THE AMERICA PROFILE

America

DECEMBER 24, 2018

THE JESUIT REVIEW OF FAITH AND CULTURE

2018 CPA MAGAZINE OF THE YEAR

Louisiana's John Bel Edwards

Matt Malone

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The 2018 America Profile

Near as I can tell, the first substantive mention of a U.S. politician in the pages of this magazine was in the issue of July 24, 1909, when the editors addressed the legislative predicament of President Taft's tariff proposals. According to the editors, Congress was attempting "to show the president that it is impossible for him to get what he wants and to cause him to be satisfied with what he can get." The report could have been filed yesterday. In 2018 Americans are still debating the wisdom of tariffs and members of Congress are still at odds with the White House. Some things don't change.

Yet a great deal more has changed since our first editor in chief John Wynne, S.J., set up shop at 32 Washington Square. Father Wynne and his colleagues would hardly recognize the world we live in today as the world they also inhabited. In addition to observing a century of gargantuan advances in technology and engineering, they would be pleasantly surprised to learn that Catholics now occupy prominent positions in every field of public life. That would have been unimaginable in 1909, when huge swaths of American society were closed to Catholics. (In that same issue, for example, the editors decried the anti-Catholic bias of the secular press.)

At the same time, generally speaking, the public square is a less hospitable place for overtly religious points of view than it was a century ago. That is not entirely the fault of secularists. In the case of the Catholic Church, the twin crises of sexual abuse and ecclesiastical mismanagement have greatly enfeebled the church's public credibility. As a result of this cultural shift, U.S. Catholics are asking just what role their faith can and should play in their public lives—rightly intuiting that faith should have a place in public life while also acknowledging that we live in a pluralistic, democratic society. To help you consider this puzzle, we are launching in this issue a new feature, the America Profile. Each year, **America**'s editor in chief (yours truly in the present instance) will take an in-depth look at a public figure whose Catholic faith plays a meaningful role in his or her life and work. For this first America Profile, I have selected Louisiana's governor, John Bel Edwards, who is a lifelong Catholic and a Democrat in a largely Protestant and Republican state. If I do say so myself, it makes for an interesting story.

The editors deliberated about what to call this new feature. In traditional journalism, a profile is understood to be an examination of someone's life and record, one in which the author is expected to dole out praise and criticism as if he or she were some journalistic Judge Judy. That approach would make more sense if I were a disinterested observer and the editor of a newsmagazine rather than a priest and the editor in chief of a magazine with a definitive religious and philosophical point of view. In other words, when it comes to the content and quality of the public discourse, I have a dog in the fight.

I also think that it is more important in our toxic political climate to stress what is positive, to look at people who might serve as role models for Catholics in public life. That being said, Governor Edwards is not perfect, and while I admire his faith and his many accomplishments, I do not agree with everything he has said and done. Then again, you already know that we don't require individuals to agree with us in order for us to bring you their views.

Truth is, though, John Bel Edwards appears to be basically what he says he is: a faithful Catholic who is trying to bring his religious principles to bear in a job that requires equal parts principle and pragmatism. That is not easy. I hope you enjoy reading it as much as I enjoyed reporting it. Louisiana is a special place, and I hope my affection for it comes through in the piece.

Also, in the months ahead, I would welcome your suggestions for future subjects for the America Profile. You can send your suggestions via email to americaprofile@americamedia.org.

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I am also mindful of the fact that this issue of **America** is our Christmas issue. Like you, I like to take stock of things at this time of year. As 2018 draws to a close, I am grateful to you, our faithful readers. Your loyalty and generous support are why we get out of bed in the morning. It was a tough year of dizzying highs and crippling lows—you stuck with us through it all. Thank you.

I am also grateful to our board of directors and benefactors, whose generosity makes it all possible, and to our editors and staff, who are the finest men and women I know. Father Wynne, I am sure, would be proud.

From all of us at America Media: Merry Christmas!

Matt Malone, S.J.
Twitter: @americaeditor.

THE ISSUE

GIVE AND TAKE

DISPATCHES

FEATURES

The United States Marine Band plays during the 2018 Christmas preview at the White House in Washington, Nov. 26.
Cover: AP Photo/Carolyn Kaster

AP Photo/Carolyn Kaster

What is your favorite Christmas film?

The most popular Christmas film among our respondents was "It's a Wonderful Life," which won nearly 30 percent of the vote. "I watch 'It's a Wonderful Life' every year," wrote Amanda Haas of Los Angeles, Calif., "and cry at a different part every time."

Presented with 10 films and television specials, readers had a variety of favorites, including "Miracle on 34th Street," "A Charlie Brown Christmas" and "The Muppet Christmas Carol." Notably, "Frosty the Snowman" received zero votes.

Some respondents mentioned that sharing festive foods was part of their annual movie-watching traditions. Dena Whisler of Des Moines, Iowa, said she and her family enjoy "movie-theater-size boxes of candies while we watch 'A Christmas Story.'" Dina MacFarlane, from Dorset, Vt., said her family watches "A Charlie Brown Christmas" "while wrapping and cooking and baking and hanging out."

Readers also suggested films that were not included in our survey, such as "Die Hard," "White Christmas" and the 1984 version of "A Christmas Carol."

Christmas movies evoke poignant memories. Patrice Critchley-Menor, from Duluth, Minn., likes "National Lampoon's Christmas Vacation" because she used to watch it with her mother. "Even when Alzheimer's took away her memory and speech, she always remembered the Mass prayers and the lines from this movie."

1 'It's a Wonderful Life'

Wikimedia Commons

2 'A Charlie Brown Christmas'

Flickr

"There are two or three films or shows we always watch, including Colbert's Christmas special."

Anne Deane, Charlottesville, Va.

3 'Miracle on 34th Street'

Flickr

4 'The Muppet Christmas Carol'

"My gal pals created our own peer-review process to evaluate new Hallmark/Netflix Christmas specials"

Aimee Fritsch, Salem, Ore.

"Every Christmas Eve, we watch 'The Muppet Christmas Carol,' and sing along to most of the songs."

Madeleine Hutchins, Hampton, Conn.

5 'A Christmas Story'

These results are based on reader responses to a poll promoted on Facebook, Twitter and in our email newsletter.

An Opportunity

Re "Planes, Trains and Automobiles," by Matt Malone, S.J. (Of Many Things, 12/10): When the law trumps conscience and grace, it is never truly right. As Christians, we have the opportunity to experience and to witness this in our own faith communities and to allow it to change our lives and to change the world.

Mary Phenicie

Keep Moving Forward

Re "Seattle University Plans Fossil Fuel Divestment," by Brandon Sanchez (12/10): Jesuits, perhaps, should accelerate their fossil fuel divestment. China leads the world in hydroelectric production and has one-third of the world's wind power capacity. The International Energy Agency expects that by 2022 coal's share of the world energy mix will hit its lowest level since the I.E.A. began collecting data.

Chuck Kotlarz

Not Simple

Re "Man of War," by Phil Klay (12/10): Force is the simple and illusory solution to religious and political conflict. It has a place in confronting evil. When and how to use it requires extraordinary human wisdom. Rendering Jesus' lessons into simplistic formulas simply does not work in the world we live in, and he did not intend his teachings to be used naïvely. Our challenge in war is not to be the evil we oppose.

Frank Pray

What Is Owed?

Re "Grappling With an Unholy (Family) History," by John W. Miller (12/10): Thank you for publishing the article. More important, thank you for recognizing that a lot is owed to those who are now being called African-Americans. And we will and should make the decision about what restoration means.

Rhonda Johnson

A Beautiful Story

Re "A Pregnant Pause," by Vanessa Corcoran (12/10): This story is a beautiful illustration of discernment. And I am thankful we brought a mother into our belief system. My whole concept of the divine is more comfortable with representation of the male and female roles as interdependent and entwined.

John Bauer

Questions Remain

Re "His Healing Love," by Miriam James Heidland, S.O.L.T. (12/10): Thanks to Sister Heidland for her witness. There are temptations on the road to recovery, no? Even sin? How do we recover without becoming self-absorbed?

Donald McCrabb

Brings Back Memories

Re "John Cheever's Sad Christmas story," by Nick Ripatrazone (12/10): I remember the Christmases of the 1950s in our relatively poor Bronx immigrant neighborhood as being rich and wonderful. I had no expectation of Christmas presents (except maybe socks or underwear wrapped festively), but that did not matter. It was family and neighbors (including Jewish people) and guests and breakfasts and feasting that mattered.

John Mack

Little Saints

Re "Intrusions of the Spirit," by Jeremy McLellan (11/12): Mr. McLellan's focus is right on, and the effects he describes apply not only to people with disabilities but, in my case, grandchildren. Three years ago, I returned home from a retreat, expecting to be able to attack my homework list. I was confronted with the care of four grandchildren, ages 5, 3, 2 and 1.

My day did not go well, as my work list was ignored, and my daughter, upon picking up the four little saints, told my wife, "He's stressed." When my wife relayed that to me, I realized I was not ready for those "intrusions" in my life that day. I resolved then to be better prepared to forget myself and be as present as I can to my grandchildren and to whoever else may come into my life and need my attention.

That has made all the difference in my life and to the—now five—little saints we assume care for and love regularly.

Daniel J. Rooney
Sanford, Me.

Comments drawn from our website, americamagazine.org, and America Media's social media platforms.
Letters to the editor can be sent to letters@americamedia.org. Please include the article title, author and issue date, as well as your name and where you are writing from.

God's Christmas Gift

In the issue of Dec. 21, 1918, shortly after the end of World War I, the editors of ***America*** *prayed that the Christmas celebration of that year would usher in lasting world peace. Our forebears' prayer, unanswered in their lifetimes, is still our hope today.*

(The text here is a shortened version of the original editorial and retains the vocabulary, capitalization of the original.)

The whole world had gone astray, and in our great misery God gave us His Son for our comforting. Only God could have known the possibility of the Incarnation; only God could have encompassed it; only God could have brought it to pass with its message of sweetness, and its ineffably touching humility.

For He was given to us as one of ourselves, as one to whom we might always look as our Elder Brother, our intercessor with our common Father in heaven. Mary and Joseph could find no home for His birthplace, but only a stable. He did not come to us like a child of the poor, for even the poor have homes, but like a little Outcast. No candle is there and no fire in that rude hut, and her little One shivers in the cold.

But Mary wraps Him in swaddling clothes and before she lays Him in the manger, holds Him to her loving breast. For if He is God, is she not His Mother? He falls asleep, soothed to rest by the sound of her voice, comforted by the caress of her gentle hands. With unconcerned eyes the beasts near the manger look on. Soon our forefathers in faith will kneel before the sleeping Child, to adore Him as their God, their Saviour. Soon the song of the Angels, with its glorious promise of peace to men of goodwill, will announce the coming of the King. But now all is silence, darkness.

But God gave His Gift to a heedless world, and in the giving a new epoch began. By His coming Jesus Christ transformed the face of the earth. He forged, first of all, an unbreakable bond, uniting all men as brethren. He is truly of our race and nation; He has taken to Himself our frame, our flesh, our nature; He has become like to us in all things, save only sin. Made the first-born of many brethren in the Incarnation, He elevated the natural kinship of all in Adam to a relation that is sacred. As brothers, we are equals; as brothers, we ought, in St. Paul's words, to prevent one another in charity; and because the Christ Child, God's Christmas Gift to the world, is our true Brother, we are all, in His intention, children of God and heirs of Heaven.

For four years, the world was in arms, nation against nation, brother against brother, and the Prince of Peace seemed forgotten, with all that He came to teach. Now that the cannons are silent, after those years of carnage, men are weary and hearts are softened. Today, the whole world is at peace, as it was when the Christ Child was born in Bethlehem. May Christmas, 1918, mark the beginning of a new era in which the peace and love borne to the world by the baby hands of the Child of Bethlehem, shall be firmly established in the hearts of all men.

Expand the Earned Income Tax Credit

Recent periods of divided government in the United States do not offer much hope for grand bargains or complex legislation that would tackle major problems in one swoop. But there are a few simple initiatives the new Democratic House and Republican Senate could pass and send to the president, notably an expansion of the Earned Income Tax Credit.

The E.I.T.C., which was created in 1975, is a tax refund or payment from the I.R.S. equal to a certain percentage of a household's annual wages, with a cap determined by income level and number of children. In contrast to a universal basic income, another idea that has recently been taken more seriously, the E.I.T.C. is an incentive to find work, which operates as why Republicans, including President Ronald Reagan, have supported its expansion in the past. Like Social Security, it is compatible with

the idea that those who contribute to society are entitled to some financial security.

It is a limited degree of financial security, to be sure. For the tax year 2017, the maximum credit allowed under the program was $6,318 (for a family with three children, earning no more than $18,340), and childless workers could receive no more than $510.

