere scientific curiosity...for they are the making of a new universe. And this is the universe we are called upon to save.”

The cardinal’s reflection on the *res nova* of his day seems prophetic in light of today’s emerging technologies. Robotics and artificial intelligence, synthetic biology, nanomaterials and the Internet of Things are poised to disrupt one industry after another. As digitalization, machine learning and other innovations scale up, productivity will soar. Yet accelerating automation also will generate higher levels of unemployment.

Consider the fate of workers in the living-wage movement. As fast-food employees fight for \$15 per hour, a burger-bot built by Momentum Machines in San Francisco cranks out 360 gourmet hamburgers an hour. The start-up is opening “smart restaurants” and marketing their invention to major players in the industry. Projected cost savings are considerable, as is the expected impact on the 3.6 million-strong fast-food workforce.

The fate of fast food exemplifies what Pope Francis calls “rapidification”: the relentless process of social speed-up driven by technological innovation for the sake of profit. In “Laudato Si,” Francis warns against our worship of power, speed and efficiency and urges adoption of sustainable practices that respect the slower pace of natural and social ecologies. In light of the pope’s vision of “integral ecology,” Catholics would do well to address not only climate change and inequality but also another looming inconvenient truth on the horizon: technological unemployment. Meeting the challenge of accelerating automation requires a new ethics and politics of time.

The Second Half of the Chessboard

To convey the power of exponential technologies, the futurist Ray Kurzweil tells the story of the Indian emperor and the inventor of chess, who presents the game to royalty as a gift. Delighted, the emperor invites him to name his reward.

“Rice for my family, your majesty, that is all I need,” the inventor replies. Impressed by the show of humility, the emperor tells him to name the amount. Looking at the chessboard, the inventor says, “A dozen large sacks, or the amount accu-



NOW HIRING. Jobseekers outside a career fair held by the New York State Department of Labor.

mulated on the chessboard after the grains—starting with one—are doubled from one square to the next until all are filled. Emperor, please, you choose. My family’s welfare is in your hands.”

Smiling, the emperor commands, “Fill the chessboard, one square at a time, doubling the number of grains as you go!” At square 12 the emperor is still smiling; there’s hardly enough to fill a bowl. But once the first half is filled, he’s staring wide-eyed at four billion grains. Before his servants begin to fill the 33rd square, the enraged emperor halts the amassing of rice and orders the inventor beheaded.

In *The Second Machine Age*, Erik Brynjolfsson and Andrew McAfee, researchers at the Massachusetts Institute of Technology, argue that we are nearing the second half of the chessboard, with mounting evidence that automation will accelerate dramatically in the decades ahead. When farm jobs were mechanized, workers moved into manufacturing; when those jobs were automated, they moved into services. As services of all kinds are taken over by smart machines, where will workers go? Not into science, technology, engineering and math, the so-called STEM disciplines. Growth in STEM-related jobs is moderate, and significant percent-

ages of STEM graduates are not finding work in their chosen field. Meanwhile, engineers are designing automated systems that will replace well-paying jobs—including theirs.

A study in 2013 of future U.S. employment by Carl Frey and Michael Osborne of Oxford University shows that low-wage workers are most likely to be automated away first. The four most common occupations—retail salesperson, cashier, food and beverage server, and office clerk—employ a combined 15.4 million people, almost 10 percent of the U.S. workforce. All are highly vulnerable to automation. Such findings are what we expect after watching bank tellers and travel agents being replaced by automated teller machines and Expedia.com. But Frey and Osborne’s research goes further: advances in smart-machine design will enable companies to automate many jobs characterized by nonroutine cognitive tasks. These white-collar jobs were considered immune, but no more. Software may have generated the recap of last night’s ball game, not a sports writer. According to Frey and Osborne, 47 percent of U.S. jobs are at high risk of being eliminated over the next two decades.

This alarming prospect is not confined to American workers. As the global labor force grows to an estimated 3.5 billion in 2030, accelerating automation will throw hundreds of millions out of work at a time when there already exists a 1.8 billion shortfall in formal jobs across the globe. In short, any serious effort to make integral ecology a reality must address this inconvenient truth, if only because societies plagued by high unemployment are less likely to sacrifice economic growth to environmental protection.

BIG Ideas

During the late 19th century, workers organized around the slogan: “Eight hours for work, eight hours for rest, and eight hours for what we will.” The labor wars were, in essence, time wars. In today’s fast-changing economy, too many are simply surviving, too few are truly flourishing and no one has enough time. As unemployment climbs higher, we need to imagine transitioning to a post-jobs society in which the 40-hour week yields to 30 hours on the job and more time for self-provisioning, family life, community service and other worthy pursuits. A new politics of time asks how we might get there from here.

On the policy front, the sociologist James Hughes argues that emerging trends are creating a strategic opening for acceptance of a basic income guarantee, often shortened to BIG. A battle over entitlements is coming as less-advantaged younger and middle-aged workers demand fairness from well-off seniors. Meanwhile, 3D printing and desktop manufacturing will eliminate much of the work between inventors and consumers. With rising technological unemployment and longer lifespans, we “will need to figure out an equitable solution to the growing ratio of retirees to workers and tax-payers,” says Hughes. Hence the appeal of a BIG, which renegotiates the

social contract between generations and provides economic security for both workers and retirees.

The BIG idea finds support across the political spectrum for its streamlined approach to combating poverty and respect for autonomy. Unlike means-tested programs, a BIG destigmatizes marginalized groups and supports caregivers and others involved in nonwage activities that contribute to the community. Labor activists highlight its potential to alter the balance of power in favor of workers, who would no longer fear getting fired or launching out on their own.

From a Catholic perspective attuned to the plight of the poor yet also wary of socialist solutions, a basic income guarantee offers a practical way to balance respect for individual rights and freedoms with the demands of the common good. Where an excluded minority caught in a poverty trap faces a resistant coalition of the better-off and, in frustration, turns to deviance and violence, a basic income offers a viable alternative to further polarization. And rather than foster indolence, it provides a solid floor upon which the excluded—and everyone else—can build a future through education, work and savings. With a BIG, we can take an important step toward institutionalizing Catholic social teaching on ensuring the basic needs of all without undermining personal responsibility and initiative.

The rise of distributed manufacturing and self-provisioning makes the transition to a post-jobs society a real option rather than fantasy. In *Mass Flourishing*, the historian Edmund Phelps describes how a dynamic U.S. economy during the 19th century fostered innovation on a wide scale: “Even people with...modest talent were given the experience of using their minds: to seize an opportunity, to solve a problem and think of a new way or a new thing.”

With digitalization soon reaching ubiquity and with the rapid advance of affordable 3D printers and other do-it-yourself technologies, artisans and entrepreneurs will own or enjoy access to sophisticated means of production. Etsy, Columbus Idea Factory and other maker-spaces present working models. A politics of time built around a basic income and 30-hour work-week aims to create the conditions for a post-jobs society in which people enjoy the time and resources to pursue meaningful work and create innovative, sustainable enterprises.

Putting Work in Its Place

How we spend our time is a profoundly ethical question. Moving beyond live-to-work habits may be the most difficult challenge of all, given the cultural hold of the work ethic. As we envision the transition to a post-jobs society, a revision and retrieval of Catholic social teaching on work and leisure needs to occur as well.

As with St. John Paul II in “On Human Work,” Pope Emeritus Benedict XVI and Pope Francis ascribe a two-fold

meaning to work. First, human toil is always in some respects a “curse” stemming from the Fall, an onerous and unavoidable task that invariably strains both body and psyche. Second, work provides opportunities for self-development and fraternity; this is the personalist dimension of work that grounds, for example, John Paul’s notion of “the priority of labor over capital” and a critique of alienating, exploitative forms of work. In “Charity in Truth,” Benedict calls on governments to take measures necessary to ensure full employment under dignified conditions. While Francis takes note of automation’s negative impacts in “Laudato Si’,” he says much the same thing and does not contemplate the possibility of a transition to post-jobs society.

In the not-so-distant future, Catholic social teaching will need to rethink the relationship between work and leisure within a new context—namely, an emerging society in which labor of many kinds is outsourced to smart machines. To be sure, the personalist meaning of work will retain its force as a powerful moral critique of neoliberalism and technology-centered automation. At the same time, we must challenge the overvaluation of work itself and not simply the alienation and exploitation of workers.

Here a retrieval of the church’s social wisdom on the right use of leisure is in order. The “Pastoral Constitution on the Church in the Modern World” of the Second Vatican Council affirms that in addition to a right to dignified labor, workers should also “enjoy sufficient rest and leisure to cultivate their familial, cultural, social and religious life. They should also have the opportunity freely to develop the energies and potentialities which perhaps they cannot bring to much fruition in their professional work” (No. 67). A new ethics and politics of time places a priority on having a life beyond wage labor and maximizing opportunities for developing these other energies and potentialities.

A post-jobs society promises to provide more time for deep play and fruitful leisure, which are antidotes to modern work compulsions and the commodification of leisure. Deep play refers to our intense engagement with life through the arts, games and sciences—all privileged sites for optimal experiences of “flow” and personal growth. As Diane Ackerman puts it: “Deep play is the ecstatic form of play. In its thrall, all the play elements are visible, but they’re taken to intense and transcendent heights.” Fruitful leisure includes the joys of communal celebration as well as various contemplative practices.

For Catholics, traditions and practices of sabbath time, the rhythm of *ora et labora*, gratitude and choosing with Mary the better part are vital sources of spiritual renewal. Specific forms aside, leisure becomes spiritually fruitful whenever our capacity for contemplation, awe and wonder awakens and grows; it occurs whenever we shift to receptive, noninstrumental modes of consciousness that allow us to connect at the

core of our being with the sacred within and all around us. In “timeless” moments of deep play and fruitful leisure, we sense our envelopment within an unfolding plenitude so great as to defy description. What energizes and inspires us most fully are these encounters with divine superabundance.

What to Do With Ourselves?

The advent of automation, Hannah Arendt wrote in *The Human Condition* (1958), promised to put the age-old dream of freedom from labor’s toil and trouble within reach, yet the prospect of a post-jobs existence was threatening to production-obsessed modernity: “It is a society of laborers which is about to be liberated from the fetters of labor, and this society does no longer know of those other higher and more meaningful activities for the sake of which this freedom would deserve to be won.” Beyond reproductive and wage labor, moderns know only commodified leisure. Politics, Ms. Arendt lamented, is now reduced to another job category.

Is contemporary, high-speed society capable of taking up “higher and more meaningful activities” that make freedom from work a genuine advance? Pope Pius XII believed so. In 1957 the “pope of technology” delivered an address to machine-tool industry leaders in which he affirmed automation’s relentless advance and liberating potential. With automation yielding higher productivity, workers faced a new challenge—the right use of leisure—which required growth toward intellectual and spiritual maturity: “We hope that the most profound needs of the soul will find their satisfaction in the greater amount of leisure time available because of modern machines.”