There are now several proposals to broaden eligibility for the credit so that more low-wage workers can benefit from it. And a recent study by the economists Jacob Bastian and Maggie Jones finds that the credit is almost entirely self-financing, thanks to the increased tax revenue from recipients entering the workforce and from their decreased use of other government assistance programs.

"Additional EITC expansions today—for adults with or without children—would likely continue to increase labor supply, decrease poverty, and improve the well-being of lower-income families at a cost much lower than the 'sticker price,'" the authors conclude.

The study has earned praise in publications across the ideological spectrum, from Mother Jones to National Review. Every member of the new Congress should read it and seriously consider what could be an easy—and politically popular—bipartisan achievement.

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We can challenge dehumanizing language—without escalating conflict

In a debate between the candidates for Massachusetts attorney general in October, the discussion turned to President Trump's attempts to ban entry to the United States for travelers from several Muslim-majority nations. In a heated moment, one of the candidates criticized his opponent for leading a lawsuit against the ban, exclaiming, "She would leave us at the mercy of these savages!"

As a Muslim and as an American, I felt my temperature rise several degrees. I was comforted by the audience's booing of his language but was astonished that neither his opponent nor the hosts condemned his word choice. Afterward, I thought of approaching the candidate but came up with a dozen reasons not to: I was too angry; he should be the one reaching out; nothing I say will change his mind. Every excuse imaginable, I concocted in the span of two minutes.

Then I thought ahead to the coming spring, when I will be co-teaching a class on conflict resolution at my alma mater, Providence College. I imagined challenging my students to do what I was about to dismiss. How could I stand before them speaking of reaching out across divides precisely like this one, when I had walked away from the opportunity?

So I approached the candidate and introduced myself, still heated and ready to verbally pounce. But instead, I calmly said: "I noticed that you referred to people in the Middle East as savages. I was wondering why you used that particular term."

He considered my words before responding: "I was just using the Trump administration's terminology and their policy for referring to specific people in ISIS and al-Qaeda. You're right, that was a harsh word. I should have said 'dangerous' instead."

"I appreciate you recognizing that," I responded. "But what I'm concerned about is the use of the word 'savages' or even 'dangerous' to categorize an entire group of people."

His face conveyed a wave of realization. "You're right. Thank you for bringing that to my attention."

I thanked him for his openness and humility. It is not easy for many of us to admit our wrongdoings, particularly when doing so may prompt others to call us ignorant or prejudiced.

Some of my fellow progressive friends have argued that the responsibility for the elimination of dehumanizing language should not be placed upon the targets but should rest with the perpetrators. While I empathize with their position, it shifts attention away from what we could do and toward what others should do, and we have no control over that. As my Jewish mentor and fellow mediator often notes, what matters most is what we do with our own feet.

Words like *savage* and *dangerous* are used to perpetuate acts of terrorism, like the attack on our Jewish brothers and sisters in Pittsburgh, in which a terrorist invaded a synagogue during a Shabbat service and screamed, "All Jews must die!" before killing 11 people. It is our responsibility to each other and to our democracy to challenge and eliminate such dehumanizing rhetoric. I attempt to do this by voicing the impact these words have had on me or on others and pointing out the violence that can result when we use this language to describe certain groups of people. I have found this approach to be far more effective than firing off an arsenal of accusations or speaking from the standpoint of "I'm a better person than you because I don't behave or speak this way"—something that is far too common in our polarized times.

The phrasing of my concern at the political debate was rooted in my conflict resolution education and career. Had I approached the candidate in a fit of rage or with a slew of indictments for being Islamophobic or anti-immigrant or racist, or had I spoken from a standpoint of moral superiority, his response likely would have been to turn up the defenses and the barriers, and our conversation would have looked very different.

Anyone's concerns when confronted with such rhetoric are understandable. What I am troubled by is how so many of us will so quickly cut off anyone whose language or viewpoints anger and trouble us, whether a friend or a stranger, because we see that person as irredeemable or hopeless. Sometimes we assume that approaching such matters in a civil way undercuts the legitimacy of our concerns.

But much of the work of conflict resolution entails acting with a cool head to understand and ultimately address the fears and concerns fueling dehumanizing language, without ever excusing or justifying hateful language or acts of violence. Addressing harmful rhetoric in this way will help us all take a preventative approach against acts of terrorism.

Saadia Ahmad *is a recent graduate of the master's program in conflict resolution at the McCormack Graduate School of Policy and Global Studies at the University of Massachusetts, Boston.*


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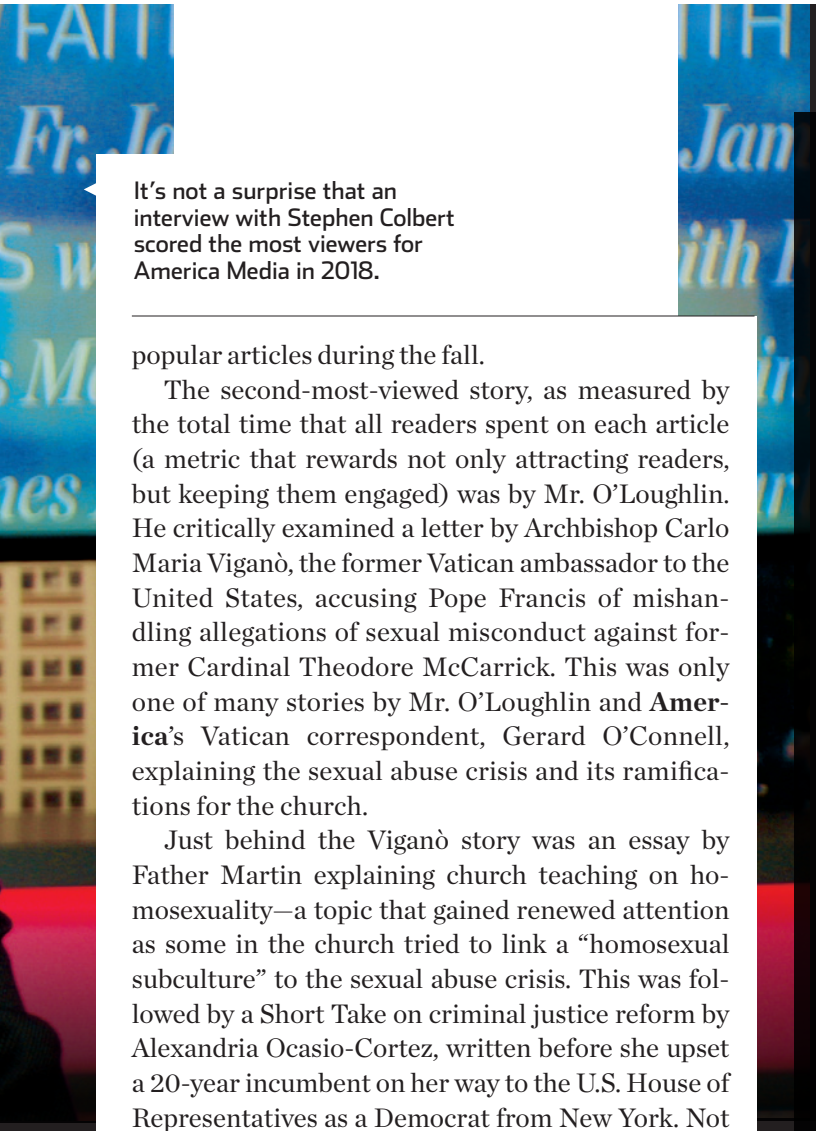
THE MOST-VIEWED STORIES OF 2018:

POLITICS, THE CHURCH IN CRISIS AND SOME MUCH-NEEDED COMIC RELIEF

In late April, we noticed a dramatic jump in visitors to **America**'s website, as our national correspondent Michael O'Loughlin reported on an attempt—ultimately unsuccessful—to remove James Conroy, a Jesuit, from the post of chaplain in the U.S. House of Representatives. How long ago that seems now.

The Father Conroy story turned out to be a blip in an extraordinarily tumultuous year both in U.S. politics and in the church. Stories from Washington and the Vatican brought tens of thousands of new readers to **America**, but many other stories also sparked interest, from profiles of cultural figures like the comedian Jim Gaffigan (whose Catholic family was also the subject of one of our most popular videos) to wry reflections on proper behavior at Mass. **America**'s multimedia offerings also attracted record audiences, led by the new "Faith in Focus" video series and a conversation between **America**'s editor-at-large James Martin, S.J., and the comedian Stephen Colbert, who hosts CBS's "The Late Show."

The most-viewed **America** story of the year, by a wide margin, was an editorial withdrawing the magazine's endorsement of Brett Kavanaugh for a Supreme Court seat, referring to his confirmation hearings as "a bellwether of the way the country treats women when their reports of harassment, assault and abuse threaten to derail the careers of powerful men." Mr. Kavanaugh was accused of committing sexual assault some 35 years ago, when he was a student at the Jesuit-run Georgetown Preparatory School; and in addition to the partisan fight over his nomination, there was a debate over how Catholic schools prepare young men to behave in a society that is still marked by sexism and a lack of recognition for women's achievements. Essays from the presidents of both Georgetown Preparatory School and Fordham Preparatory School on how they work to prevent a culture of "toxic masculinity" at their all-boys Jesuit schools were also among our most



It's not a surprise that an interview with Stephen Colbert scored the most viewers for America Media in 2018.

popular articles during the fall.

The second-most-viewed story, as measured by the total time that all readers spent on each article (a metric that rewards not only attracting readers, but keeping them engaged) was by Mr. O'Loughlin. He critically examined a letter by Archbishop Carlo Maria Viganò, the former Vatican ambassador to the United States, accusing Pope Francis of mishandling allegations of sexual misconduct against former Cardinal Theodore McCarrick. This was only one of many stories by Mr. O'Loughlin and **America**'s Vatican correspondent, Gerard O'Connell, explaining the sexual abuse crisis and its ramifications for the church.

Just behind the Viganò story was an essay by Father Martin explaining church teaching on homosexuality—a topic that gained renewed attention as some in the church tried to link a "homosexual subculture" to the sexual abuse crisis. This was followed by a Short Take on criminal justice reform by Alexandria Ocasio-Cortez, written before she upset a 20-year incumbent on her way to the U.S. House of Representatives as a Democrat from New York. Not far behind was an essay by Jack Bentz, S.J., on the distressing number of Mass-goers who plant themselves at the end of pews: "We try to sit where we can have as little contact with other people as possible—choosing our seats at Mass as we would on a cramped trans-Atlantic flight with unpleasant strangers."

As a way to show the breadth of popular content in **America**, we have listed the top story for each of the past 12 months from each of our three major sections: Arts & Culture, Faith, and Politics & Society (see graphic on Page 14). In addition to Jim and Jeannie Gaffigan, the well-known names that popped up on the list include Bruce Springsteen, David Chappelle, Patricia Heaton and the author of the "Little House" books, Laura Ingalls Wilder. There was also an addition to Colleen Dulle's widely shared series on the history of Catholic hymns, this one on "Be Not Afraid."

America Media's video team attracted record

MOST VIEWED DISPATCHES

1. "Report: House chaplain, a Jesuit priest, was forced out by Speaker Paul Ryan," **Michael J. O'Loughlin,** April 26
2. "Viganò's accusations: What we know and what questions they raise," **Michael J. O'Loughlin,** Aug. 26
3. "Pope Francis appoints three women as consultants to the Congregation for the Doctrine of the Faith," **Gerard O'Connell,** April 21
4. "Catholic leaders denounce Sessions's asylum decision: 'We have truly lost our moral compass'," **Kevin Clarke,** June 13
5. "Cardinal Burke: It is 'licit' to call for the resignation of Pope Francis," **Gerard O'Connell,** Aug. 29

MOST POPULAR VIDEOS

1. Stephen Colbert on faith, God and politics in the age of Trump (Faith in Focus), Nov. 15
2. "Gaudete et Exsultate": Top five takeaways from Pope Francis' new apostolic exhortation, April 9
3. Father James Martin and Ross Douthat discuss religion and civil discourse, Jan. 26
4. Spiritual insights for L.G.B.T. Catholics, March 7
5. Jim and Jeannie Gaffigan on raising five children with faith and humor (Faith in Focus), Oct. 18

MOST RETWEETED

1. "While we previously endorsed the nomination of Judge Kavanaugh on the basis of his legal credentials and his reputation as a committed textualist, it is now clear that the nomination should be withdrawn." Sept. 27
2. "Young boy asks Pope Francis: Is my father in heaven?" April 16
3. ""By excluding LGBT Catholics, you are breaking up God's family. You are tearing apart the body of Christ': @JamesMartinSJ delivers an address on how the Catholic Church can welcome L.G.B.T. Catholics at the 2018 World Meeting of Families in Dublin." Aug. 24
4. "House chaplain, a Jesuit priest, was forced out by Speaker Paul Ryan." April 26
5. "An Episcopal church in Indianapolis put statues of the Holy Family in a cage, similar to the ones used in detention facilities, to protest President Trump's immigration policies. #KeepFamilesTogether" July 5

audiences on our YouTube channel, led by the "Faith in Focus" episode with Mr. Colbert, an explanation of Pope Francis' new apostolic exhortation, "Gaudete et Exsultate" and a discussion about religion and civil discourse, with Father Martin and the New York Times columnist Ross Douthat. **America**'s podcasts also gained new listeners; the most popular episode of "Jesuitical" featured another comedian, Sarah Silverman, speaking on "Whether Hell Exists and Why She Loves the Jesuits."

As for classic content from previous years, "10 Reasons to Oppose the Death Penalty" was once again the most popular, thanks to readers from the college-age crowd (presumably writing term papers), followed by a rundown of the "Top 12 Parables" from the Bible. Sadly, there were also reasons for prayers published in response to gun violence and in anticipation of hurricanes to find new audiences. We cannot predict what 2019 will bring in terms of news stories, but it is encouraging that our readers always seem to make time for both prayer and humorous takes on life.

Robert David Sullivan, *associate editor.*
Twitter: @RobertDSullivan.

For more lists of popular content produced by America Media in 2018, visit americamagazine.org.

MOST POPULAR ARTS, FAITH AND NEWS STORIES BY MONTH

DECEMBER

How Jesuits and Jedi are more alike than you might think, **Jason Welle**, Dec. 13

A Christmas prayer for (nearly) everyone, **James Martin, S.J.**, Dec. 21

Iceland isn't eliminating Down syndrome—they are just killing everyone who has it, **Patricia Heaton**, Dec. 25 issue

JANUARY

Dave Chappelle and the "imperfect allies" the #MeToo movement needs, **Bill McGarvey**, Jan. 12

Discovering my priesthood as a Catholic woman in Protestant seminary, **Nancy Small**, Jan. 22 issue

I'm unapologetically pro-life, and I'm ashamed that Trump spoke at the March for Life, **Haley Stewart**, Jan. 19

FEBRUARY

Creationism isn't about science, it's about theology (and it's really bad theology), **Eric Sundrup, S.J.**, Jan. 30

Dear regular Mass-goers: The seats at the end of the pew aren't for you, **Jack Bentz, S.J.**, Feb. 14

How Billy Graham shaped American Catholicism, **Jon M. Sweeney**, Feb. 21 (published in April 2 issue)

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Sources: Data cover the period from Dec. 1, 2017 to Nov. 30, 2018. Only stories original to America Media are counted; each story is counted for the month of its highest readership only. Monthly data is based on estimates of total time spent viewing each story by online readers. Some content is posted on the America Media website before it appears in print.

Cardinal Daniel DiNardo attends a news conference during the U.S. bishops' fall meeting in Baltimore on Nov. 12.

AP Photo/Patrick Semansky, File

As investigation hits home diocese, Cardinal DiNardo faces questions

Investigators for the district attorney of Montgomery County in Texas executed a search warrant seeking records pertaining to the handling of abuse allegations at the offices of the Archdiocese of Galveston-Houston on Nov. 28. The archdiocese is headed by Cardinal Daniel DiNardo, president of the U.S. Conference of Catholic Bishops and the person leading the U.S. bishops' response to the sexual abuse crisis.

The leader of the Houston chapter of the Survivors Network of those Abused by Priests has already called for Cardinal DiNardo to step down to accept responsibility for alleged failures in Galveston-Houston and during a previous position as bishop of the Diocese of Sioux City, Iowa. Presuming the bad press in Texas will continue, can Cardinal DiNardo continue to credibly lead the U.S. bishops as the conference seeks a way out of the abuse crisis?

"The answer is we don't know," said Tom Reese, S.J., a columnist for Religion News Service, a former editor in chief of **America** and a longtime observer of the U.S. church. If the county prosecutor finds that Cardinal DiNardo has "not followed the Dallas Charter," Father Reese said, "I'd say he's in trouble. But if he has done the right thing, this is an investigation that is not going to go anywhere."

Cardinal DiNardo's office did not respond to requests for comment.

A Pennsylvania grand jury report released in August provoked a new round of institutional soul-searching over episcopal accountability and a new willingness among federal and local prosecutors to intervene in U.S. church affairs. But while the grand jury report included plenty of bad news—300 priests accused of abusing thousands of victims over decades—it also included some good news for the nation's discouraged Catholic community. according to Father Reese. Every one of the accused priests was either deceased or had been removed from ministry, he said, "and only two had been accused of abusing a child in the last 20 years."

Father Reese finds it hard to imagine that there are many bishops 16 years after Dallas—where U.S. Catholic bishops met to hammer out a response to the then-burgeoning abuse crisis—who are not following the essential norms on child protection and reporting promulgated there.

"The real problem right now is the bishops have zero credibility," he said. Father Reese argues that there is only one way U.S. bishops can restore their personal credibility and the church's reputation: "Total disclosure.... List every accused priest, the when and where; what did they know; what was the allegation; how did they respond."

And what is true for the dioceses is also true for the nation's religious orders, Father Reese adds. "Frankly, it's taken the Jesuits this long to figure that out, too," he said. In recent weeks Jesuit provinces around the country have begun releasing previously undisclosed documentation on priest abusers, a process that is expected to continue.

In a letter on Nov. 12 to the members of the Conference of Major Superiors of Men, Mark Padrez, O.P., conference president, and its executive director, John Pavlik, O.F.M.Cap., reiterated a recent recommendation that leaders of religious institutes, communities and monasteries review past policies and reconsider the disclosure of the lists of credibly accused members.

"In my heart of hearts, I would say, 'For goodness' sake, release the names and deal with the consequences.' And the consequences will be real," Father Pavlik said. "People are really angry, and they should be, and if we don't run with this moment correctly now, we could be making the future [of the church] impossible."

Kevin Clarke, *chief correspondent.*
Twitter: @ClarkeAtAmerica.

In an overcrowded Tijuana shelter, asylum seekers from Central America began a long wait

Fabiola Díaz sighed in her small blue tent after her baby son, less than 2 years old, tripped and fell over the cords of other tents and clotheslines. She coughed and pointed to her head. "I might have a fever," the 25-year-old Honduran said. "A lot of people here are sick, and having so many of us crammed together doesn't help. Conditions aren't the best, but I'm glad I have at least a place to stay."

Life had become steadily more difficult in the open-air Benito Juárez Sports Complex in Tijuana, across the border from San Diego in the Mexican state of Baja California. In mid-November, the first members of the Central American refugee caravan arrived here, after a tortuous six-week journey north from San Pedro Sula in Honduras.

Their journey had come to a halt, tantalizingly close to the country they hope will accept them as asylum seekers. In late November the camp included more than 6,000 people from Central America, occupying nearly every square inch of the available space on the athletic fields. Conditions became so bad that on Dec. 1, the city government announced it would move the migrants to a new facility, run by federal authorities, at a large building and patio once used for concerts, about 10 miles from the border.

"I don't think there's room for more tents, but every day more people come in," said José Marvin López, a 40-year-old construction worker from San Pedro Sula. "We'll have to make do here because we don't know how long we'll have to wait."

Like most members of the caravan, Mr. López joined to escape the grinding poverty in his home country and seek a better life in the United States. He left his wife and four children and hopes he will be able to find a job, but he rejects the idea of becoming an illegal immigrant.

"The only way to go is by getting legal asylum; it's not good to go without papers," he said. "I don't want to stay longer than a few years anyway. I just want to make enough money to support my family and return to Honduras."

Ruth Dalila Sánchez, 42, who reached Tijuana with her husband on Nov. 26, also said she does not want to cross illegally. She used to run a small juice and fruit stand in Honduras but could no longer afford to stay after she was robbed several times this year.

AP Photo/Ramon Espinosa

A makeshift tent offers refuge from the rain in a sports complex where thousands sheltered in Tijuana, Mexico, on Nov. 29.

"I was able to start my business with help from my father, but it was getting too dangerous to just work on the street, and the cost of living has become so expensive in Honduras that it was impossible to get by," she said. "At one point I had to tell my grandchildren that we could no longer afford food. They would stay cheerful and tell me that they'd sleep the hunger off. It was heartbreaking.

"We need to be patient and not try to cross to the United States without papers," she added. "We must be humble and hope God touches Donald Trump's heart, so he will allow us in."

Most Hondurans here say they believe they will eventually be able to get asylum in the United States, but few have any notion of how long that may take. "I don't care how long I'll have to wait; I'll wait," José Marvin López said, smoking a cigarette. "Patience will ultimately win. We are good people; all we want to do is work. I'm convinced Mr. Trump will see it that way too eventually."

Jan-Albert Hootsen, *Mexico City correspondent.*
Twitter: @jahootsen.

Jackie McVicar

Justice served or denied? Family members and activists protest outside the court on Nov. 29.

In Honduras, Berta Cáceres's killers have been convicted

In a packed and tense courtroom in Tegucigalpa, Honduras, seven men were convicted on Nov. 29 of the murder of the indigenous rights leader Berta Cáceres. Four of the young men, paid killers who murdered Ms. Cáceres in her home on March 2, 2016, were also convicted of the attempted murder of the environmental activist Gustavo Castro. He was a friend of Ms. Cáceres who had been staying at her house on the night of the attack. The court ruled that the murder was premeditated with the "consent of Desa executives." DESA (Desarrollos Energéticos Sociedad Anonima) is the Honduran company holding the concession for a hydroelectric dam project on the Gualcarque River on disputed land traditionally held by an indigenous community.

Ms. Cáceres had spoken out against the construction of the Agua Zarca dam project in indigenous Lenca territory. Indigenous members of the Consejo Cívico de Organizaciones Populares e Indígenas de Honduras (Coopinh), the ecological and indigenous rights advocacy group founded by Ms. Cáceres, gathered outside the court to support her two youngest daughters, on hand to witness the verdict.

The Cáceres family is pushing for the internationally financed Agua Zarca dam project to be canceled and for more arrests among corporate superiors at DESA who may have been involved in Berta Cáceres's murder. Family members are keenly aware that they need to be careful in a country that has experienced the highest number of murders of environmental activists in the world.

Olivia Zúniga, Ms. Cáceres's eldest daughter and a member of the Honduran Congress, spoke outside the courthouse. "We aren't afraid," she said, "because when they kill your mom, you lose all fear. We are ready to do what it takes to have justice for her."

Jackie McVicar, *contributing from Honduras.*
Twitter: @Pajarolindo.

AP Photo/Gerald Herbert, Pool

John Bel Edwards

THE AMERICA PROFILE

'I fundamentally believe that government has a role to play in improving people's lives.'

A conversation with Governor John Bel Edwards

By Matt Malone

Life at the State Capitol this morning has that unhurried pace for which Louisianans are known: Something is definitely happening, but nothing definite is happening quickly.

This is the opposite of midtown Manhattan, but that is its charm. In Louisiana, events are measured on a truly human scale. How you get somewhere matters just as much as where you are going, and whatever you are doing is never more important than the people you might meet while doing it. A schedule is merely a suggestion, and the clock is an unwelcome guest at the party.

It is therefore impossible to say just when this interview will start. This gives me plenty of time to thank God and the late Huey P. Long for the building's central air conditioning. Even by Baton Rouge standards, it is hot as hades this July morning, the kind of day when your sweat starts to sweat. For a New Englander, dressed in a black suit and a clerical shirt, this is an endurance test.

I have just stopped perspiring when the 56th governor of Louisiana enters his office, dressed in a business suit, but looking as cool as seersucker. John Bel Edwards says something endearing about his never having been interviewed by a priest, then smiles broadly and shakes my hand. His ramrod posture reveals his soldierly train-

Governor Edwards speaks at the opening session of the Louisiana Legislature in Baton Rouge on March 12.

> You cannot be great if you're not first good. Your policies have to be rooted in basic goodness.

ing. A graduate of the United States Military Academy at West Point, Mr. Edwards served eight years in the U.S. Army and then returned home to Louisiana, where he completed law school and won a seat in the Louisiana House of Representatives, all before the age of 43. In person, the governor does not look a day older—or younger—than his 52 years. If you passed him on the sidewalk and didn't know better, you would not think he was someone extraordinary.

Yet in all of American politics there is no one quite like John Bel Edwards. A devout Roman Catholic in a state with a devout Protestant majority, Mr. Edwards talks openly about his faith and the central role it plays in his life and work. What's more, in an era of polarization, when most politicians predictably toe the party line, Mr. Edwards has a track record that is not easily classified: He is anti-abortion, pro-Second Amendment, pro-L.G.B.T. civil rights, pro-social safety net and, in this increasingly red state, he is a Democrat.

His Governing Principle

Governor Edwards speaks with a honeyed and un-self-conscious Louisiana drawl, as if he has thought carefully about what he is saying but doesn't pride himself on the fact. He briefly tells me the story of his come-from-behind gubernatorial campaign, for example, with a lingering sense of amazement at the outcome—as if it had happened to someone else.