Was Pope Pius overly optimistic or was Hannah Arendt too pessimistic? While I am inclined to side with the pope, Ms. Arendt’s prescient observations regarding the eclipse of politics as well as our compromised capacities for deep play and fruitful leisure should give us pause.

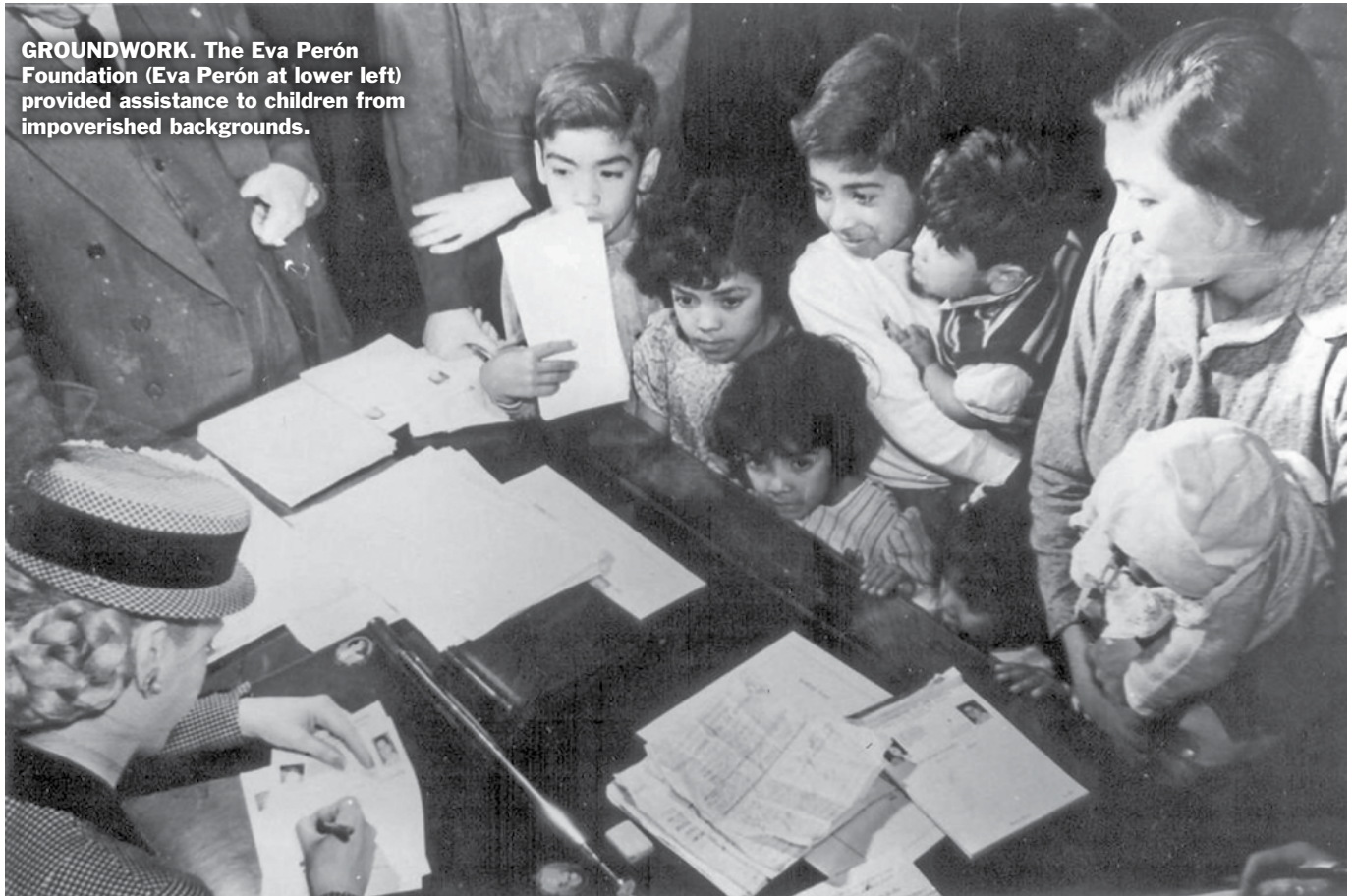
Integral ecology requires an ethics and politics of time if we hope to retain the dynamism and benefits of technological innovation while also resynchronizing natural and social ecologies. In practice it will involve setting more speed limits, an entirely new sense of work-life balance, development of self-provisioning skills and experimentation with alternative models of community (for example, co-housing). Family life will be an important site of struggle and emancipation for a post-jobs society in the making. We can hope for a fulfilling post-jobs family life only if married partners are able to rebalance roles and power within the household.

Given the cultural hegemony of the work ethic and its time-is-money logic, it will take quite some time to realize the full potential of a post-jobs society, in which we no longer spend our days rushing about breathless because we have discovered what activities are truly worth our time. ■

Tyrants and Technocrats

The economic memories of Pope Francis

BY PAUL D. McNELIS



GROUNDWORK. The Eva Perón Foundation (Eva Perón at lower left) provided assistance to children from impoverished backgrounds.

When Pope Francis speaks about the global economy, capitalism or even the discipline of economics, most of us have little or no inkling of what he and most other middle-class, thoughtful Argentines went through during their lifetimes. Clearly, “stranger than fiction” is an understatement.

In the United States, major policy changes relating to taxes, government spending, monetary policy and banking regulation have been rare, slow-paced and gradual. Big-ticket domestic spending programs, like the introduction of Social Security by President Franklin D. Roosevelt, of Medicare and Medicaid by President Lyndon B. Johnson and of the Affordable Care Act by President Obama, came several

decades apart. The same was true for tax cuts engineered by Presidents Kennedy, Johnson and Reagan. Major exceptions were few and far between: the short-lived price controls of President Richard Nixon, the abrupt tightening of money supply by Federal Reserve Chairman Paul Volker in 1979 and the massive quantitative easing policy of the Federal Reserve after the 2008 financial crisis. The same is true for trade policy: the Kennedy-round tariff reductions and the free trade pacts with Latin America and Asia came about only after much debate. In our country most economic policy change is slow and gradual and is based on some level of consensus. We also live in a decentralized society. While decisions are made in Washington, D.C., there are major commercial and financial centers across the continent. Academic advisors come from all over.

By contrast, Argentines have experienced a very different form of capitalism. A democratic wasteland for many

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decades, major changes were mostly guided by outside experts or economic technocrats. Unfortunately, such a tyranny of experts, as Bill Easterly of New York University notes, is common in developing countries, often going hand in hand with foreign aid packages from the United States, the United Nations, the World Bank or the International Monetary Fund.

Several major episodes took place in Argentina during Pope Francis' lifetime, amid the populism of the Peróns and the harsh abuses of dictatorships. When we hear him speak critically of capitalism and the discipline of economics in general, we can understand that his views reflect almost any reasonable person's reaction to recurring tyrannies of military dictators and technocratic experts.

A Changing Nation

Pope Francis was born in 1936 during the depression era in Argentina. Then and later during World War II, Argentina was cut off from importing manufactured goods from the rest of the world. So Argentina began to industrialize to substitute for imported goods. Argentina had to start producing more of the manufactured goods it needed, even if these goods were not going to be sold later on world markets. Economic isolation was not so much an available policy option at that time. It was a hard necessity.

After World War II, Europe was reconstructing and badly needed food supplies, both grain and beef, and Argentina was ready to fill that need. The country quickly became cash rich in export earnings, and the larger farm estates grew rich quickly. The labor unions grew as a political force. Before this, with little industrialization, most workers were in the rural sector.

Then came the political partnership and marriage of Eva Duarte and Juan Domingo Perón. The Peróns formed a fusion between the military and the working class against the agricultural elite. As Juan Perón became more and more popular as labor minister, he was jailed by higher authorities. Evita Perón led a countrywide strike of the "shirtless ones," and Juan Perón was released. He then ran for president and won handily.

At this time, the Peróns put through many social expenditure programs for the working-class poor in Argentina. (A personal note: When I was working in Argentina over a decade ago, a Jesuit of the same age as Pope Francis sternly rebuked me when I chided him about his staunch Peronist support. He told me he was a child of Italian immigrants and would have had to quit school to work in a tailor shop, were it not for the Peróns. He was able to stay in school, go to government-sponsored soccer

camps and then go on to the university. He then became a Jesuit, while a younger brother became a judge. Much as many elderly Democrats in the United States remember President Roosevelt and his wife Eleanor as transformative figures in their lives, many Argentines recall the Peróns with even greater fervor.)

Argentines have experienced a very different form of capitalism.

Juan Perón was set to take his wife Evita as the vice-presidential candidate for his second term in the early 1950s. She had already gained women's suffrage during his first term. But the military elders blocked him from doing so. The Eva Perón Foundation continued its social spending. She traveled to Europe to receive a medal from General Francisco Franco. But Eva Perón became ill in January 1950 and died of cancer in July 1952 at age 33, during her husband's second term.

After his wife's death, Juan Perón was at a loss. He tried to follow the same policies of government social largess, but European agriculture was in recovery and Argentina's foreign exchange earnings were shrinking. He also had a personal scandal arising from an affair with a 15-year-old girl. There was a military coup against him, and he was excommunicated by the Catholic Church. He first fled to Panama, where he met an Argentine cabaret dancer, Maria Estella Martínez, better known by her stage name, Isabelita. From Panama he went to the Dominican Republic and then to Madrid, where General Francisco Franco offered him asylum.

St. John XXIII lifted the excommunication, and Mr. Perón and Isabelita were married in the Catholic Church. One of their bodyguards, José López-Rega, convinced Isabelita that she was destined to become Argentina's new Evita.

The Post-Perón Interlude

During Juan Perón's exile, Argentina was ruled by military dictators, with brief periods of democracy. During this time, one idea caught on like wildfire in Argentina and throughout Latin America. It came from Raul Prebisch, an Argentine, and Hans Singer, an Austrian, economists working at the Economic Commission for Latin America, a United Nations organization based in Chile. The Prebisch-Singer hypothesis forecast declining terms of trade for natural resource exports from Latin America to the North. This was due to new forms of synthetic substitution, for example polyester for raw cotton, as well as the greater use of recycling methods for steel. This hypothesis created and framed the economic notion of "elasticity pessimism." It asserted that as the northern countries grew, there would be less demand for commodities and natural resources from South America. Expenditures would shift from imports to services in the more developed countries. While this thesis was intu-

itively compelling, it was never empirically verified.

The major policy implication of the Prebisch-Singer hypothesis was to promote what was called import substitution industrialization. Countries like Argentina could grow and develop only if they imposed high tariffs and quotas on imported manufactured goods to develop their own homegrown industries.

This policy quickly led multinational corporations to open branches in Argentina. If the Ford Motor Company could not export cars to Argentina, why not produce the cars in Argentina? Tariff-jumping is a major reason for the growth of multinationals. Of course, Ford and other multinationals would use yesteryear's technology in the products they manufactured in Latin America. The market was limited and effectively locked in, thus free of competition.