It is an amazing story. When John Bel Edwards first announced that he would run for governor in the 2015 election, he was the longest of long shots, the leader of the unpopular minority party in the state House of Representatives. Promising "a healthy dose of common sense and compassion for ordinary people," he was the only major Democrat in the race and finished first in the state's all-party primary, then facing U.S. Senator David Vitter in the run-off election. Despite a sordid sex scandal, Mr. Vitter was still considered a formidable foe and the political bookies wagered that in a state as red as Louisiana, the odds were with the Republican.

"I was not the favorite to win that race," Mr. Edwards says with understatement. When he did win the run-off, with an impressive 56 percent of the vote (carrying 39 of the state's 64 parishes), the first thing he did in his victory speech was thank God.

"Our faith is important, and I know we're called to give thanks in all things," he tells me, explaining his remarks on election night. "So I did that, and it was heartfelt because I've now been given the opportunity to be the governor of a state with about four and a half million people, a state that's very challenged in terms of poverty, educational outcomes, health care-related outcomes, but also a beautiful state with wonderful people, really decent, good, generous people."

That Louisiana is "very challenged" is also an understatement. Prone to both manmade and natural disasters, the state has struggled in recent decades. About 20 percent of the state's citizens still live in poverty when measured by household income. Economic growth has accelerated somewhat in the cities but is still anemic overall. And when Mr. Edwards assumed office three years ago, he inherited what was possibly the largest deficit in state history, making it all the more difficult for him to move those numbers in the right direction.

"I fundamentally believe that government has a role to play in improving people's lives," he says, "but you can't do everything for everybody, both because it's inappropriate and because you'll never [be able to] pay for it."

So Mr. Edwards started to make changes where he could, when he could. The results are impressive, even if the process of achieving them was messy, including seven special sessions to hammer out annual budgets with the G.O.P.-led legislature. In 2016, for example, Mr. Edwards took advantage of the federal government's Medicaid expansion offer, the same offer his Republican predecessor had rejected. By the end of 2017, the number of Louisianans without basic health coverage was half what it had been just the year before.

He has also championed criminal justice reform: "For 40 years, Louisiana took the approach that we were just going to put more people in prison, keep them there longer and pay whatever it cost. We couldn't afford it, and we were not safer as a result."

In fact, Louisiana had the highest incarceration rate in the nation until this year, when it fell below Oklahoma's. Mr. Edwards explains how he shed that distinction by releasing some nonviolent offenders early and then reimagining the whole system. As a result, he says, "we were able to

Mayor Joel Robideaux, left, of Lafayette, greets Governor Edwards after an address by the governor at the University of Louisiana, Lafayette, on May 22.

Scott Clause /The Daily Advertiser via AP

save 12 million dollars last fiscal year alone, and we're going to reinvest eight million of that into making sure that people are successful upon re-entry" into society. Mr. Edwards has also restarted the process of commuting sentences; as of October, he has approved 119 of the 164 pardons recommended by the state's Pardon Board during his term. (His predecessor, Bobby Jindal, had approved only 23 pardons during the same point in his first term.)

On the issue of the death penalty, Mr. Edwards has been circumspect, declining to take a position on efforts to ban the punishment in Louisiana. At the same time, the Edwards administration has supported a federal court order that prohibits executions because pharmaceutical companies refuse to provide the drugs needed for lethal injections under Louisiana law. Because of the inability to obtain these specific drugs, Louisiana has not carried out an execution since 2010.

Late last spring, Mr. Edwards also signed into law one of the most restrictive anti-abortion laws in the country, earning praise from groups like the Susan B. Anthony List, which applauded him for "leading the way in the bipartisan effort to bring our nation's laws into line with basic human decency."

The man himself sees a common principle at work in all those initiatives: "The idea of not doing the Medicaid expansion, I just couldn't reconcile that, because I am pro-life. And the pro-life ethos has to mean more than just the abortion issue. [Abortion] is fundamental, and I understand how important it is, but it's got to go beyond that. The job isn't over when the baby's born if you've got poor people who need access to health care."

While Mr. Edwards is a supporter of the Second Amendment and a lifelong hunter (he makes a point of telling me that all the guns he owns are for hunting), he believes "that there ought to be sensible, reasonable restrictions in some areas. For example, I know that we need to do a better job with our background checks.... The overwhelming majority of gun owners are responsible, law-abiding people. And so that makes it a difficult dilemma. I've come down as a strong supporter of the Second Amendment. But I'm not somebody who just believes that there shouldn't be any regulation. That's not where I am on that issue."

Add this view to the fact that the governor has taken a more liberal view than his predecessors on some other social issues, including legal protections for lesbian, gay, bisexual and transgender people, and you might be left scratching your head and wondering: Who is this guy? Is he a liberal, a conservative, a moderate or what?

In Mr. Edwards's mind, he is none of those things and, in a way, he is all of them: "I don't like the labels because

Mr. Edwards addresses supporters at his election night victory party in New Orleans on Nov. 21, 2015. Next to him are his daughter, Samantha, and his mother, Dora Jean Edwards.

I don't think that they're accurate. I don't like being pigeonholed. There are people who say, 'You're pro-life on abortion, so that makes you conservative, but you're for the Medicaid expansion. That makes you liberal.' But it's the exact same Catholic Christian faith, at least as I understand it, that pushes me into both of those positions."

That approach has so far made for a winning electoral combination. But where did it come from and how far might it take him?

Living the Faith

Is John Bel Edwards, then, merely a pragmatist? *Au contraire,* as they might say in the French Quarter. He is a man of deep conviction, his friends and family say.

"He lives his values every day," said his wife, Donna. In many ways, he is just an old-fashioned politician who still puts stock in moral values and not just party loyalty. And Mr. Edwards knows where those values come from. "I know that all of the people that I have been associated with who were strong Catholics, they were public servants in one fashion or another.... Everything that I experienced growing up in Amite as a Catholic just pushed me towards service."

Amite is one of those Southern towns that resembles an HO-scale model train set—almost too charming to be real. The two-story, early-20th-century downtown; the two-room post office; the sheriff's car parked in front of City Hall; multiple churches within a square mile and a couple of weathered barbecue joints—Amite's got it all, a kind of idyllic Southern community at the crossroads of heritage and hospitality. This is the place where John Bel Edwards grew up, met the high school sweetheart he later married, and launched his political career as a state representative.

To understand this place is to understand John Bel Edwards. He is the son, grandson and great-grandson of Amite sheriffs. The Edwards are to Amite, in the eastern part of Louisiana a few miles south of the Mississippi border, what the Kennedys are to Boston. And in the life and imagination of John Bel, as he is known to family and neighbors alike, Amite is inseparable from St. Helena's Roman Catholic Parish.

"My mother and father were tremendous examples of faith, both of them being cradle Catholics, and they raised us in St. Helena Catholic Church." Curiously, the first word Mr. Edwards uses to describe his parish is "fun."

"My family, with my mom and dad and their eight kids, we took up the whole pew," he recalls.

Mr. Edwards credits the Dominican priests who staffed St. Helena's with inspiring him to pursue the best education possible. "I'm convinced that that was part of the reason why I was successful enough in K-12 education to get accepted to West Point. They had a lot to do with that, not just faith formation, but also the education as well."


AP Photo/Gerald Herbert

Above all, it was his mother who gave him the gift of faith. With evident pride he tells me that Dora Jean Edwards was not only mom to him and his seven siblings but also served as the emergency room nurse at the local hospital and (in her spare time, presumably) was the sixth-grade catechism teacher at St. Helena's to boot. As a teacher "she was pretty tough on us," he says, "so we knew we had to study and, of course, she would get reports from the other teachers if we showed up unprepared" to their classes.

"The Catholic faith has been central to our family just as long as I can remember," he says. "I'm fortunate that my mother is still alive, and she still attends Mass just about every day."

I don't have the feeling that Mr. Edwards is saying all this just to impress his priest-interviewer. Some politicians might try that, but it is hard to fake the sincerity he conveys when I ask, for example, what he learned from his mother about the faith. "I am most appreciative that she taught us how important it is to have an active sacramental life in the Catholic Church," he says, "especially the Eucharist."

Then his speech slows and his eyes widen, making that unmistakable face people make when they want you to listen carefully to what they are about to say: "If you believe, as we were taught, that that's the body, blood, soul and divinity of Jesus Christ [in the Eucharist], then there is nowhere else to go but the Catholic Church. So it's incredibly important to me to make sure that my wife and I model that for our children. That's how we were brought into the Catholic faith and why it's so important to us, both now for ourselves, but especially for our children."

Yes, John Bel Edwards means it. What he wants to hand on to his three children is not just a way of talking about the Catholic faith, but an example of how to live it. "Even when we're on vacation," his daughter said in a campaign commercial in 2015, her father "will find out where the Mass is, what time the Mass is."

Yet his faith was also shaped by hardship. "[Donna and I] had just been married a couple years," he tells me. "We were living in Hawaii. I was there as an army officer. Our first child, Samantha, had spina bifida and we didn't know how profoundly she would be impacted. Donna's doctor took Donna and myself to a clinic at the hospital there in Honolulu and just showed us various kids and said, 'Now, it could be as mild as this kid,' who had braces on the legs, 'and as serious as this one over here.'" The Edwardses prayed about it a lot, he says. "But abortion was never an option for us."

"That must've been terrifying," I say.

"It was," Mr. Edwards responds. "It was terrifying, but

MEETING POPE FRANCIS

On Jan. 18, 2017, Gov. John Bel Edwards and his wife, Donna, led a delegation from Louisiana to the Vatican, where they met Pope Francis. The delegation was there to discuss human trafficking prevention and included representatives of the Hospitaler Sisters of Mercy, who were establishing a safe house for girls in Louisiana at the time. Mr. Edwards recalls:

> The private audience doesn't last long. But in that couple of minutes, as a lifelong Catholic, I will tell you, that was very impressive to me and to my wife, Donna. Because we were both able to get [Pope Francis's] blessing on a plaque that [we placed] on a home that we built for these teenage victims of human trafficking. And to have him bless our efforts and then come over after the private audience and meet with the larger group that we had brought over from Louisiana, and spend a few minutes with us was really, really special.
>
> I will never forget it because, you don't think this is necessary, but we were asking him to bless our efforts and pray for us. And he then asked us to pray for him. If there's one person in the world that I would think wouldn't necessarily need my prayers, because he would already be in good standing, it would be the pope. But after he said that, and I got to thinking about it, I have to imagine that he does feel the need for prayers from people all over the world, so that he will have the strength to get up and do every day what he has to do.
>
> I know what the weight on my shoulders is like being the governor for four and a half million people. I can only imagine the weight that he feels every single day as the leader of Catholics all across the globe and [also just] being a religious leader on the world stage, period. Because his voice matters, whether you're Catholic or you're not.

> To John Bel, as he is known to family and neighbors alike, his hometown of Amite is inseparable from St. Helena's Roman Catholic Parish.

I will tell you, it brought Donna and me together and really, I think, strengthened our Catholic Christian faith." (Thanks be to God, Samantha grew into a healthy adult.) Donna, who is a convert to Catholicism, even made a commercial during the gubernatorial campaign that told Samantha's story.

"Because I'm a Democrat," the governor says, "there were certain people around the state who were openly questioning whether I was [pro-life]. It didn't matter that I had an eight-year voting record in the legislature that was very solid on the issue. They were questioning that. It was actually our daughter who saw what was happening. She said, 'Why don't y'all go tell them about me?' We made absolutely sure that Samantha was going to be okay with that.'" The commercial, says Mr. Edwards, helped Louisianans to understand "that this wasn't a position I had come to when I decided I wanted to run for governor and that it was sincere."

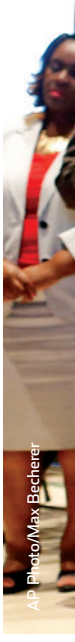
A Model for National Democrats?

Sincerity. It is clearer to me now that this is why John Bel Edwards is succeeding here. He comes across as sincere. He also appears to be principled, reasonable and sober. Those are not qualities that are highly rewarded in our contemporary politics—nuance just doesn't play well in the cut and thrust of our mortal political combat. Yet it is playing well here.

Might it play elsewhere? Might other moderate voices be able to break through the toxic din, as he has in Louisiana? Might the Democrats, for example, be more competitive in the South if the party lifted its litmus test on abortion and became more welcoming to pro-life candidates?

"Technically, I don't believe there is a formal litmus test," Mr. Edwards says, "but it surely seems that way.... I do believe that [being more open to pro-life candidates] would make Democrats more competitive." But, he adds, "it's also important that you're sincere about it.... You can't come up with that position because you decided you're going to run for higher office."

Speaking of higher office, President Trump carried Louisiana by 20 points in the 2016 election. Does the governor get along with Mr. Trump? Mr. Edwards is clear: He is the governor of a poor state and he needs the help of the federal government, so he will work with whomever is in the White House. He says he was not a fan of the way his Republican predecessor, Bobby Jindal, treated President Obama: "[Jindal] was very gratuitous in his commentary about President Obama. And it was always taking on the president and not giving him the benefit of the doubt on anything." Mr. Edwards says he is not going to play that game. His relationship with Mr. Trump is "pretty good," and he has even been consulted by the White House about the criminal justice reforms he has enacted in Louisiana. "It's not that I don't ever disagree. I just don't go out in public and blast the president, because I don't think it would be helpful."


AP Photo/Max Becherer

Yet Mr. Edwards is willing to challenge Mr. Trump when he thinks the president is clearly in the wrong. "I felt compelled," for example, "to call the White House and personally register my opposition to the policy at the border separating children from parents. I didn't think it was necessary, and it didn't strike me as particularly American to do that."

There it is again: values. The values that Mr. Edwards learned in Amite, which he celebrated every Sunday at St. Helena's, the values that made him valedictorian of Amite High School, a distinguished graduate of West Point, and a decorated member of the 82nd Airborne Division—these are the values, he says, that he is bringing to his work as governor. And he is just now reaching the heights of his political power and influence. His approval ratings are strong, and U.S. Senator John Kennedy, who was considered the strongest possible Republican candidate in 2019, has ruled out a challenge. Presuming he wins a second term in 2019—no Democrat seat is truly safe in Louisiana—what might the future hold for John Bel Edwards?

For several reasons, he would be a highly competitive Democratic nominee for president. His Southern roots might help put deep red states like Louisiana in play for the Democrats. His progressive views on economics and his commitment to a strong social safety net, as well as his moderate views on some social issues, might also appeal to the working-class voters in the Rust Belt and

Governor Edwards and his wife, Donna, far right, share a prayer with the State Legislature in Baton Rouge on March 14, 2016.

elsewhere who decided the 2016 election by swinging toward Mr. Trump. And in a general election, his views on abortion might be less of an electoral problem than people think. A majority pro-choice national electorate has previously voted for the right kind of pro-life candidate—Ronald Reagan and both of the Bushes are good examples. Mr. Edwards's Catholicism might also help. Since the 1960s, no candidate has won the national popular vote without at least splitting the votes of American Catholics down the middle, and most presidential winners have carried a majority of Catholic voters.

But Mr. Edwards would face a steep, almost impossible climb to win his party's nomination. The Democratic Party is as beholden to its immoderate pro-abortion left as the Republican Party is to its immoderate pro-gun right. And therein lies the main problem with American electoral politics in 2018. Politicians who might appeal to a diverse majority of the voters in a general election cannot win their parties' nomination. Maybe Americans will grow so weary of the country's polarization, so desperate to break the partisan gridlock, that primary voters will finally give candidates like Mr. Edwards a chance. Time will tell.

What we do know is that neither party can ever claim ownership of the values that Mr. Edwards says he brings to public life. In his personal experience, they are values that are inseparable from his Catholic faith. But compassion, prudence, justice, mercy and honesty are values that should guide all people of faith, or people of no religious faith at all. And such values are essential to recovering a sense of our national purpose, one that includes all of us. For in the end, we are not mere soldiers locked in some perpetual political combat. We are, or should be at any rate, fellow citizens and, above all, neighbors.

As the interview ends, I look toward the window, hoping that the brutal summer sun is now a little lower in the Louisiana sky. I spy again the Bible that I saw when I first entered the governor's office, the one Edwards keeps open on his desk, not just today, but every day he comes to work here. It's open to Matthew 25:40: "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."

I ask him, why that particular passage?

"Because in Louisiana," he says, "we have more than our fair share of poor people, the least among us." Those people are not simply voters or statistical abstractions to Mr. Edwards. They are his neighbors, "good and decent people," as he likes to say—the people who taught him that "you cannot be great if you're not first good. Your policies have to be rooted in basic goodness."

For John Bel Edwards, it seems, how you get there matters just as much as where you're going, and nothing matters more than the people you meet along the way.

Matt Malone, S.J., *is editor in chief of* ***America*** *and president of America Media.*

Watch the full interview at:
americamagazine.org/video/edwards.

THE HEART OF THE NEIGHBORHOOD

Why dioceses need to support struggling Latino churches

St. Cajetan's, which opened in 1926, was the Latino parish of the Auraria neighborhood in Denver, Colo., before it closed in the 1970s.

iStock

By Nichole M. Flores

"The Miracle at Tepeyac" interlaces the story of a small-town Hispanic church in decline with scenes from La Virgen de Guadalupe's encounter with Juan Diego. Set in a fictional Latino parish in an unnamed tourist town in Colorado, the play depicts a once thriving church buckling under the weight of neglect, mistreatment and abandonment. Membership has declined. Funding has disappeared. The crumbling church building exists in a constant state of unfinished renovation.

"I am sure you were beautiful at one time. Now you are run down. You must have been majestic, for a small town to build such a large church. And look at us now, an entire wing is boarded and in disrepair, so we crowd into what we jokingly call 'the new church.'"

In this scene from the play, a Mexican-American priest, Padre Tomás, laments the deterioration of his church. And even as he longs to desert this dilapidated, dying church for a desk job at the archdiocese, his faith in the parish is revivified by a cadre of its forgotten members: the underappreciated parish housekeeper, the undereducated parish janitor, the undocumented refugee hiding in the unfinished part of the church and the young man dying from an unnamed disease (likely AIDS).

As the plot of "The Miracle at Tepeyac" unfolds, La Virgen de Guadalupe lifts up the lowly and marginalized members of the church, inviting them to recognize their own God-given dignity. In recognizing that, each character learns to defend the dignity of others and to speak truth to power. Just as Guadalupe sends Juan Diego to petition Bishop Zumárraga to build her church, the parishioners plead with Padre Tomás to love and defend his parish.

From the "new church" arises a renewed church, one committed to honoring and protecting the dignity of each of its members. In the play's culminating scene, Padre Tomás renews his commitment to caring for his parishioners over against the political and ecclesial powers that stand against their survival and flourishing.

BEHIND THE NUMBERS

Performed at Su Teatro Cultural and Performing Arts Center—a Chicano community theater located on the Westside of Denver, Colo.—"The Miracle at Tepeyac" meditates on the real-life struggles of Latino Catholics who once lived in the Auraria neighborhood of Denver before being forced to move when the area was designated as the site for the Auraria Higher Education Center in the 1970s. The neighborhood was home to St. Cajetan's, a thriving Latino parish that was the heart of the neighborhood. It was closed when the community relocated.

While parishioners organized to save their neighborhood, archdiocesan leadership encouraged Catholics to vote in support of the education center. The residents were forced to leave their beloved neighborhood. Their parish was shuttered. St. Cajetan's former parish building now serves as a communal event center for the universities located on the Auraria Campus.

Stories of parishes like St. Cajetan's can be obscured by the narrative of Latino demographic and cultural prosperity in the U.S. Catholic Church. Indeed, Latino Catholics are increasing in both numbers and visibility in the United States. While Latino Catholics have always been a vital presence in the American church, burgeoning populations of migrants and young people have helped bolster their numbers. And even as growing numbers of Latinos have shifted the geographic center of Catholicism from the Northeast to the Southwest, signs of Latino Catholicism are becoming ubiquitous in U.S. Catholicism, promising to transform every corner of the church's life.

But promising demographic data can easily be interpreted in a way that overlooks the textured history of Latino Catholics in the United States. This history is not a romantic account of gradual awareness, acceptance and celebration by the larger U.S. Catholic Church. It has often been a painful past, one in which the very existence of Latino church communities has often come under threat. As "The Miracle at Tepyác" discloses, Latino Catholics and their institutions have often been treated as pastoral afterthoughts by the broader church, and have even been the subject of neglect and abandonment.

In Everett, Mass., St. Therese's, an ethnically diverse parish with substantial numbers of Latino, Haitian and African members, was closed in 2010 after a six-year vigil led by parishioners. In New York City, parishioners at Our Lady Queen of Angels led a similar vigil, holding services on the sidewalk in front of the parish building for years after its official closing in 2007. Like St. Cajetan's, the parish had been a cornerstone institution for Latinos in the neighborhood.

Declining numbers of vocations to the priesthood, contracting parish enrollments and shrinking budgets have caused dioceses across the United States to consolidate parishes, resulting in the closure of spiritual homes in many communities. Dioceses search for mechanisms to cut costs while still serving their diverse constituencies. There is a pattern, however, of the collateral damage from parish consolidation and closure falling upon communities with the least power in these processes, including Latino Catholics and other Catholic communities of color.

While Latinos help the number of Catholics flourish in the southern and western United States, the dynamics of Catholicism in this region—especially in relation to race, ethnicity, culture and class—are still largely ignored or misunderstood. This history puts a wrinkle in the narrative of the growth of Latino Catholicism in the United States and the progressive incorporation of Latinos into the life of the church. Confronting this history presents an opportunity to grapple with dynamics of erasure, resistance and survival that have characterized Latino Catholic life. Further, understanding this history offers a new perspective on the current state of Latinos in the church.

A CENTER OF RESISTANCE

Opening in 1926, St. Cajetan's was the Latino parish of the Auraria neighborhood. Neighbors met at the parish to make friends, raise children and build community. While the Latino residents of the Auraria neighborhood were forced to relocate throughout the Denver metro area and Colorado's Front Range region in the early 1970s, their recollections of their lives in the neighborhood are documented in an oral history project, Auraria Remembered.

A research team at the Community College of Denver—one of the academic institutions located at the Auraria Higher Education Center—conducted interviews with former neighborhood residents. Interviewers asked the residents to reflect on many aspects of their experience of life in the neighborhood. Former residents recounted descriptions of their favorite bars, neighborhood landmarks and interesting or unusual members of the community. All the interviewees emphasized the centrality of St. Cajetan's parish to the life of the Latino community in Auraria. According to the authors of the study, "The Hispanic people did not have much at the time; they did not have a public institution where they could mingle and feel important. St. Cajetan's became that place."

> Demographic data can be interpreted in a way that overlooks the textured history of Latino Catholics in the United States.

"Our social life was built around St. Cajetan's.... Our lives were centered around the church," according to Nea López-Stoner, a former resident. Auraria's residents spent their Sundays and holidays attending Mass at St. Cajetan's. "Of course, every Sunday was like a holiday because we'd all dress up and go to church," Russell DeLeon said. "The church was always packed."

Before his career as a playwright and Chicano activist, Tony García was baptized at St. Cajetan's and served as an altar boy there. According to Mr. García, most of the parish's activities were rooted in Mexican culture. "I remember the Masses were held in Spanish and we sang Spanish songs," he said. In this way, St. Cajetan's was simultaneously a source for Catholic and Latino identity for the residents of the neighborhood.

Some of the neighborhood's activities were located at St. Elizabeth of Hungary, an Anglo and German parish a few blocks away that remains open to this day. But St. Cajetan's was the premier parish for Latinos in Auraria. Louise Vigil said some of the Latino families elected to send their children to the school at St. Elizabeth's parish. Nonetheless, St. Cajetan's was the heart of the neighborhood, she said, "really and truly deep down—everything else was at St. Cajetan's."

In 1969, the city of Denver called for a vote on a special bond election to secure funds for building the Auraria Higher Education Center that would force residents to move from the neighborhood. As the heart of the neighborhood's social life, St. Cajetan's and the Catholic Church became a center of resistance against the forced relocation of the community. The parish began the Auraria Relocation Organization, advocating just treatment of the residents of the neighborhood. Members of the A.R.O. organized to keep the parish open, visiting every Catholic parish in Denver to deliver leaflets arguing their case. Yet the Sunday before the election, Archbishop James Casey promulgated a letter to be read from the pulpit at every parish in the archdiocese encouraging Catholics to vote in favor of the bond. The bond issue passed, the community members were relocated and St. Cajetan's was shut down.

The parish building now exists as a cultural center at the Auraria campus, hosting a variety of events, performances and exhibits. Still, the bitter legacy of closure resonates in the memories of Denver's Westside Latinos, a constant reminder of church leaders' willingness to abandon their community.

Writing and performing "The Miracle at Tepeyac" allowed Mr. García to wrestle with the complex relationship between Latinos and the Catholic Church. In countering the Latino community's efforts, the archdiocese's actions helped to dismantle a beloved neighborhood and parish. At the same time, the Catholic faith—and specifically, devotion to Our Lady of Guadalupe—helped to sustain the community through the trauma of its abandonment.

FIGHTING FOR SURVIVAL

The closing of St. Cajetan's is but one example of the struggles of Denver's Latino Catholics to maintain their communities and traditions in the face of opposition from institutional forces. Our Lady of Guadalupe Parish on Denver's Northside faced a dramatic conflict in 2009, when its pastor decided to cover an altar mural, painted by a parishioner, of Guadalupe's appearance to Juan Diego.