The first phase of import substitution industrialization, known as Structuralism I, at first seemed to be a success. But soon enough, the new industries realized that their domestic markets would soon be saturated. There was too little domestic demand to sustain them if they stayed locked into their home countries.

The next phase was Structuralism II. Seeing the beginnings of the European Common Market, Latin American countries had the idea of creating a series of common markets in their region. Examples were the Latin American Free Trade Area and the Pacto Andino in

Lima. But Structuralism II did not help much. Unlike the European Common Market, with its fully developed road and rail networks, Latin American countries faced natural barriers to trade, like the Andes Mountains and the Amazon jungle, and had little infrastructure linking them.

By the late '60s, import substitution industrialization had run its course. Stagnation and inflation were taking hold, and disgruntled Argentines looked back to the glory days of Mr. Perón. Many made visits to his apartment in Madrid to consult about politics back home. At this time, Marxism was gaining in popularity among young people worldwide, and Argentina was no exception. Followers of Mr. Perón split into two groups: traditional Catholics, who saw Peronism as the embodiment of Catholic social teaching, and Marxist Peronists, who saw in Peronism a path of Marxism Argentine-style. Both types made visits to their leader in Madrid.

In 1973 Juan Perón returned to Argentina and was elected president, with Isabelita as vice president. After one year in office, he died, and Isabelita became president, with José López-Rega, her bodyguard, as her chief advisor. As the Peronist movement became more and more divided, Mr. López-Rega initiated civilian militias, equipped with Uzis imported from Israel, to handle the Marxist Peronists. Here the military intervened. A military estate, especially one that has ruled in the past, cannot abide an armed civilian



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militia. The military deposed Isabelita Perón and took over the “dirty war,” killing the Marxist elements. This was March 1976.

No one knows how many were killed by the military during this period. Most agree that official estimates are far below actual numbers. The Catholic hierarchy did little to protest the human rights abuses. It was at this time that Jorge Mario Bergoglio served as provincial superior of the Jesuits in Argentina (1973-79).

The New Orthodoxy in Economics

At this time the so-called Chicago boys arrived. At the University of Chicago, Prof. Arnold Harberger regularly recruited talented young economists to study there under grants from the Ford Foundation. Tio Alito, as the Latin American students called him, took special care of them. Mentoring their doctoral work in public economics, monetary policy and trade theory, he often acted as a consultant for them when they returned home and assumed positions of authority in the central banks or ministries of finance. After the coup against Isabelita Perón, José Alfredo Martínez de Hoz, the new finance minister, appointed many of Professor Alito’s students to key positions in the Ministry of Finance and the Central Bank of Argentina.

The main task of the Chicago boys was to open up the country to free trade, to open the markets in finance and to make domestic markets more flexible and competitive for labor and for goods. The military dictatorships in Chile and Uruguay also made good use of the Chicago boys at this time. The regime changes were known as the Southern Cone experiments. Brazil, also under military dictatorship, did not adopt such extreme policies.

Key elements of these new policies were appreciation of the exchange rate while reducing tariffs, making imports less expensive and removing limits on international borrowing. The Eurodollar banks in London, now awash in petrodollar deposits from O.P.E.C. countries, were all too eager to send funds to the Southern Cone countries newly open to international trade and finance. The military governments

added to the moral hazard of the economic policies by providing official guarantees to the investments made by the foreign banks awash in dollars.

The “original sin” of the financial deals at this time was that the debts were denominated in U.S. dollars and thereby linked to the U.S. interest rate. By a stroke of bad luck for the Southern Cone, in 1979 Paul Volker assumed the leadership of the U.S. Federal Reserve Bank and took on reducing inflation in the United States. He turned to abrupt monetary tightening, which pushed U.S. interest rates up almost to 20 percent. Thus the U.S. dollar appreciated, and the U.S. economy and most of the world went into a recession.



Jorge Bergoglio, S.J., as a young man, standing second from left, with family (undated photo).

Most Latin American nations, including Argentina, were pushed into a lost decade of zero or negative economic growth. The values of the debts these nations owed suddenly increased; the cost of servicing the debts almost doubled; and the world went into recession. As a result, the potential to export goods to earn dollars to pay off the debts also diminished.

There was no default by Latin American countries, but widespread moratoria on debt payments were declared, starting with Mexico in 1982. Capital flows to Argentina and the rest of the region dried up.

At this time, the military junta, desperate for popular support as the economy unraveled, instigated the ill-fated war with the United Kingdom over the Malvinas (Falkland Islands). The failure of the war led to the collapse of the military regime and the return to democracy under Raúl Alfonsín. Mr. Alfonsín brought the military junta members to trial for human rights abuses. Many were convicted and sent to jail.

The Heterodox Shock Treatment

By the time the new democratic government took office, inflation had taken hold. There was widespread belief among the experts that a shock treatment was needed. Experts educated at the Massachusetts Institute of Technology, Harvard and Yale, then working in Brazil and Argentina, devised an economic “heterodox” shock treatment, which consisted of several economically heterodox government interventions:

temporary wage/price controls to reduce inflationary expectations, a new currency, a conversion table to convert the longer-term contracts written in the old currency into the new currency and a slow reduction in the budget deficits. The idea was that the heterodox shock treatment would reduce expectations of continued inflationary instability and thus make the inflation more downwardly responsive to fiscal austerity programs. There would be, in theory, less pain from the gain in lower inflation under this plan.

At first the plan was a resounding success. Inflation was reduced. But the government failed to deliver on the longer-term fiscal adjustment in government spending. With the return to democracy, there were strong pressures on the Alfonsín government to ease up on fiscal austerity and to increase social spending. This government left office early, allowing the newly elected Carlos Menem to assume office amid the chaos of renewed inflation.

Carlos Menem and the Plan Cavallo

Carlos Menem had been jailed under the military dictatorship. One of his first acts as president was to give an indult, not a pardon, to the jailed members of the junta. Many thought this was a brilliant act. If Mr. Menem needed to create cohesion for economic reform, he needed to accept the fact that the military was part of the political process and to ensure their support.


His first foreign minister, Harvard-educated Domingo Cavallo, was appointed minister of the economy. Mr. Cavallo brought in a team from his Fundación Mediterranea to plan a new policy regime. There would be a new currency, set one-for-one with the U.S. dollar. The amount of currency in circulation would be equal to the amount of U.S. dollar reserves. The government's central bank could no longer print up new money unless it had new U.S. dollar reserves from export surplus earning or inflows of U.S. dollar investments.

Again, the Cavallo Plan was a resounding initial success. Inflation vanished. Unfortunately, being linked to the U.S. dollar in the 1990's proved not a very good idea, since the dollar appreciated very strongly. Argentine exports rose greatly in cost, and the country experienced a major competitive disadvantage to Brazil, which was not linked to the U.S. dollar. Besides, the central government failed to contain deficits by provincial governments, which began to run up large deficits. The Cavallo Plan eventually collapsed, and inflation returned with a vengeance.

After Mr. Menem left office, three failed presidencies followed. Eventually Nestor Kirchner was elected in 2003; he served for four years and was succeeded by his wife, Cristina Fernández de Kirchner. The Kirchner economic regime is a "back to the future" program of the 1950s-style import substitution policy, with strict controls on imports.

Both Kirchners have been Peronists and have promoted "industrial development" and the formation of region-wide common markets.

The overall performance of Argentina stands in sharp contrast to that of Chile. Under Augusto Pinochet, many of the policies of the Chicago boys were implemented. When democracy returned following the fall of Mr. Pinochet in 1988, Chile was much more astute in keeping the best of the reforms and reshaping the other reforms.

The major lesson from this history of Argentina is that economics is never separate from politics. Argentina never was and never will be a blank slate for experts to try out their pet theories. Economics as a discipline is becoming more behavioral and historical, especially in understanding processes of economic growth. The overall success of economic development programs is the outcome of a search-and-learning process at the local level, not of "top-down" policies mandated by experts. Argentina has gone through much needless economic turmoil because of the dictatorship of tyrants and technocrats. Creating a climate of trust will likely take several generations. How soon Argentina emerges from the "middle-income trap"—the term for countries that are not desperately poor but still are not moving into successful growth—will depend on achieving a stable, sustainable climate in which political dialogue can take place amid a transparent search-and-learning process. 

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The Post-Secular Life

How Christians can both engage the world and be countercultural

BY MICHAEL DRIESSEN

In recent months Catholic intellectuals in Italy have been engaged in an important conversation about the political responsibilities of Italian Catholics. The conversation took on a certain urgency last summer following a heated debate about whether Catholic organizations, communities and families ought to have participated in a Family Day march that was organized to protest the teaching of gender theory in Italian schools. It continued to boil over this week as upwards of one million participants joined another Family Day march in Rome to protest a pending vote in the Italian parliament to legalize civil unions. *Il Foglio*, an Italian newspaper, drew a connection between this conversation and the controversy in the United States following the U.S. Supreme Court decision legalizing same-sex marriage. In particular, *Il Foglio* wondered whether it would be appropriate to adopt the so-called Benedict option, as first described by Alasdair MacIntyre and popularized by Rod Dreher. Mr. MacIntyre's suggestion was inspired by St. Benedict of Nursia, who left the business of Rome to pray in the woods, eventually creating a community that grew into the Benedictine order and the entire tradition of monasticism in the West. In the present Italian context, the Benedict option would seem to imply withdrawal from broader public involvement in order to create, in Mr. MacIntyre's words, "new forms of community within which the moral life could be sustained."

As an American living in Rome, I must admit that the Benedict option has personal resonance for me. I have often been tempted to follow in St. Benedict's footsteps from Rome to Subiaco to escape the din and chaos of the city, if not the spiritual wasteland it represented for him. But I cannot bring myself to endorse the Benedict option as our best hope for the salvation of church and society right now, neither in Italy nor in the United States. Like the Italian bishops' conference, echoed by Julián Carrón in letters explaining why Communion and Liberation community's decided to not officially endorse either of the two Family Day marches, I, too, believe that there are better models to imitate in this historical moment that are more firmly rooted in dialogue than the Benedict option appears to be.

MICHAEL DRIESSEN is a professor of political science and international affairs at John Cabot University in Rome, where he teaches and writes about religion and politics. A version of this article appeared in July 2015 in the Italian newspaper *Il Foglio*.

Political Catholicism in Italy

In a set of recent conferences and workshops hosted at John Cabot University in Rome, several colleagues and I have been attempting to map out Catholic politics in Italy today. One of the major themes that emerges from our research is the sense of "Catholic diaspora" felt by many everyday faithful Catholics, who still live in the ruins the Christian Democratic party left behind. They are unhappy with their political choices, particularly those offered to them in the recent past, which saw a close alliance between many Catholics, especially in the ecclesiastical ranks, and former Prime Minister Silvio Berlusconi's center-right politics.

The Catholic diaspora points to the dramatically altered religious landscape in contemporary Italy (and, to a great degree, the contemporary United States as well). That landscape is best described as one of "advanced religious complexity," which still supports a thriving, social-capital-rich Catholic subculture composed of hundreds of different lay communities, movements and associations. This subculture has realized a newfound public relevance and civic leadership, something many thought had been permanently destroyed 20 years ago with the collapse of Christian Democracy. Yet this same subculture has had an enormously hard time trying to translate this realization into anything that resembles a coherent political project.

One major impediment to the construction of such a project is the poverty of language and paradigm with which Catholic civic leaders and politicians look out on the world. That world is characterized, first of all, by political pluralism. Such pluralism exists within a post-Christian context (as center-right Catholics emphasize in the United States) but also, unexpectedly, within a postsecular context as well.

One opportunity afforded by these dual conditions is a greater understanding of the need for dialogue between the secular and Christian humanistic impulses that inspire progressive attempts to write into law a social contract that protects the full dignity of all human beings. In this context, as the dialogues between then-Cardinal Joseph Ratzinger and Jürgen Habermas elegantly suggested in 2004, neither relentlessly fighting against secularization (as the center-right Catholic world has tended to do) nor endlessly making accommodations in language and law to meet secular standards and expectations (as the center-left Catholic world has tended to do) cuts the mustard. The secularization paradigm is no

GATHERED TOGETHER. People attend the Family Day rally at the Circus Maximus in Rome on Jan. 30. The rally was held to oppose a bill in the Italian Senate that would allow civil unions for homosexual and heterosexual couples.



CNS PHOTO/PAUL HARING

longer sufficient to explain our times. The responsibilities of Christians in politics require major new thinking.

Culture Wars and Catholic Credibility

In this framework, the Benedict option could be understood as a response to the post-Christian conditions of the world but not the postsecular ones. And we can see the results dramatically at work in the limitations of the conservative, post-Christian response to the U.S. Supreme Court's decision in June 2015 on same-sex marriage in the *Obergefell v. Hodges* case. While many conservatives have drawn parallels to the *Roe v. Wade* decision on abortion, they do not hold as tightly as might be expected. Back then, in 1973, the religious-secular cleavage was more stark. The best a Catholic could do to support abortion, as Mario Cuomo memorably attempted at Notre Dame in 1984, was to say: "I accept the church's teaching on abortion. Must I insist you do? By law?" There was, then and now, no possibility of a "theology of abortion," particularly abortion on consumer demand.

This is not the case with the gay rights movement. One of the major reasons why the United States saw such a landslide shift in public opinion over the last five years on this is-

ssue is that the gay rights movement, together with Catholic intellectuals and evangelical preachers, articulated in a very postsecular way a convincing public theological case for the rights of gay and lesbian couples.

The American conservative movement made and continues to make immensely important criticisms of the liberal case for gay marriage and the unforeseen consequences it could have on American society, if an aggressive liberal orthodoxy insidiously silences critical voices and organizations. But the same movement proved incapable of publicly responding to the extremely thorny Christian case of gay dignity and the right to full participation in our common life. This failure was made worse by the single worst crisis of credibility in the history of the American Catholic Church, the sexual-abuse scandal. The closeness in public perception of too many members of the Catholic hierarchy leading last-ditch, unsuccessful campaigns against same-sex marriage without having accepted full responsibility for covering up clerical sex offenders was captured, perhaps most ignominiously and ironically, in the resignation of the archbishop of St. Paul and Minneapolis the week before the *Obergefell* decision was handed down.

Jean Vanier, Charles Taylor and *Kenosis*

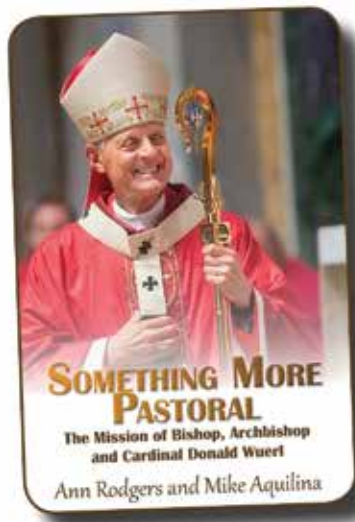
Rod Dreher is aware of all of this and has written very courageously about the failures of the Catholic Church in the sexual-abuse scandal. Indeed, at the heart of his appeal to the Benedict option is an appeal to restore Christian credibility and reinvigorate Christian witness through the construction of communities living authentic, countercultural ways of life. When he writes that we need to teach “the great tradition of Christian humanism” in “a more vigorous, theologically substantive form of the faith,” my heart swells. These are my deepest desires, too. But there are other ways of doing exactly this, of teaching and living and witnessing to an ideal of putting one’s community before oneself, without accepting (or desiring) self-imposed exile, endless battles in the culture wars, an ever-growing distance from the world’s political and social institutions (which Christians helped build in the first place) and a rejection of the moral-therapeutic-deist millennials. While these young people may not readily embrace a confessional theology, they nonetheless feel the attraction of some Christian ideals and still search for dialogue.

Mr. Dreher’s vocabulary of authenticity, witness and counterculture and his intense interest in aesthetics conjure up the thought-world of another communitarian philosopher: not Alasdair MacIntyre but Charles Taylor. And it is no accident of history that Mr. Taylor has begun a project that, really for the first time, explicitly theorizes this same vocabulary for the

church, in his cooperation with José Casanova on a project entitled *Renewing the Church in a Secular Age*. By naming and chronicling the ways in which Christians can live deeply embedded, immanent lives in a world strongly marked by secular humanism, Mr. Taylor’s project aims to show how they can, at the same time, empathetically and credibly offer a witness to Christian love. The key word to the project is *kenosis*, the self-emptying and powerfully performative witness that Christians provide when they embrace radical, suffering-servant lifestyles in solidarity with all the marginalized peoples of the planet. It is a vision of renewal through mercy that coheres well with Francis’ papacy (especially the vision set out in “*Laudato Si*”) and represents an important postsecular alternative to the culture-wars approach.

At the Pontifical Gregorian University last spring, the only real example Mr. Taylor proffered for what these immanent witnessing Catholic lifestyles might look like was the communities of L’Arche, founded by Jean Vanier. Vanier won the Templeton Prize last year for his example of how to incarnate (and communicate) this performative witness by living joyfully, prayerfully and in awe in the same community home for 50 years in the woods of northern France with a dozen men and women with disabilities and with other volunteers who came to participate in their communion. The L’Arche communities are very immanent. They are radically and authentically open to the “other.” They are completely

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countercultural—not so much because their intention is to put themselves “against” some contrary ideal but because their vocation to friendship with the cast-off and the weak has led them to life choices very different from those of the world. And in their work, they seek out more often than shut out cooperation with the secular world’s professional institutions and philosophical insights.

Not Our Only Option, Not Our Only Hope

The Benedict option cannot be our best and only hope for the salvation of the church right now. We have good reason to believe that there are immensely fruitful patterns of authentic witness that are built on a radical understanding of dialogue and that do not presuppose the culture-wars hypothesis. To loose the chains imposed by the language of the political spectrum, it may be helpful to think of these two vectors (the MacIntyre and Taylor positions) as complementary charisms rather than polarizing political positions. We need both of them for the postsecular and post-Christian conditions of our times. Perhaps even more, we need the church to be able to learn from both of them, and from the encounter between them, so that we can all share some basic language and goals to help us continue to engage and evangelize the world.

In this endeavor, Italy enjoys a great advantage over the United States because of the history and legacy of Christian Democracy, which, for all its problems, provided a home in which these charisms could work together. And it is for this reason that I found the Italian bishops’ decision and Don Carrón’s letter so encouraging. Their language was sensitive to both the postsecular and the post-Christian contexts in which it would be received. They recognized the need to articulate a broader, larger and more nuanced understanding of Catholic action and presence in Italian society, thus transforming, or even simply avoiding, the devastating American culture-wars paradigm.

A Dominican Option

Last year, responding in the journal *First Things* to an article by Mr. Dreher about the Benedict option, C. C. Pecknold tried to put in a word for a “Dominican option,” which is rather similar to the Benedict option but also involves itinerant, fiery preaching. To extend Mr. Pecknold’s call, perhaps what we should hope and pray for the church is for modern-day Dominicans and Franciscans who together can engage both the post-Christian and the postsecular conditions in our world with fire and joy.

There is a Romanesque basilica dedicated to St. Dominic in Bologna, near where I met my wife (who lights some Dominican fire under the Franciscan joy of our love) and where St. Dominic spent the last three years of his life among students at the University of Bologna. In the center of the preacher’s rostrum, in the middle of the monks’ choir

area, there is a historically inaccurate but spiritually beautiful depiction of the embrace of St. Dominic and St. Francis, whose orders together renewed the church during very dark times in the 13th century.

The iconography of the kiss between the two saints echoes the recurring stories of pairs in salvation history who filled out each other’s holiness in necessary and mysterious ways—Adam and Eve, Moses and Aaron, Peter and John, Mary and Martha, Dominic and Francis. Left to themselves, the Franciscans and Dominicans had their colossal failures and risks. The Dominicans produced both St. Thomas Aquinas and the Inquisition. And while the spirit of St. Francis may live on in communities like L’Arche, the messiness of their radical openness at times risks emptying out their spiritual identity; and these communities are in need of a constant renewal of faith.

In the greeting of Pope Emeritus Benedict and the newly elected Pope Francis at Castel Gandolfo in 2013, we have been gifted with one of the great embraces of all time, one that prophetically invites the Dominicans and Franciscans in our midst (and surely the Benedictines as well) to embrace often and let each other’s charisms fill out their holiness for the renewal of the church in these sociologically and morally complex times. May a centuries-long iconography of that embrace begin soon and find room in our churches, homes and universities. A

Fr. Robert Nugent Memorial Lecture

“Pope Francis, Reform, & Moral Theology”

A lecture by

Rev. Charles E. Curran

Elizabeth Scurlock University Professor of Human Values, Southern Methodist University



Rev. Charles Curran

Sunday, April 3, 2016

2:00 - 5:00 pm

Lecture followed by reception

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We Are One

Since his election as bishop of Rome, Pope Francis has sought to engage in acts of ecumenism rather than in interminable discussions about ecumenical questions. His decision to go to Lund, Sweden, on Oct. 31, to commemorate the 500th anniversary of the Protestant Reformation is but the most recent example.

He believes in taking action in the ecumenical field wherever that is possible rather than waiting to reach theological agreement, which could take eons. He made this clear on the flight from Istanbul to Rome on Nov. 30, 2014, in his response to Alexey Bukalov, the TASS correspondent, who asked about the outlook for relations with the Patriarchate of Moscow.

He began by saying: "I believe we are moving forward in our relations with the Orthodox; they have the sacraments and apostolic succession.... What are we waiting for? For theologians to reach an agreement? That day will never come, I assure you. I am skeptical. Theologians work well but remember what Athenagoras said to Paul VI: 'Let's put the theologians on an island to discuss among themselves, and we'll just get on with things!' I thought that this might not have been true, but Bartholomew told me: 'No, it's true, he said that.'"