Painted by a member of the parish at the invitation of the church's previous pastor, the mural served as a source of sustaining beauty for the parish as they participated in struggles for social justice. The new pastor, however, argued that the mural could distract the faithful from the true intentions of the Eucharist. Parishioners organized vigils and protests to keep the mural, with no success. With the support of the archdiocese, the parish installed a white wall in front of the mural, effectively turning the mural into one wall of a utility closet. The parishioners came to refer to the mural of Guadalupe as "Our Lady of the Broom Closet." A framed image of Guadalupe is now featured prominently behind the pulpit, but the image of Juan Diego has disappeared from the sanctuary.

On the other side of town, another Latino church community faced a fight for its existence. In 2017, the community at Our Lady of Visitation, located on the outskirts of Denver in unincorporated Adams County, received word that the archdiocese would close their church, which was a mission church of Holy Trinity Parish. The church's families, some of whom had worshiped there for generations, organized a grassroots campaign to save their community. One of

the church members was Federico Peña, the former mayor of Denver and secretary of transportation under President Bill Clinton. Mr. Peña allowed use of his public status and famous name to draw attention to meetings and rallies to save Our Lady of Visitation. Like St. Cajetan's and Our Lady of Guadalupe, however, the community's petitions were denied. The parish was shuttered for good in early 2018.

Last year, the Archdiocese of Denver defended its actions at Our Lady of Visitation by emphasizing its status as a mission of a particular parish. "A few streets away is the parish of the Holy Trinity to which the mission belongs," read a note from Auxiliary Bishop Jorge Rodríguez on the closure. "The community was invited to participate more fully in the parish, where they could receive all the services that a parish can offer, and to take advantage of opportunities to grow their faith." In addition to Bishop Rodríguez's note, the Archdiocese of Denver provided the following statement: "The Vatican recently responded to a review of the situation and upheld the Archdiocese of Denver's decision."

The Archdiocese of Denver reaches out to Latino Catholics by offering Spanish-language Masses at several parishes and through the Centro de Juan Diego, which offers help with legal services, taxes and other social services. Indeed, Centro de Juan Diego provides a compelling model for outreach centers that can be replicated in other dioceses. Yet these services do not compensate for the social toll taken on communities like Our Lady of Visitation, an institution that knit together generations of this Latino Catholic community.

Bishop Rodríguez acknowledged the closure of Our Lady of Visitation as a tremendous loss to its members even as he stressed the need to "make more efficient use of the resources we have," especially the need to carefully allocate a limited number of priests to celebrate the Masses in the archdiocese.

In her book *Parish and Place: Making Room for Diversity in the American Catholic Church,* Tricia C. Bruce discusses how dioceses have tried to respond to the needs of marginalized racial and ethnic Catholic communities even as parishes have been shifted, moved and consolidated.

"With fewer priests, many dioceses are rethinking the way they organize local communities of Catholics. Some use personal parishes alongside territorial parishes as a way to consolidate Catholics who share ethnic, linguistic or other needs," according to Ms. Bruce. "This means that some—but not all—parishes assume a higher responsibility to serve the specialized needs of Catholics of color."

Some dioceses have designated specific parishes to accommodate Latino and black communities that have been moved from their home parishes. This model allows for a continued presence of the community amid the upheaval of diocesan restructuring, Ms. Bruce noted. But this strategy has led to the closure of neighborhood parishes like St. Cajetan's that have served as the heart of their communities for generations.

"Catholics of color may be told that their territorial parish has closed, and that they should instead worship alongside co-ethnics at a new personal parish far from their neighborhood," she said.

Further, Ms. Bruce said that while many of the churches closed by dioceses had been established to serve as national parishes for various European immigrant communities, these parishes had often come to serve Latino communities as their former ethnic groups relocated to more prosperous neighborhoods and parishes. Shuttering national churches, therefore, has exacerbated the erasure of Latino communities who have found homes in these parishes and neighborhoods.

Some churches have been able to halt their closure. St. Mary of the Angels in Roxbury, Mass., led a successful campaign to remain open after it had been slated for closure by the Archdiocese of Boston in 2004. Susan Reynolds, assistant professor of Catholic studies at Candler School of Theology, has conducted ethnographic research involving this church community. She attributed St. Mary's successful campaign to its ability to prove that the parish is a significant institution for its entire community. While the parish does not have much money, it serves as a vital social center for Roxbury and Egleston Square, offering common space for neighbors to meet and socialize. Led by its lay members, the parish advocates for other institutions in the neighborhood, including a public library and a local Y.M.C.A. "If the parish were closed," Ms. Reynolds stated, "the entire community of Egleston Square would suffer tremendously."

As the closing of St. Cajetan's demonstrates, however, making the case for the public significance of a parish or church does not always guarantee its survival. In closing and relocating Latino parishes and churches, dioceses often undermine crucial social structures that sustain the broader community and thus contribute to the societal common good. Indeed, parish reorganization projects have both ecclesiastical and public implications, influencing the thriving of the community well beyond parish walls. These dynamics must be accounted for as dioceses consider the impact of consolidation plans on Latino Catholics and the larger community.

Migrant families listened to Pope Francis during his visit to Our Lady Queen of Angels school in East Harlem, New York, in 2015.

CNS photo/Paul Haring

WHAT OUR EYES HAVE SEEN

"The bishop believes I am mistaken, mistaking what my eyes have seen and my heart knows," says Juan Diego in "The Miracle at Tepeyac," lamenting Bishop Zumárraga's disregard for his message from Guadalupe. His words resonate with the cry of Padre Tomás's parishioners: They long for their community and their struggles to be seen and heard. They long for their dignity to be recognized and honored.

In 1994, Su Teatro returned to St. Cajetan's to perform "The Miracle at Tepeyac" in the community's former sanctuary. The play's writer and director, Tony García, said presenting his work in this context allowed him to tell "the story of a poor peasant who petitions the archbishop for a church, a priest who has a church and is unsure of his role in the church, performed in a church that the community has lost." Written and performed against the backdrop of this community's struggle, "The Miracle at Tepeyac" calls Catholics to a reckoning for a history of Latino Catholic parishes—those that still stand and those that have been lost—and their significance for the future of Latino Catholics in the United States.

How can dioceses hear and honor Latino Catholic communities? A shift from a culture of clericalism to a culture of solidarity may be required.

The culture of clericalism marginalizes the voices and perspectives of the laity for the sake of preserving its own power and protecting its own interests. This marginalization is a persistent feature of church life, including in many Latino parishes and churches. It is a culture that marginalizes or erases the Juan Diegos of today from the church, unwilling or unable to hear the truth of his testimony.

A culture of solidarity, on the other hand, views all members of the church as possessing dignity and as worthy of respect. It hears and heeds the sense of the faithful, attuned to the truths that are disclosed from among the people. It seeks to build relationships of mutuality and respect that allow for the voices of the laity to be heard. This culture of solidarity is necessary for hearing the cries of Latino communities who have lost their churches and those who are fighting for their communities to remain open.

The culture of solidarity recognizes that Latino churches are crucial to the thriving of Latino neighborhoods and thus to the common good of society. Latino Catholic parishes have a unique capacity to equip their communities for fruitful civic engagement. Stifling lay communities reinforces social disempowerment and fosters disengagement of the church with the larger world. Dioceses thus have an interest in fostering lay leadership to promote the church's mission of charity and justice in these communities.

Nichole M. Flores *is an assistant professor of religious studies at the University of Virginia, Charlottesville, Va. She is originally from Denver, Colo.*

RESTORATIVE JUSTICE

THE PROMISE OF

By Stephen J. Pope

Caring for sexual abuse victims and rebuilding Christian communities

Angel Santiago and his wife, Vanessa, look on as Carmen Severino, right, is embraced during a news conference at which thousands of documents from the Archdiocese of Chicago about past cases of sexual abuse of minors by clergy were released, on Jan. 21, 2018.

Amid the rising anger among U.S. Catholics over ongoing revelations of sexual abuse of minors and the cover-up of these crimes by ecclesial authorities, it seems clear that none of the current proposed strategies for reform pay enough attention either to the dignity, needs and desires of survivors or the degree of damage that was done to social trust within the Christian community. The church's fear of legal liability and concern about money combine with a desire to "move on" that does a disservice to the needs of victims and indeed the wider, shaken Catholic community. These interconnected problems are deep and multifaceted and so cannot be "solved" by any one project, practice or norm, however apt. But I would suggest that the church take a cue from the restorative justice movement.

In 2004, the John Jay College of Criminal Justice found that over the course of the last 50 years, at least 4,392 priests and deacons had been credibly accused of sexually abusing more than 10,667 minors. To date, victims have filed at least 3,000 civil lawsuits. Since 1950, the church and its insurance companies have paid approximately $4 billion to victims of sexual abuse. To mention just a few of many examples: In 1998 the Archdiocese of Dallas paid $30.9 million to 12 victims of one priest; in 2003 the Archdiocese of Boston agreed to pay $85 million to settle 550 lawsuits; and in 2007 the Archdiocese of Los Angeles paid $660 million to 508 people abused by priests and lay church employees.

Bishops, pastors and concerned lay people often assume such large payments fulfill the church's responsibilities to victims of clerical sexual abuse. Many archdioceses, dioceses and religious communities, including the Archdiocese of Boston, have chosen to go beyond the strict requirements of legal justice and to cover the costs of counseling services or other resources that victims might find helpful.

Until recently, it has also been easy for us to assume that the problem of clerical sexual abuse has been "solved" by the 2002 Charter for the Protection of Children and Young People. While we await the result of Vatican deliberations over how best to hold prelates accountable, we can be relieved that the Dallas Charter did institute reforms that by any reasonable measure have vastly improved the protection of minors. Anyone who works for the church now or is being considered for employment has to pass a criminal background check. A zero-tolerance policy requires supervisors to suspend any credibly accused person from his or her role in the church, subject that person to an impartial investigation by outside professionals and report the accusation to local law enforcement. If the allegation is "admitted or established," the offender is permanently removed from ministry.

These measures were based on careful research and the adoption of best practices that have been proven successful in a wide variety of clubs, organizations and schools. Indeed, as the clinical psychologist Thomas Plante notes: "The number of abuse cases since 1982-83 have dropped like a rock, and since 2002 they are really down to a trickle. There is less child abuse in the Catholic Church today than just about any other comparable organization." No level of abuse, of course, is tolerable.

These two major developments since 2002—the large financial payments and the norms of the Dallas Charter—might create the impression that the church has properly discharged its duties to victims. Yet we also know that money does not necessarily heal deep emotional and spiritual wounds, and prevention of future crimes does little to restore the health and well-being of victims.

The Damage Done

Victims and their advocates have often complained about approaching church authorities and getting nothing but

excuses, evasion or accusations of disloyalty. Bishops all too often acted as chief executive officers or political office holders focused on damage control and on protecting the "brand" of their institution rather than as pastors or, even more fundamentally, as human beings called to respond to the ongoing pain and suffering of individual victims. Among the most shocking features of this ongoing scandal is the church's appalling lack of compassion for victims. As the film "Spotlight" demonstrated, responsibility for ignoring or discounting the voices of victims lay not only with clergy and religious but also with the laity.

One cannot overestimate the damage to trust that has been done to the Catholic community. The Center for Applied Research in the Apostolate at Georgetown University reports that about 22 percent of baptized Catholics regularly attend church services. At the present time, 15 percent of baptized Catholics in the Boston archdiocese regularly go to Mass. If we are to take sociological findings seriously, declining church attendance is not due solely or even primarily to the scandal. A variety of factors in our increasingly secular, consumeristic culture are having a disintegrating effect on communities and institutions of all kinds.

Yet the scandal has aggravated an already critical situation, particularly when it comes to the moral credibility and authority of the church's leaders from top to bottom and from smaller- to larger-scale responsibilities. Many younger Catholics I teach at Boston College believe the church pays only lip service to its professed moral standards of compassion for the vulnerable and fairness for all. Adopting the practices of the restorative justice movement could help re-establish the church's moral credibility on these pressing issues.

Restoring Trust by Seeking Justice

The practice of restorative justice emerged in the late 1970s and 1980s in various countries as a way of dealing constructively with wrongdoing and violations of social trust. The Australian criminologist John Braithwaite defines restorative justice as...

> a process where all stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm. With crime, restorative justice is about the idea that because crime hurts, justice should heal. It follows that conversations with those who have been hurt and with those who have inflicted the harm must be central to the process.

Restorative justice has become a movement with global reach. It has been practiced successfully as an alternative to juvenile incarceration in New Zealand, as a dispute resolution forum in college dormitories at the University of Vermont, as a way of addressing school bullying in Hong Kong, as a means of rehabilitation in Brazilian prisons and as a mechanism for inmate re-entry in Hawaii. Restorative justice is strikingly different from criminal justice in giving priority to repairing the harm caused by wrongdoing—including first and foremost the harm done to victims but also to the wider community and even the perpetrators.