Pope Francis added: "We mustn't wait. Unity is a journey we have to take, but we need to do it together." This journey involves "spiritual ecumenism"—that is, praying together, working together, doing works of charity together, teaching together, "moving

forward together." Then there is the "ecumenism of blood," when they kill Christians irrespective of denomination; and these martyrs "are crying out: 'We are one! We already have unity, in spirit and in blood.'" This latter ecumenism "helps us so much," "tells us so much," and so "we have to take this journey courageously...."

Then, turning to Moscow, Francis revealed: "I told Patriarch Kirill...I'll go wherever you want, you call me and I'll come. He too wants this. Both of us want to meet and move forward." This long-awaited encounter will take place in Cuba on Feb 12.

Besides the Orthodox, Francis has made significant ecumenical gestures to other Christian churches and communities: to the Anglicans by inviting the archbishop of Canterbury, Justin Welby, to lunch; the Pentecostals by visiting their community near Naples; and the Waldensians by doing what no pope had ever done in their 800 years' existence. He visited them in Turin and asked forgiveness for their mistreatment by the Catholic Church.

Then on Jan. 25, at an ecumenical service at St. Paul's Outside the Walls in Rome, Francis told representatives of the other Christian churches and communities that "there cannot be an authentic search for Christian unity without trusting fully in the Father's mercy"; and after encouraging everyone to "ask for forgiveness for the sin of our divisions," he said:

As the Bishop of Rome and the Shepherd of the Catholic Church, I want to ask forgive-

ness and mercy for any behavior on the part of Catholics toward Christians of other churches that did not reflect the values of the Gospel. At the same time, I invite all Catholic brothers and sisters to forgive if, today or in the past, they have suffered offenses from other Christians. We cannot erase what is past, nor do we wish to allow the weight of past transgressions to continue to pollute our relationships. The mercy of God will renew our relationships.

'The mercy of God will renew our relationships.'

That same day the Vatican made the surprise announcement that Francis will travel to Lund, Sweden, to participate in a joint Roman Catholic and World Lutheran

Federation commemoration of the 500th anniversary of the Protestant Reformation. The W.L.F. was founded in Lund in 1947. His presence at this historic commemoration has a deep ecumenical significance that can be properly understood only in light of the document "From Conflict to Communion," issued on June 17, 2013, by the Lutheran-Roman Catholic Commission on Unity.

His participation in this historic commemoration "is very important and marks a point of arrival on the journey to unity," Bishop Brian Farrell, secretary of the Pontifical Council for the Promotion of Christian Unity, told me. It is the latest example of Pope Francis building ecumenical bridges, rather than talking about doing so.

GERARD O'CONNELL

GERARD O'CONNELL is *America's Rome correspondent*. *America's Vatican coverage is sponsored in part by the Jesuit communities of the United States*. Twitter: @gerryrome.

Praying as a Parent

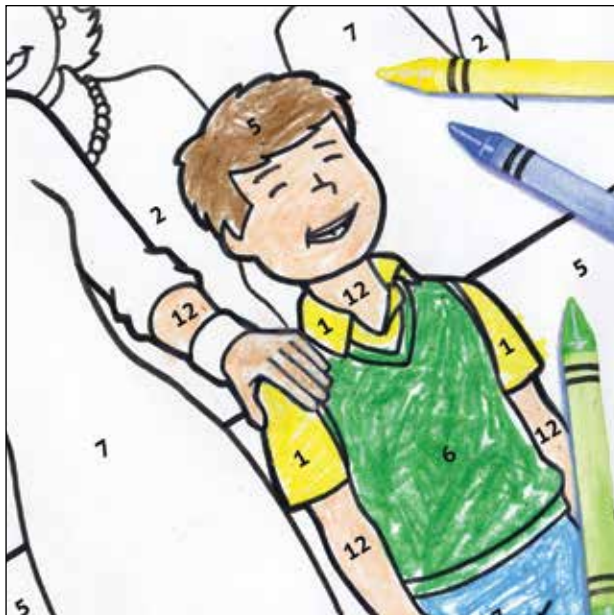
Gratitude and not giving up

BY MARY BETH WERDEL

I was at Sunday Mass with my son, Peter, who was almost 6 years old. He was quiet and focused intensely on his color-by-number sheet. I was aware I was feeling grateful that Peter was able to be calmly present in church without being disruptive. Lately, Peter has become aware that if he screams certain phrases in a loud voice, his father will take him out of Mass. His latest phrases include: “I want to go home,” “Can I have a donut?” or the most theologically concerning phrase of all, “I don’t believe this anyway!” As I noted his contentment, so too I observed my own. I could hear the lectors and the priest; I could take part in the communal prayer; I was present in the Mass. I found myself thinking, “Isn’t this how church was meant to be?”

The Strength of Colors

I was grateful for Peter’s coloring, an activity he refused to engage in until recently, which puzzled me for many years. I had watched other children sit contentedly with their crayons. Not Peter. An occupational therapist who worked with him explained that Peter had an immature pencil grasp. Peter’s brain had difficulties knowing where to place his fingers. He didn’t realize innately how hard or soft to push to make the crayon “work.” Peter could



read, count by 5s, 10s and even 12s. But coloring, the task that seemed easiest for his peers, which allowed him to be in relationship with them, was a monumental struggle.

When Peter was 2 years old, a psychologist told me that he met the criteria for autism. He also told me that Peter had a superior I.Q. Somehow the former statement always seemed to rattle in my mind and heart a bit louder and longer than the latter. I struggled to hear any blessing. In a sign of resignation, sometime along the way, I stopped carrying crayons in my purse and started praying Peter would miraculously behave in church.

One day, while Peter was with his grandmother, he came across a color-by-number. Something inside him clicked; he started coloring. With regular coloring there are no rules or order. Peter thrives on rules. He feels safe.

A lack of rules causes anxiety. When it comes to giving up, with the color-by-number, Peter wanted to follow the coloring rule so intensely that he held the crayon any way he could. With time he started to hold it differently, the way his therapist had so many times tried to teach him. Ever so proudly, he came to me one day exclaiming, “Mommy my hand hurts from all the coloring. It is getting stronger!”

Then it got even better.

As Peter calmly colored in the pew, he began participating in Mass. He was even engaged in the homily as he responded to me so sweetly in a moment of great connection: “Mommy, the priest said Moses. Moses is from my Bible.” Later in the Mass, Peter started to sing. That Sunday, instead of screaming, he was singing “Hosanna” loudly. He was singing with heart and joy. His joy brought my joy; my joy in return encouraged his.

That was until the Hosanna ended and Peter didn’t. My first instinct was to stop him, thinking about how he may be bothering fellow churchgoers and how his continued song represented my inadequacy as a parent. Instead of immediately asking Peter to stop singing, I detached myself from feelings of guilt and embarrassment, and as my mentor, psychologist and author Robert Wicks reminds me so often to do, I “leaned back” and looked at what was happening around me with a quiet mind and an open heart.

MARY BETH WERDEL is assistant professor of pastoral care and counseling at Fordham University in New York City.

Learning to Lean Back

Peter was in Mass on a Sunday morning. Peter was singing a beautiful prayer. People around him were smiling, some laughing. When I put my need for Peter's compliance and my commitment to order aside, I noticed I was feeling gratitude for Peter's continued growth and development, for the experience of joy that he and I both seemed filled with in this moment, and for our shared connection to something greater than ourselves. When I leaned back I questioned: What would I be teaching Peter by asking him to stop? What would he remember of my parenting in the moments, days and years to come when we forget the words but remember the feelings people create for us? So, I did what I have found can sometimes be the most profoundly difficult yet important stance to take as a parent. I held the space for Peter to be Peter; I allowed him to sing.

When he eventually stopped, instead of telling him he was not following the order of Mass or using some phrase that would convey the idea that his 6-year-old presence was a nuisance to others, I leaned close to him, gave him a kiss and told him I loved him very much. He smiled as he continued coloring.

If I had not leaned back in the moment, I wonder what I would have really asked of him? What lesson would I have unknowingly encouraged or discouraged? Sometimes, in an effort to make sure Peter is not bothering other people, I forget that Peter prays too, that he has a right to sing and that it is a sign of engagement that he asks questions.

When I lean back, I am able to respond rather than


react. I am able to create space to honor curiosity and engagement with the experience. When I lean back, I can be a more effective parent. I notice that I want my children to be respectful, to know how to have self-control and to be able to quiet their minds and bodies—but quiet not as an end in itself but as a means to a relationship with the sacred. My goal is to help Peter create space in his heart so that he can be filled with grace and peace, perspective and love, curiosity and awe; so that as an adult he may be just as he is now as a child, full of wonder before God.

Mt 18:3 reads, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven." There are days when I wonder exactly which children this verse is speaking about, because surely it is not the three I bring to church. But on days like this Sunday morning, I see that of course it is my children it ap-

plies to, and of course it is I.

When I lean back I notice that parenting Peter allows me access to deep gratitude. Peter is continually surprised anew by his joy that results from overcoming each struggle, and so then I find myself continually grateful anew. While my body is growing old, Peter helps me to keep my heart open and my eyes young so that I may remain grateful, so that I may know God and so that Peter and I may become more whole together.

Sometimes I find myself wishing that parenting could be more like a color-by-number than the abstract experience that is its nature. When I feel centered and empty my heart before God, I can recognize that maybe the goal is not joy. Rather, joy is the byproduct of gratitude. If my prayers focus on a desire to be more grateful, then the very crayons I use as a parent may look more vibrant, the ways I stay in the lines or don't stay in the lines may look more beautiful. And, just maybe, the process of my children and I becoming us, which never ends, may feel more wondrous and right.

There is so much to pray for when one is a parent. But that which is in my control and has the ability to color my perspective of life experiences is my capacity to look for gratitude: in the purpose I have as a mother; the practice I am given seemingly every second of the day to become a mother; the God whom I love and who loved me first, who gave me this responsibility; and the lives that I am allowed to nurture, which in turn nurture me. My prayers are that one day I may learn to maintain a perspective in parenting so that I may feel not waves of appreciation, but that in each moment of parenting, I may feel ever blessed. 

Just a Day

Stream crossing, train whistle
among the beech leaves rustling
and a vulture swings down low over the boardwalk
when the engine light barrels over the causeway
and the geese lift over the dormant buds,
a shimmer in the water's mild ripple, in the liquid
where the deer bounding and the dog barking
and the family laughing their way
to the dusk gate closing, though none of us there
were closed or will ever be as long as we remember
what we saw or how it felt to us on that day,
just a day, normal,
a normal day.

JENNIFER WALLACE

JENNIFER WALLACE is a poetry editor at The Cortland Review and a founding editor of Toadlily Press. Her book of poems and photographs, It Can be Solved by Walking, was published by CityLit Press in 2012. Her chapbook, The Want Fire, was released in 2015 by Passenger Books.

FILM | JOHN ANDERSON

FASTER, HIGHER, STRONGER

The complicated life of Jesse Owens

There is no way to ignore the “movie-ness” of **Race**, the director Stephen Hopkins’s triumphal portrait of the track-and-field wunderkind (so to speak) Jesse Owens, who took four gold medals at the 1936 Berlin Olympics, crushed Hitler’s dreams of a publicity coup and in many ways prepped America for the civil-rights struggle to come. Owens was black, and his success meant that a black man had become an undeniable American hero. (He was even well liked in Germany.) It is a great story.

And as a movie, it might have been made in 1936, save for the black protagon-

ist at its center. “I believed you were meant for great things,” Jesse’s careworn mother (Michelle Lonsdale Smith) tells her son, having sewn him a new jacket to wear as he leaves for Ohio State and the track career that would make his name a household word.

Owens’s experience at school begins with open race-baiting as well as the more casual but no less vicious institutional bigotry of Depression-era America. His performances amaze all who see them. He wins, he loses, he suffers a stupid injury that he overcomes; and he eventually has to wrestle with the biggest decision of his

young life—whether to go to Berlin and compete against the Nazis, or do what the N.A.A.C.P. and others have urged him to do: boycott an Olympic Games being hosted by a murderous, racist regime.

The close-ups tell you where to look; the music tells you how to feel. Which is not to say the indelicately titled “Race” is less than entertaining. It is just obvious and old-fashioned, right up to the relationship at the heart of the movie—no, not the one between Jesse and Ruth (Shanice Banton), his girlfriend and the mother of his child, but the one between Jesse and his coach, Larry Snyder (Jason Sudeikis). Snyder, with whom Owens would form a lifelong friendship, has been on a losing streak until the arrival of Owens, but the young runner’s rescue of Snyder’s career is given far less

FOR THE WIN. Stephan James, center, as Jesse Owens and Jason Sudeikis, right, as Larry Snyder in “Race”



PHOTO: THIBAUT GRABHERR / FOCUS FEATURES

emphasis than Snyder's contributions toward making a man of Owens. The young sprinter cannot even look his coach in the eye when they first meet (because custom says he can't), but he eventually surpasses his mentor in confidence, ability and, of course, celebrity.

There is one particularly wonderful moment executed by the gifted Stephan James (of "Selma"), who plays Owens, after Snyder has put his hand on the young man's shoulder. His close-up speaks volumes: Who is this white man touching me? Has a white person ever touched me? What does it mean? Has a man ever touched me? Should I be comforted? Worried? And am I revealing my confusion on my face?

"Race" is a movie about personal victory and national guilt—neither Hitler nor Franklin Roosevelt ever shook Owens's hand; and, as the film shows, Olympic gold had no influence on what doors Owens was allowed to walk through when he got home to solidly racist America. This adds to the movie-ness of "Race"—it is a movie about a black man, directed by a white man, at a time when Hollywood is under well-deserved attack for its perhaps unconscious but nonetheless damaging policies regarding race, gender and who controls the cameras and, more importantly, the budgets.

The Oscars this year will no doubt be a hot mess of apologies, penance and empty promises; it will be interesting to see how the show's host, Chris Rock, navigates the eggshells of the motion picture academy's woeful racial history. "Race" is a noble gesture in its way, something that might restore Owens to the prominence he once enjoyed and inspire young African-Americans. Still, its timing is a little awkward.

So is its take on history, at least the history peripheral to Owens's person-

al story. The movie is frank enough. Jesse, though betrothed to Ruth, has an affair with the worldly Quincella Nickerson (Chantel Riley) during a trip to Los Angeles; and their picture makes the papers, which wounds Ruth and endangers the relationship. But the point of "Race" is Owens's virtues,



Shanice Banton as Ruth Solomon in "Race"

not any vices, and in such a movie, the off-center characters are often the more intriguing.

This is certainly true here, although Hopkins and the screenwriters Joe Shrapnel and Anne Waterhouse take a page from the book of the man who freed Jesse's grandfather, Abraham Lincoln: Malice toward none; charity for all. It is a policy that can be taken a bit far, and it certainly is here.

The two most fascinating characters in "Race" are not Joseph Goebbels, the Nazi minister of propaganda (a wonderfully loathsome Barnaby Metschurat), whose longed-for P.R. triumph Owens destroys; nor even Adolf Hitler, who has no dialogue, but as embodied by Adrian Zwick radiates disease and corruption. No, the two unstable explosives in the moral minefield of the 1936 Olympics are Adrian Brundage (Jeremy Irons), the longtime International Olympics Committee chair, who was playing financial footsie with the Germans even as he urged the United States not to pull out of the Games; and Leni Riefenstahl, whose filmed account of Berlin '36—"Olympiad"—is one of

the greatest documentaries of all time, albeit one made by an unapologetic enabler of the Third Reich, the Second World War and the Final Solution.

As played by the Dutch actress Carice van Houten, Riefenstahl is pure artiste, devoted to getting her movie made (another example of "Race's" movie-ness) and willing to defy Goebbels to do it. In reality, she is far more problematic.

As is Brundage, whose long list of "achievements" would include exiling podium protesters Tommie Smith and John Carlos from the '68 Games in Mexico City. (Brundage never had a problem with the Nazi salute, just the raised black gloves of Smith and Carlos.) He never acknowledged that the teams of South Africa reflected an apartheid regime, never saw a conflict between his purist stance on "amateurism" and the professional athletes of the Soviet bloc, and let the '72 games in Munich continue even after the massacre of the Israeli athletes. He is a bad actor, and Irons plays him with appropriate oiliness. Still, it feels like the film goes easy on him.

But that is probably O.K. "Race" is Jesse Owens's story, in the end, and the fact that he rose up amid such ugliness, and ugly people, is a testament to his talent and character. Two of the athlete's three daughters, Marlene Owens Rankin and Beverly Owens Prather, recently told this writer that their involvement with the Jesse Owens Foundation revealed some interesting phenomena: People the age of, say, Stephan James seem relatively unaware of Owens's legacy. Younger kids, however, are continually contacting the foundation for help writing school papers and researching their father. One can only hope "Race" accelerates that trend.

JOHN ANDERSON is a film critic for *The Wall Street Journal*, *Time* magazine and *Newsday*.

STOP HAZING NOW

It was an icy Dec. 9, 2014, when Chien Hsien (Michael) Deng, 19, and his Asian-American fraternity brothers at Baruch College in Manhattan set out for their rented house in Stroudsburg, Pa. Their hazing ritual would be rugged because, excluded from white fraternities, they wanted to show that they were tough. So they blindfolded Michael, strapped on two heavy (20 lb.) backpacks and made him find his way across a frozen lawn while they beat and tackled him. He fought hard, so they hit him harder. Then he didn't get up. They carried him inside, changed his clothes, but waited an hour as they called their leader, the younger brother of a congresswoman, who advised them to destroy any evidence of fraternity involvement, before driving him to a hospital, where he died. The authorities in Stroudsburg have indicted five students for murder and five more on associated charges.

At Clemson University in September 2014, Tucker Hipps, 19, pledging, was ordered by his Sigma Phi Epsilon fraternity brothers to deliver 30 McDonald's biscuits to his jogging brothers. He met them on a bridge over Lake Hartwell, but didn't have the money to buy the food. A frat leader confronted him. And suddenly Hipps "went over the side," head first into the water below. The brothers covered up. His body floated up later. The parents have brought a \$24 million wrongful death suit. The defendants in the suit blame Hipps for his "recklessness."

According to the Bloomberg newsletter, more than 60 students have died in hazings since 2005. Thousands of good students are loyal to their fraternities; but the coverage, prompted by recent deaths, in *The Chronicle of*

Higher Education (6/12/15, 8/7/15), *The Atlantic* (March 2014) and *The National Review* (4/5/15), as well as in *The New York Times*, Bloomberg, CNN and other sources, convince us that "these deaths matter."

In his excellent new book, *University Ethics*, James F. Keenan, S.J., suggests that whether a university has a fraternity or not, undergraduate misbehavior is a "progressively worsening reality." This includes binge drinking, drug use, rape and sexual abuse, cheating, hazing and, in some places, a year-long party atmosphere that undermines the intellectual life. Here, because of the deaths, I'll focus on hazing.

The fraternities, supported by alumni, benefactors and politically connected board members, are well dug in. *The National Review* (4/6/15) reminds us that 85 percent of Fortune 500 executives and 71 percent of the men in *Who's Who in America* are frat brothers. But are these men going to think about Clemson's Tucker Hipps, who joined the frat because he wanted to go to law school and thought this would help him get an internship?

The *New York Times* columnist Charles M. Blow tells us in his memoir, *Fire Shut Up in My Bones*, that year after year in college he indulged in brutal hazing, taking the plebs into a field and beating them up, until he realized it was wrong. I asked him what took him so long. He said it was because this ritual that they all suffered made them "brothers." The logic is insane,

but it lives on everywhere.

Can the system reform itself? It can if it replaces hazing with social ideals. Sigma Phi Epsilon recently started the Balanced Man Program: readings, discussions and orientation activities with no pledging or distinction between pledges and members. Unfortunately, it was optional. Clemson didn't buy

it, and Hipps paid the price. Meanwhile, a national movement of fraternities and sororities called "These Hands Don't Haze" fights hazing by means of social media.

Hazing is defined as "any activity expected of someone joining a group that humiliates, degrades, abuses, or endangers him regardless of a person's willingness to participate." Forty-four states have outlawed hazing, but university administrators have looked away.

Now college and university presidents must show courage and convince their communities that their integrity is at stake. Involve the fraternity national offices and create a staff of mentors who love students but do not fear them, who will re-educate them partly along the lines of the Sig Ep program. Students will take their hazing "underground," but any mentor must know this and stop it. The students have joined for friendship; but friendship, which is love, thrives from shared efforts to improve the lives of others. It calls for suffering, not beatings—the pain of sharing another's troubles. This sounds idealistic, but learning to love, especially in a Catholic milieu, must be part of an education.

Undergraduate misbehavior is a 'progressively worsening reality.'



COME AND SEE

FRANK BROWNE *A Life Through the Lens*

Edited by David and Edwin Davison
Yale University Press. 224p \$60

A CALL TO VISION *A Jesuit's Perspective On the World*

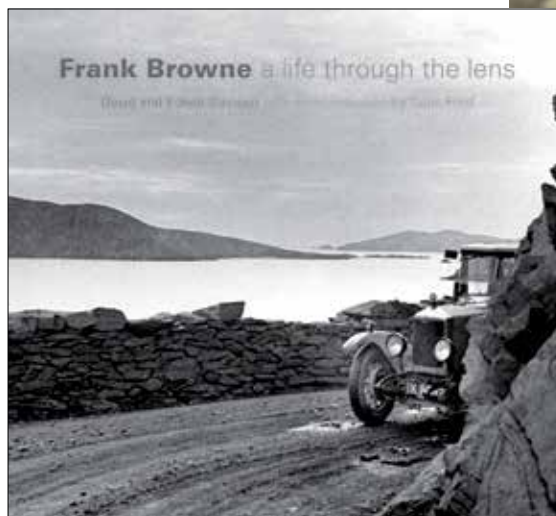
By Don Doll, S.J.
Creighton University Press. 228p \$50

Ralph Watkins, a theologian and photographer at Columbia Theological Seminary, noted recently in a conversation on the arts and activism that photographers are both creators and curators, artists who capture what might otherwise be unseen and then design visual experiences intended to move people. Two collections by Jesuit photographers from different eras and contexts reflect Watkins's wisdom about the social and moral power of the photographer.