Practitioners of restorative justice recognize that punishing and excluding perpetrators, even when warranted, does little to help victims; defrocking an abusive priest, however warranted, does not repair the damage he has done to his victims. Its practitioners facilitate cooperative and respectful dialogue in which all stakeholders participate in a process that promotes the transformation of their relationships. The process normally works only when perpetrators are willing to take responsibility for what they have done. While it does not and perhaps should not always lead victims to forgive their abusers, the process has helped to bring healing to relationships in criminal justice systems, families, schools, neighborhoods, workplaces and elsewhere.

The pioneers of this movement in the English-speaking world have often been Christians, particularly Mennonites and Quakers. Catholic intellectuals like William O'Neill, S.J., and Daniel Philpott have also made significant contributions to both the practice and theory of restorative justice, particularly as a vehicle of reconciliation. Restorative justice programs in jails, prisons and detention facilities have been endorsed and sponsored by a variety of bishops' conferences (including California and Minnesota), the Western Province of the Society of Jesus and (since 2000) the U.S. Conference of Catholic Bishops. Among other prelates, Ricardo Ramirez, C.S.B., the retired bishop of Las Cruces, N.M., has been a champion of restorative justice.

Catholic activists and academics are also becoming more and more aware of the alignment of restorative justice principles with Catholic social teaching. The Restorative Justice Network of Catholic Campuses focuses on the

teaching, research and use of restorative justice principles in Catholic colleges and universities. The Catholic Mobilizing Network promotes the values of restorative justice as an alternative to the "culture of death" that underlies the death penalty. An important new book edited by Trudy D. Conway, David Matzko McCarthy and Vicki Schieber,, called *Redemption and Restoration: A Catholic Perspective on Restorative Justice,* sketches ways in which Catholics have promoted or could promote restorative approaches to honoring victims, repairing relationships and rebuilding communities after wrongdoing.

The Process in Action

The attempt to apply restorative justice principles to sexual abuse is not entirely new to the church in this country. Janine P. Geske, a former justice of the Wisconsin State Supreme Court and emeritus distinguished professor of law at Marquette University, is a well-respected expert in alternative dispute resolution and restorative justice. She has run restorative justice programs in state prisons in Wisconsin.

In recent years, Professor Geske has adapted restorative justice practices for use in the context of clerical sexual abuse. She has been particularly active in restorative practices in the Archdiocese of St. Paul and Minneapolis, thanks to the support of Archbishop Bernard A. Hebda.

Instead of direct victim-offender mediation, Professor Geske's team forms "healing circles" that include survivors, representative offenders, non-offender priests, church employees and other stakeholders. She has found that healing circles have at times been able to help victims go through the process of becoming survivors. They can help victims break through the confining internal walls created by shame and stigmatization.

The restorative process seeks to give victims an opportunity to tell their stories without interruption or rebuttal in a respectful, caring environment. This small, open community enables participants to lovingly affirm the goodness and worth of the victim and to invite him or her out of isolation and into supportive solidarity. In reality, a restorative workshop is the start of a healing process rather than its completion.

A Victim-Centered Resource

The restorative justice movement offers a valuable resource for addressing the harm done to victims of sexual abuse and repairing the damage to social trust within the church. Most important, restorative justice offers a victim-centered platform for addressing wrongdoing.

While it assigns primacy to the voices and dignity of those who have been harmed, it also allows wrongdoers to take responsibility for their actions and involves members of the wider community in deliberating over how to rebuild broken relationships and prevent similar wrongdoing in the future.

We should not naïvely assume that the kind and degree of harm done to traumatized victims of sexual abuse can be overcome with a few structured dialogues, however well intentioned and wisely conducted. Experienced practitioners of restorative justice do not expect smooth progress or easy resolutions in tragic cases. Yet they do want to create a space where victims who want to do so can tell their stories; this is no small thing for those who have been silenced and shamed for most of their lives. Local Catholic communities that sponsor healing circles could at least let victims know that their voices and stories ought to be heard. One hopes that such a process will help victims feel recognized, acknowledged and valued by the wider Catholic community represented in their particular restorative circle.

Restorative justice is clearly not for everyone and certainly not for every victim of clerical sexual abuse. The presence of a representative sexual offender in the process, when appropriate, must always be handled delicately and skillfully. Yet for all the delicacy of what is demanded, Professor Geske maintains that in some cases restorative processes have already played an important role in the healing of survivors and their communities and in helping guilty parties take responsibility for their actions.

We can hope that in addition to the other measures that have already been taken, the adoption of restorative justice practices within the church might help to correct the church's failure to listen to victims and its confusion of settlement payments with healing. In this way, we can help to show both fellow Catholics and the wider world what it means to be a community of compassion and not just compensation.

Stephen J. Pope *is a professor of theological ethics at Boston College.*

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The Good Innkeeper

How to create a welcoming parish this Christmas

By Jack Bentz

No one wants to be the innkeeper in a Christmas pageant. You know the one, the door-slamming landlord who turned away Joseph and Mary before they became the Holy Family. Any other role is better than that one. Even wearing the scratchy sheep costume is better or being the rope pull on the flying angel—anything but the mean innkeeper of Bethlehem.

This failure to give a bed to a tired pregnant teenager has had far-reaching consequences. Imagine how different Christmas would be if the couple had not been left out in the cold. In one small action of thoughtfulness, we would have been spared all those plastic light-up outdoor Nativity scenes. If only we could do it all over again.

The Latin American tradition of *las posadas* gives participants a chance to be better than the original host. For several nights before Christmas, groups accompanying children dressed as Joseph and a pregnant Mary travel from door to door looking for lodging. The procession can feature lanterns, singing, a donkey and a whole lot of adorable kids dressed in biblical costumes. On these nine nights, the holy couple is welcomed inside, and festive foods like tamales and atole are served. The community gathers and ritually rewrites the Scriptures, this time welcoming the strangers in from the cold.

If Jesus and Mary had been regular guests at the inn, their room would have been reserved, their names would have been known and the story would be different. But it was their first time at this inn, and they didn't know you had to show up early. They didn't know a lot of things. How could they? That is what being a stranger means: Not being known is part of it, but not knowing is the rest.

But even if *las posadas* is not part of your tradition, this Christmas we can all do better than the innkeeper who shut the door. Many of us will be gathering with family and friends for Christmas Mass. And, as usual, we will be a mixed group made up of those who get to Mass regularly and those who do not. Our experience of Christmas Mass is going to be different depending on our place in the mix. For the regular Mass-goers, it will seem homey and routine, and a nod of recognition

is going to be enough.

But the Catholics who go to church only on Christmas and Easter will carry with them the reasons they usually do not make it to Mass. So they are going to need more than a nod. Their experience will hinge on feeling welcomed or not. Studies bear this out. People return to churches because they are welcomed, not because the church got everything else right. Both regular Mass-goers and Christmas Catholics can make this work better. We, as a group, can rewrite the moment at the inn.

So if you are a Christmas Catholic, plan to arrive with an open mind. And do it for your own sake. Not for your mother or your boyfriend but for you. Yes, the church is a mess, but sitting in judgment will only make your Christmas grimmer and rob you of joy. I know how easy it is to see what is wrong with the church; there is always plenty to choose from. But the truth is, the ministers, the building, the music, the priest and the preaching are not specifically designed to disappoint you. And if you are reeling from the abuse crisis and the hundred other things the Catholic Church is doing wrong, I get you. But instead of being judge and jury for the entire Catholic Church, go ahead and choose to see how God wants to love you through this particular parish on this specific night.

And for those who call the particular parish home, Christmas is the chance to welcome the stranger, to be the good innkeeper and not the bad one. And who knows, the welcome you extend to the infrequent Mass-goer might be what brings that person into community. And next year you both will be welcoming a new stranger together.

But this hospitality does not just happen. If a parish wants to welcome the stranger, they have to imagine what it is like to be a stranger. And to do that, they have to start where the stranger starts: online.

Unlike Mary and Joseph, the contemporary stranger is going to check out the local parish online. And the Christmas Mass times have to be prominently featured on the front page of the website. Boom, right there. And if you really want to get the bonus points for hospitality, you could do a front page link to a "What to expect" guide for newcomers. People want to know how long Mass is going to be, as well as the style of music. Easy to do, with big impact not only on Christmas but all year long. If you do not already have a page like this at your parish, see if you can make it happen.

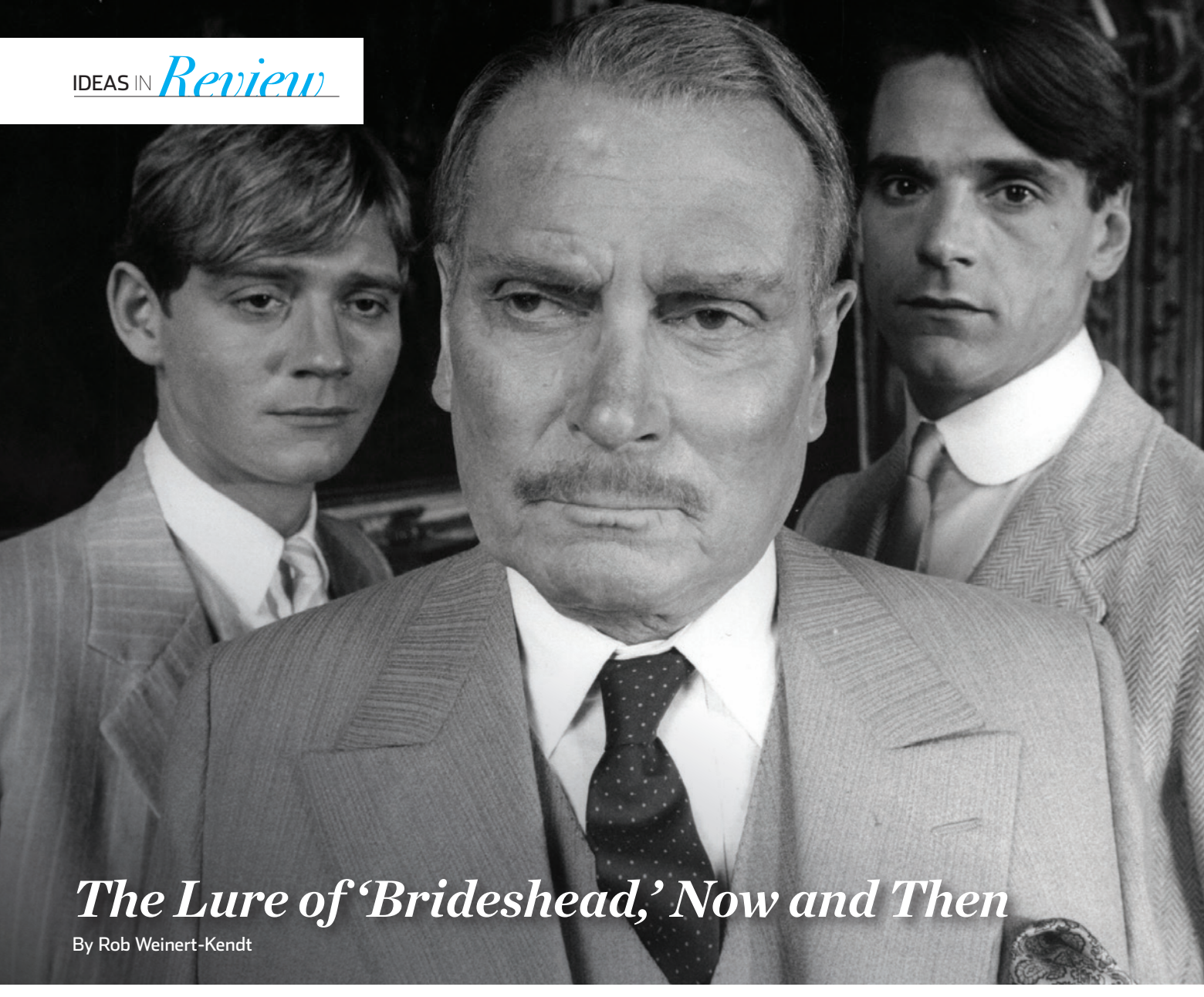
At the doors of the church, a parish can have well-trained, friendly people greeting everyone, letting them know where the bathrooms are and handing out thoughtfully composed guides to worship. These guides can include music and lyrics that will help everyone sing and will avoid intrusive announcements from the choir director. Including the text of prayers that strangers might not have memorized is another act of hospitality. That means including the Creed and any other spoken prayers. Christmas Catholics will appreciate being looked after.

When deciding what to include in the Christmas worship guide, it is worth trying to imagine the reasons this stranger has not been to Mass in quite some time. If the parish has a social justice group, list it; if there is an L.G.B.T. Catholics group in your parish, mention it. Financial transparency might make an appropriate appearance. And yes, if there is a contact for reporting clerical abuse, list it. Many parishes are deeply involved in vital human issues, and this is the time to mention them. People, especially new ones, read these worship guides and make choices in light of what they read. Finally, if your parish has a program to welcome Catholics back into the faith, list it. With an eye to the stranger's next step, parish contact information and the regular Mass schedule should also be included and not relegated to a separate bulletin.