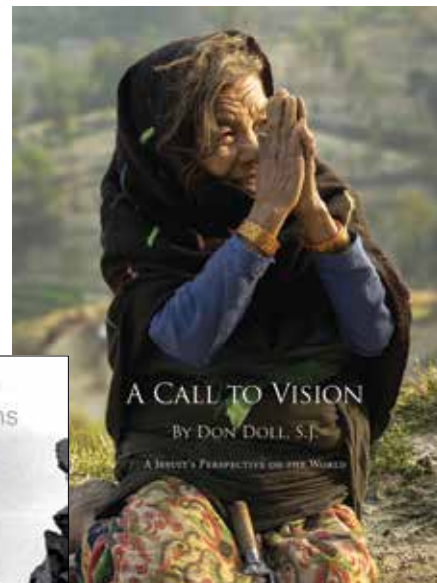
The first, *Frank Browne: A Life Through the Lens*, is a compilation of more than 220 of some 42,000 photographs taken by the Irish Jesuit Frank Browne (1880-1960) over the course of his lifetime, organized chronologically from 1909 to 1954. A thoughtful foreword by Colin Ford provides the context of Browne's social, ecclesiastical and artistic milieu, and short biographical pieces by E. E. O'Connell, S.J., and David H. Davison offer a sense of Browne the Jesuit and photojournalist respectively, foregrounding the artist in his art.

Browne received his first camera from an uncle, who happened to be a bishop (and whose wake is among the haunting images of Catholic devotional life) at age 17, before he entered the Jesuit novitiate but in time for what would be his first of many European tours. Aside from two years

in formation, Browne kept his camera at the ready, clearly entering more fully into life unfolding around him by bringing what he saw—people and land and seascapes—into focus in carefully composed black and white images. As striking as the variety of his locations—Egypt, the decks of the RMS Titanic on her short trip from Cherbourg to Cobh (formerly Queenstown) before her fatal Atlantic crossing, the French front lines in World War I, the streets of Ireland's big cities and the countryside of New South Wales, Australia—is the variety of his human subjects. The book teems with images of people of all ages, some at play by the seaside or on the cricket pitch, others at work—tradesmen, farmers, herders and weavers. Images



the precariousness of life in the country etched in the unapologetic gaze of toddlers and their grandmothers. Here too we see the collision of Ireland's agrarian past with its mechanized future captured in sail boats juxtaposed with steamers, wagons with trolleys. I was particularly struck by Browne's self portraits—one a lovely image in a stand of trees ("Self Portrait reading the National Geographic" 1925)—and the other taken much later but foreshadowing today's ubiquitous "selfie" using the mirror in front of his barber chair



during a trim ("Self at Maison Prost Hairdressers" 1940).

Don Doll, S.J., is both the creator and curator behind the second collection, *A Call to Vision: A Jesuit's Perspective on the World*. The book features award-winning images from

of the ordinariness of vocational life—Jesuits playing cards or ice-skating, for example—underscore the beauty of the everyday.

The collection also features stunning contrasts, and not simply within the compositions themselves. Browne's images capture intimately personal interactions in the midst of streets so busy that all but the subjects are a blur, or

50 years of his ministry among various Native American tribes, intimate moments in his own family and the work of Jesuit social ministries around the world. Like Browne, Doll came to photography by invitation, in his case from a fellow priest at the St. Francis Indian Mission on the Rosebud Sioux Reservation, where he taught in the early years of his Jesuit life in the 1960s.

Appropriately, Creighton University Press published the collection. Doll has been a faculty member in the department of fine and performing arts there for 45 years. An introduction by Donald Winslow, editor of the National Press Photographers Association's magazine, explains how an early business card, which read "Priest. Professor. Photographer." set Doll apart from so many others who share his craft. Doll himself offers poignant reflections at the outset of each section of the book, situating the images within what he calls his "vocation within a vocation": "The Call," "In the Beginning," "Crying for a Vision," "Vision Quest," "Go in Peace," "A Day in the Life Of...," "The Jesuit Mission," "Jesuit Refugee Service" and "Reflection."

It's easy to get lost in the 11-image story of the Yupik Eskimos commissioned by National Geographic in 1984, and another black and white series featuring the Athapascans on the Yukon River in the late '80s. Stunning full-color portraits of young people of the Red Cloud Indian School on the Pine Ridge Reservation in Nebraska simply captivate. Particularly intimate are photographs Doll took of the stages of his mother's death—from her doctor's office for the initial cancer diagnosis to her gravesite, with his father in the frame in just about all of them—interspersed with images of a separate but simultaneously unfolding event—the stages of labor and birth of the second child of two dear friends.

Although seemingly disparate, the invitation to "come and see" is a thread that runs through both collections. In addition to mesmerizing images that tell stories that you could hear again and again, Browne and Doll provide the visual tools for creating the culture of encounter to which Pope Francis continually invites all people of good will. Their images imply a method of encounter: Be attentive to your surroundings and the people there; draw close to them by asking questions and listening;

make space for those closest in pain or joy to articulate it (using words if necessary); and give a privileged place to the self-image a person or a people have of themselves, rather than that which the world projects onto them.

Whether experienced independently or engaged as a pair, these books reveal the way photographers help us look at the signs of the times and not simply read them. The latter can often be done from a safe emotional distance, while the former unavoidably creates an intimacy with the potential for empathy that, if properly fanned, can grow into the vocational fire of social responsibility.

ROBERT E. KENNEDY

A NEW SECULAR WAY

AFTER BUDDHISM Rethinking the Dharma for a Secular Age

By Stephen Batchelor
Yale University Press. 400p \$28.50

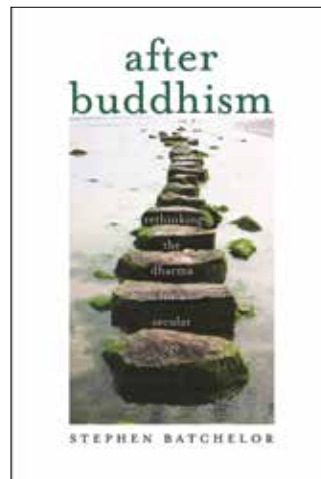
The Dalai Lama, though a devout Buddhist monk himself, declared recently that religion alone is no longer adequate as a basis for ethics and that the time has come for a new secular way to think about ethics and spirituality.

Stephen Batchelor follows this line of thinking in his new book, *After Buddhism*. Batchelor identifies himself as a product of a Protestant Christian culture, as well as an atheistic culture. He spent eight years in Tibet as a student of Tantric Buddhism and the Pali canon, and four more years in a Zen monastery in South Korea, where he sat facing a wall for 12 hours a day asking himself, "What is that?" Batchelor

has moved away from monasticism to practice a secular Buddhism, not a secularized Buddhism, whose core values offer a framework for humans to develop and flourish and realize their full potential.

Batchelor offers his reinterpretations of basic Buddhist teachings to explain his secular vision. Here are two of these reinterpretations. First, Batchelor argues that the four noble truths about suffering, its cause and a way of relief from it are not statements of the nature of reality but rather are tasks to be performed. He asserts that the early teaching of the Buddha deals with know-how rather than knowledge and that this pragmatic teaching was distorted gradually and became a metaphysical explanation of the nature of suffering.

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Batchelor cautions us not to see this return to the original teaching of

the Buddha as a semantic game. When over time Buddhists shifted the emphasis from tasks to truths, they tacitly began to privilege belief over experience. When that happened, Buddhism lost its ethical meaning and became another Indian religion.

A second secular reinterpretation of Buddhist teaching by Batchelor is the repudiation of the “unconditioned,” or the unborn or any absolute truth that sounds like the Atman of the Vedanta or anything that is outside of our ordinary mental cognition. Beyond this ordinary cognition, which is the organization of whatever is striking our senses, the Buddha has nothing to say. In fact, the early discourses explicitly say that the Buddha woke up to “conditioned arising.” So, for example, it is irrelevant whether or not craving is the cause of suffering. Craving must be overcome because it prevents the genuine flourishing of human life.

If the early Buddhists dealt only with the conditioned, then how did

the idea of the unconditioned in early Buddhism come into later Buddhism? Batchelor answers (provisionally) that many converts to Buddhism from Judaism or Christian monotheism find it hard to let go of their attachment to God or God’s surrogates, like the “unconditioned,” and have allowed a series of backsliding qualifications to enter their understanding of Buddhism.

So how does Batchelor describe his secular Buddhist life? He writes:

Fleshed out [it] would imply a way of life in which one is true to one’s potential, true to one’s deepest intuitions, true to one’s values, true to one’s friends and—as a Buddhist—true to the [dharma].... Being “true” in this sense...has to do with leading a life of integrity...where there is no room...for pretence.

Batchelor has spent decades studying and practicing Buddhism; he has

vast knowledge of his subject; and his book is filled with wise and interesting comments. I hear his own Buddhist voice especially in his chapter on experience, where he urges the reader to “dwell happily in this very life” by not indulging in the occasional fantasy but by paying embodied attention to what is going on. By embodied attention he means careful attention that is nurturing and loving. This attention begins when we doubt our perceptions as things that will endure and are “mine” and experience them rather as “fleeting, tragic, empty and selfless.”

May I make a few observations from my own practice of Zen Buddhism? First, there seems to be in this book a confusion of tongues. Buddhism is so vast in extent and variety that no matter what one says about it, it is possible to say the exact opposite according to time and place. This is especially true if one argues from the original words of the Buddha, which are impossible to know or from the Pali canon, which is a collection of stories more devotional than historical. One can find in it whatever one wants to find. Batchelor admits that he is “bound to risk choices in selecting and interpreting texts that may not turn out to be viable later.”

Second, I question the validity of separating meditation on the one hand and the precepts (ethical teaching) on the other. In Zen Buddhism meditation and the precepts are one. It is impossible to have Zen without the precepts and yet Zen with only precepts is not true Zen. In practice, if one meditates without constructing ideas and imposing opinions on things as they are, then one has observed all the precepts without even intending to do so. Meditation and the precepts can be distinguished but not separated with meditation left behind.

Third, if it is questionable to separate meditation and the precepts, it is even more questionable to disparage meditation and the experience of direct seeing into human reality. The

long experience across centuries and cultures from Nagarguna to Ju-ching to Dogen cannot be put aside. Zen liberates according to type and not everyone is interested in a study of ethics. They navigate instead to an awareness beyond right and wrong to an “orphan light” that leaves no traces and whose slightest touch is instantly recognizable and can be life-changing.

Finally, a word about Batchelor’s atheism. All commentators agree that the Buddha was silent about the existence of God. He would not be drawn into a statement of yes or no about what cannot be proved. There are some converts to Buddhism who bring their atheism with them into Buddhism, but they do not find it there and they should not argue about it or come

down on one side or the other in the *sangha* of the Buddha.

Yamada Koun Roshi, speaking from his long practice as a student and then a revered Zen master, told me that he could believe in God but he could not believe that God could make a dualistic world. There is no reason, of course, why anyone who believes in God should have to believe in a dualistic world. But that is another story for another book.

After Buddhism is a learned and compassionate reflection on Buddhist practice for those for whom Buddhism as a religion has ended.

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JEROME DONNELLY

OUR NATIONAL SCRIPTURE

THE AGE OF THE CRISIS OF MAN

Thought and Fiction in America, 1933-1973

By Mark Greif

Princeton University Press. 434p \$29.95

*What is truth? said jesting Pilate,
and would not stay for an answer.*

—Francis Bacon

In *The Age of the Crisis of Man*, Mark Greif sets himself the ambitious and “historically indispensable” task, a “philosophical history” focusing on a crisis in determining what is man and what he faces (I use Greif’s “man” for human). “The midcentury generation’s way of addressing the crisis of man represented a consensus that something specific had gone wrong and must be made right.” Traditional notions of man had been challenged, particularly by social scientists like Franz Boas and John Dewey, whose relativism was at odds with the traditional notion of a

universal human nature. Social and political upheavals seemed to challenge all fixity. One sign of the crisis was a flurry of popular books with titles like *The Organization Man* and *The Man in the Gray Flannel Suit*—now, Greif adds, “unreadable.”

Breaking with the past, “the midcentury intellectuals really tried to launch...an autochthonous humanism—human respect giving its grounds entirely to itself, without God, natural law, positive fiat, or even anything identifiable about the human person like ‘rationality.’” But public events like the U.N. Declaration of Human Rights (1948) intruded by evidently assuming a universal human nature.

Greif includes many writers but

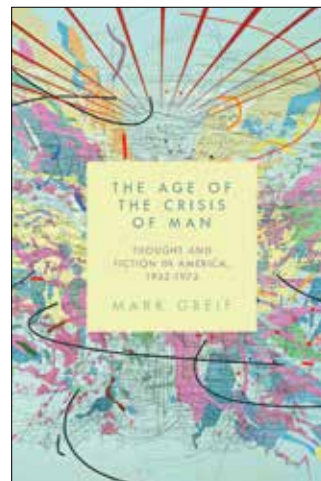
often only the sketchiest idea of their views. Some, like Jacques Maritain, are reduced to labels (“Catholic”). Treated in somewhat more detail are the French existentialist thinkers, Jean-Paul Sartre, Simone de Beauvoir and Albert Camus. Their insistence that God was dead made them welcome among those New York humanist-intellectuals at *The Partisan Review*, who toward the war’s end had become less optimistic about the world’s progress. Hannah Arendt reminded them that what “totalitarian ideologies...aim at is...the transformation of human nature itself.” That Arendt became so revered even (or especially) by those who denied the existence of a human nature suggests that they may not have rejected it as completely as they had thought, though Greif does not entertain such a possibility. (The dates of his study apparently preclude mention that both Sartre and Camus eventually surmounted the crisis and turned toward religious belief.)

Writers in the 1950s “urgently wanted to know whether there was any such thing as a human being outside of social types, and, if so, what that abstraction

would mean for them.” To deal with this question, Greif turns to the novel, the new “national scripture,” focusing on four specimen novelists: Saul Bellow, Ralph Ellison, Flannery O’Connor and Thomas Pynchon. Ellison and Bellow were friends and once shared a house. Greif sees the two as dealing similarly with “the crisis” by linking it with race and ethnicity to determine if “the identity

as Jew or black...was a hindrance or an aid to reaching the purely human state.” (What this “state” might be is not explained.)

Ellison, in *The Invisible Man*, asks whether *any* of the requests for the



hope of an abstract, free humanity were honest in light of the “racial facts of American social life”—“the paradox of invisibility: whites don’t see [a black person], and blacks, seeing black, don’t see *him*.” Ellison “found ‘man’ in an individual’s interior quest to find the features of his own ‘face’...to become ‘human,’” while Bellow “found man in a communal jumping up of levels” that justified a claim to “belong to any milieu and be comfortable there.”

Since “the return of the fascination with man was often yoked to religion in the mid-twentieth century,” he includes O’Connor (Walker Percy, a

prime candidate for the “crisis” goes unmentioned). Greif says that O’Connor “already knows what man is. What matters is that everybody who goes around *declaring* what man is in her stories...is deluded or else trying to put one over on somebody.” Nevertheless, he devotes more attention to her story, “The Artificial Nigger,” than to any other work.

O’Connor’s use of the artificial is magnified in the fictions of Thomas Pynchon, who sees artifice as a growing threat to man in the structure of modern life. In his novel, *V*, “we hear that someone truly human would be on the

right side of the TV screen.” Knowing which is the right side is the problem. It is not simply a matter of technology, Greif argues, but “the changing status of the parts of men, and the insertion of inanimate *things* into their bodies and daily habits,” and consequently “human values are sloughed off....” Pynchon’s post-60s fragmented man is filled with anxiety and dread, his characters “in search of an identity.”

Greif returns in the last third of the book to his philosophical history of the “crisis” and the introduction of ‘60s isms—structuralism, poststructuralism, postmodernism and post-humanism. They are mostly imports, riding on a wave of French anti-humanism in a reaction against humanism’s faith in technological and scientific progress as the replacement for religion. The anti-humanists gaze on a falling, if not a fallen world.

Greif’s grandiose project is not fully realized; the result is uneven and incomplete. The book fails repeatedly to define or explain notions of human nature as defined by the thinkers he cites, and ideas or positions too often fail to be developed. C. S. Lewis, for example, is dismissed with a nod. Greif makes several references to his 1947 classic, *The Abolition of Man*, only to label as “extreme” Lewis’s contention that scientists were seeking the power to alter human nature at will, even though Lewis’s prescient words have come true.

Greif is himself reluctant to assess the views expressed in connection with the question of “man.” His chosen “maieutic” approach eschews authorial judgment and leaves questions discussed but ultimately unanswered. He avers that the book is not the “different element of the history of morals” that he had started with. A subtext of authorial disappointment haunts the concluding chapter.

JEROME DONNELLY, since his retirement from the University of Central Florida, has taught occasionally in the university’s international studies program.

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The Time to Repent

THIRD SUNDAY OF LENT (C), FEB. 28, 2016

Readings: Ex 3:1–15; Ps 103:1–11; 1 Cor 10:1–12; Lk 13:1–9

“Unless you repent, you will all perish as they did” (Lk 13:3)

The Greek verb for “to repent,” *metanoëō*, has the basic meanings of “change of heart,” “turn from one’s sins” or “change one’s ways.” Often, though, these meanings direct us to focus only on the individual who repents; they obscure the relational dimension at the heart of repentance. The concept of repentance assumes sin against someone, forgiveness that we seek from another and the hope and promise of reconciliation with the offended party.

In the biblical context, the one ultimately whom we have offended and to whom we must be reconciled is God. Repentance is not a single act, but a process of coming to know God more fully, learning what God wants from us and realizing that what God ultimately desires is a deeper relationship. And when that relationship is breached by sin, God seeks our reconciliation. God is the initiator of repentance, because God longs for us to restore our broken relations so that we may live the life intended for us: abundant and eternal.

This is why God takes the initiative in calling out to Moses to rescue the captive people of Israel, whom God describes as “my people.” But it is also why Moses asks God’s name, the first step in restoring Israel to God. While God had remembered the people of Israel, the people had not remained in

relationship with God. God’s actions on behalf of Israel demanded a renewal of relationship. God said, “I am who I am,” defining his eternal essence, but God also reintroduced himself by hearkening back to the past relationships with their ancestors. Moses was directed to tell the people, “The God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.”

The Psalmist tells us that first God “made known his ways to Moses” and then “his acts to the people of Israel.” Forgiveness and reconciliation could occur once the relationship was restored, since God is “merciful and gracious, slow to anger and abounding in steadfast love.” Forgiveness is the essence of God, for God “does not deal with us according to our sins, nor repay us according to our iniquities,” yet repentance is essential. As the apostle Paul notes, many Israelites were struck down during the wilderness wandering because of a variety of sins.

Paul cautions the Corinthians, using the Israelites as an example, writing, “If you think you are standing, watch out that you do not fall” (N.R.S.V.). The New American Bible adds a subtle variation to Paul’s caution: “Whoever thinks he is standing secure should take care not to fall.” Repentance demands that we not create a false sense of security about our relationship with

God, but must always be asking how it can be built, strengthened and understood. Turning from sin is a constant necessity.

Jesus warned that repentance is required of us all, not just those whom we tend to consider as “worse sinners.” Jesus asked the people about some Galileans whom Pilate had killed: “Do you think that because these Galileans suffered in this way, they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did.” Relationships demand constant attention, and our relationship with God is similar; repentance is not static, it is not done, it is not complete, and to think of it as so is spiritual-



PRAYING WITH SCRIPTURE

Reflect on your relationship with God. How has your relationship with God been strengthened when you have repented for sin? How has God taught you through the process of repentance? How have relationships with other people grown through the process of repentance?

ART: TAD A. DUNNE

ly dangerous. Repentance is the constant acknowledgment that we desire to follow God and remain in relationship with God.

And God wants to be in relationship with us. God is calling to us, so that we can be forgiven and accept reconciliation. God calls for us to recognize our sin, to turn from our sin, to repent. The better we know God, the more we want to be in relationship with God, and the more we desire repentance. Repentance is not a sign of failure in our relationship with God but a sign of our growing love for God.

JOHN W. MARTENS

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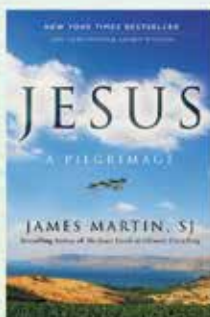
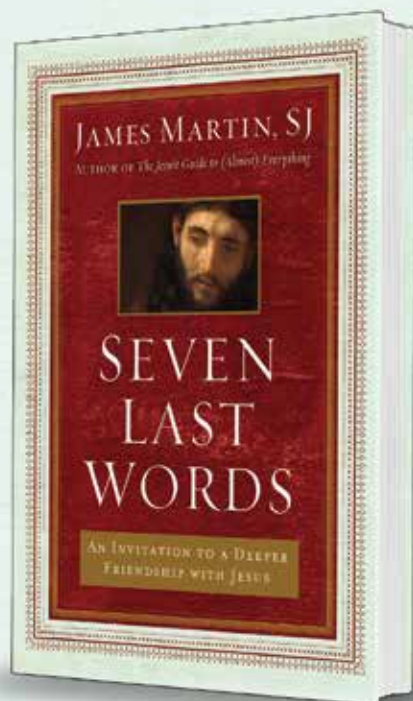
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