But not everything has to be crammed into the aid to worship. An announcement from the pulpit before Mass can go a long way toward making people feel welcome. At that point let people know the parish custom around reception of the Eucharist in the most carefully worded way possible. Be aware that people are sensitive to the slamming of a door throughout the liturgy, not just at the physical front doors of the church. This can happen when the pastor makes a sideways remark about the crowd of unfamiliar faces or blithely remarks he has not seen many of them since last Christmas. These wry comments about Christmas-and-Easter Catholics can go very wrong; and people feel called out, criticized and confirmed in their reasons for avoiding the church in the first place.

Finally, if you are at your local parish, just as you were on the Sunday before Christmas, and if you are sitting in your usual spot, keep an eye out for a stranger looking for a seat. Be the family who makes room for strangers. Be the good innkeeper, the one who chose the stranger, the one who did what she could to help bring the Savior of our world into the world.

Jack Bentz, S.J., *lives in the Bronx and works with the Jesuit Conference of Canada and the United States.*



The Lure of 'Brideshead,' Now and Then

By Rob Weinert-Kendt

I am not quite sure how it happened, but by the age of 13 I was a blissfully indiscriminate Anglophile—a devotee of Jane Austen, "Doctor Who," Monty Python and the Beatles. The summer of my first teen year, I didn't just wake up in the wee hours to watch the televised wedding of Prince Charles and Diana Spencer; I dutifully recorded the audio of some of it on a small tape deck for easy replay. When "Chariots of Fire" surprisingly won the Oscar for Best Picture in 1982, it felt like a personal triumph.

It was in that impressionable state that "Brideshead Revisited" entered, and changed, my life. The 11-part television adaptation of Evelyn Waugh's great novel aired weekly on PBS, the main supplier of my Brit fixes, and I sat gape-jawed at it, drinking it all in, even as its narrative took turns I didn't understand at the time (some of which I still wrestle with, in different ways). The book soon became a beloved talisman as well. And while my initial attraction was the usual aesthetic one—the accents, the clothes, the vintage motorcars—the novel's deeper strands wove themselves indelibly into my own story.

"My theme is memory," Waugh has his narrator, Charles Ryder, say at one point. It is my theme here too, and not just in the personal sense but in a cultural sense as well. For I realized something startling about "Brideshead" as I rewatched and reread it recently: More years have now elapsed since the series aired (37) than passed between the novel's publication in 1945 and the creation of the

The 11-part television adaptation of Evelyn Waugh's *Brideshead Revisited* aired weekly on PBS in 1981. It starred Anthony Andrews, Laurence Olivier and Jeremy Irons.

series in 1981 (36). That doesn't just make me feel old; it also happens to refract the last century in a sobering and clarifying new light. Waugh's novel takes much of its animating energy from the death-haunted abandon of the Jazz Age years, between the grim bookends of World Wars I and II, when he was a giddy young Oxonian. The intervening years between the novel and the series, though ostensibly chilled by the Cold War, witnessed the cultural revolution of the 1960s, then the retrenchment represented by Thatcher and Reagan, into which the apparent aristocratic nostalgia of the "Brideshead" series sailed with perfect timing.

And the ensuing four decades? We have somehow hurtled past the supposed end of history into a volatile new order, where diversity surges alongside inequality, old alliances have been alternately reformed and fractured, technology both connects and divides us, and even war has been decentralized, disaggregated and outsourced. Were he alive now, Waugh would find a surfeit of black-comic grist for his satirical mill.

But what remains of the world Waugh wrote about, not to mention the world the TV series first spoke to? Is there a throughline that connects these blocks of history and upheaval, and that places me within them? Waugh called his novel "nothing less than an attempt to trace the workings of the divine purpose in a pagan world," and elsewhere named its theme as "the operation of divine grace on a group of diverse but closely connected characters." While it is well above my pay grade to speculate on God's place in the larger tumults of the past century, having now lived half that long I can trace the ways "Brideshead" unexpectedly modeled and even determined my own spiritual journey, which I humbly take to be the workings of some kind of grace.

A key thread of the novel is the Augustinian insight that our cravings for the delicious, fleeting experiences of the world—the things we feel, in our youth particularly, as love or pleasure—may lead us to sin, to excess or to addiction; but these seemingly superficial delights are signifiers of, even gateways to, the deeper felicities of creation. As Waugh tells it, the path to this knowledge is neither clear nor sunlit. At one point Charles Ryder reflects, after an idyllic youthful fling at Oxford with the charming drunk Sebastian has given way to a passionate but doomed affair with Sebastian's sister Julia:

> Perhaps all our loves are merely hints and symbols; vagabond-language scrawled on gate-posts and paving-stones along the weary road that others have tramped before us; perhaps you and I are types and this sadness which sometimes falls between us springs from disappointment in our search, each straining through and beyond the other, snatching a glimpse now and then of the shadow which turns the corner always a pace or two ahead of us.

Ryder eventually recognizes that furtive shadow as God, in whose grace he finds the true source of the attraction he has felt not only for the flawed individuals who people the Flyte family but for the beauty signified by their capacious, castle-like baroque estate. I can claim no similar infatuation with a single house or family, but I can now see my Anglophilia, which viewed from another angle was simply a form of preppy snottiness, as a similar kind of youthful folly—not least because it, like Ryder's, matured into something quite different, even opposite.

Truth to tell, it was my self-styled snobbery that led me to lobby my parents to send me to Brophy College Preparatory, the closest Phoenix, Ariz., had to an Oxford. It was a boys' school, it was exclusive, and it had been founded in 1928, the same year Waugh published his first novel, *Decline and Fall*. I'm not sure I explicitly saw the connection between Waugh's Catholicism and the Jesuit-run Brophy, but it certainly did not hurt that the school's architecture, like that of the fictional Brideshead estate, included church-like domes.

I don't want to oversell the transformation that followed. I did not become Catholic; I remain, as before, mainline Protestant, though I guess I would call myself Rome-curious. And certainly adolescence played a key supporting role in the change. But my exposure to Catholic theology and social teaching at a Jesuit school—which in addition to classroom work included a community service requirement and an Ignatian retreat—was more than I had bargained for when I had signed up to be a little faux-Oxonian. These

Might "Brideshead Revisited" work its bait-and-switch alchemy on the "Downton Abbey" generation?

did as much as anything else in my life to turn me from a class-obsessed preppy into something of a left-leaning, redistributionist hippie. My faith would weather more challenges in adulthood, but by the time I left Brophy it was as strong and deep as an 18-year-old's faith can be; at last rooted in something more enduring than a taste for argyle sweaters, it had blossomed accordingly. But there is no denying that superficial material attractions are what had lured me into the realm of the selfless and the spiritual, and planted at least a part of me there forever. (I won't dwell here on the irony that Waugh, a notoriously conservative crank, would be mortified by the socially liberal form my religion has taken.)

Might "Brideshead Revisited" work its bait-and-switch alchemy on the "Downton Abbey" generation? It is hard to say. The series is languorously long, and the book deeply peculiar though still a sparkling read; the two still make indispensable companions, in a way precious few filmed adaptations of great novels do. But a misbegotten 2008 film version fizzled, and contemporary readers may simply not find as much to grab them in the social history of between-the-wars England. They may detect traces of Trump in the character of Rex Mottram, an amoral industrialist whom Julia calls, "just a few faculties of a man highly developed; the rest simply isn't there." They are likely to find the unmistakable but underplayed homoeroticism of the book maddeningly tame and evasive by today's standards.

Still, to wonder why Waugh wasn't more explicit about that, or to speculate on his own sexual identity, is to miss the point the book is making, and certainly made in my life: Earthly delights are but a foretaste of the feast to come. As St. Augustine wrote: "Late have I loved thee, O beauty so ancient and so new." In contemporary parlance: Better late than never.

Rob Weinert-Kendt, *an arts journalist and editor of American Theatre magazine, has written for The New York Times and Time Out New York. He writes a blog called The Wicked Stage.*

The Feast of the Nativity

By James Matthew Wilson

Struck by the stench of whiskey-soured vagrants
As I pass through the station vestibule
And see their metal carts stuffed full of tattered
And wind-whipped plastic bags, their potted bellies,
It's hard to accept that we are called to praise.
What shout of joy amid such poverty?
The drained mouth of a flask gapes in its corner.

Not far from here, the body of a girl
Leans over fresh pricked flesh, slumps, then contracts
On the snow-dusted field outside the library.
They'll find her later, limbs already cold,
While others find starved children in a basement,
The father's mug shot blank-stared, hollow-cheeked.
After the bang, cries sift up over Mosul.

Remembering some unsated ache, we grow
Indignant that we're not just called to praise,
But ordered: Every knee must bend to stone
At the sound of his name. O, how can we,
Seeing the withered husks that crowd the camps,
The bulging eyes that peer from scoured sockets,
Because, it seems, there's nothing to be done?

Because amid the crash of bombs, a wedding
Has taken place inside a broken courtyard.
Because a woman in a wheelchair, legs
Bird-like and folded underneath her lap-robe,
Presses a string of beads in mumbled prayer.
Because a square of butter gives itself
Away in runnels through the mashed potatoes.

My daughter, not yet three, once chanced to run
Into a room where young Dominican
Nuns sat, upright and pale, with faces laughing.
As she rushed past, a sister swept her up
In one great motion of her vast white habit,
Enfolding her, an hour, with placid love
Wherein she rested, object of sweet praise.

Amid impoverishment, a plenitude,
A verdant weight of odd abundance, comes,
Like heavy glass bulbs on a Christmas tree,
Their blue and red and gold hung at the limit
Of metal hooks, the fir's unruly needles
Bending with the encumbrance; and, beneath,
The ribboned boxes keep their generous counsel.

Yes, all these things present themselves, will cleave
Us with their differences, as if one world
Rebuked the other by its gaudy show.
But no. It is the bared branch that buds green,
The soon-to-be-pierced hand that heals the ear,
The night frost now receives the infant's cry,
And a poor belly sits down to its feast.

James Matthew Wilson *was a runner-up in the 2015 Foley Poetry contest. His most recent books include* The Vision of the Soul: Truth, Goodness, and Beauty in the Western Tradition *and* The Hanging God, *a collection of poems.*

Fresh perspectives on sacred texts

By John C. Endres and Jean-François Racine

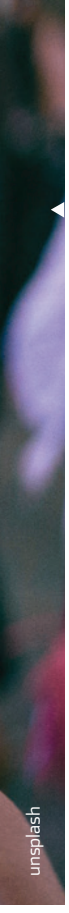
This year's selection of noteworthy books on the Bible reflects current approaches to biblical writings, such as a focus on the history of their reception as well as new emphasis on theological and ecological readings of the texts. The selection also includes books that deal with some pressing questions asked about biblical writings, such as reconciliation of the biblical discourses with experimental sciences and what the Bible has to say about wealth and poverty.

The originality of its design, its wealth of information, its breadth and its accessible language make **Scripture and Its Interpretation: A Global, Ecumenical Introduction to the Bible** (Baker Academic, 2017), edited by Michael J. Gorman, stand apart among the large number of general introductions to the Bible available to readers. The volume is designed as a textbook, with each of 24 chapters written by a different contributor. Each chapter ends with a short annotated bibliography and a list of questions meant to facilitate discussion.

The first part of the book deals with the Bible itself. It describes its character as a book and as a library, its geographical and historical contexts. It also surveys both testaments, explains the formation of the canon and the history of the translation of the Bible and even briefly describes some significant ancient books or collections of books associated with the Bible that are not part of the canon—for example, the Book of Enoch, the Dead Sea Scrolls and the Gospel of Thomas.

While much of that information can be found in other general introductions to the Bible, the second and third parts give this volume its originality. The second part explains the reception and the interpretation of the Bible in various traditions: Protestant, Roman Catholic, Orthodox and Pentecostal traditions, and African, African-American, Latinx and Asian/Asian-American interpretations. Gorman acknowledges lumping together various currents of interpretation in the case of Africa and Asia, but he is to be commended for including these traditions in a one-volume introduction to the Bible. The third part expounds on the relation between Scripture and spirituality, Christian ethics, Christian community and Christian mission. The volume ends with a substantial glossary.

After the broad scope of Gorman's volume, the next offering focuses on one text, the Book of Samuel, and a political reading of it. Many students of Hebrew texts will remember days and nights devoted to sections of 1-2 Samuel. Not only is the Hebrew style excellent for such learning, but the narrative quality is so elevated that the struggle to read and translate the text is amply rewarded by the many levels of meaning in the text. No won-



'What does the Bible have to say about wealth and poverty?' is among the questions addressed in this selection of recent books on Scripture.

der there are so many monographs written on Samuel. A recent title demonstrates the depths of interpretive riches for English-only readers of this book: **The Beginning of Politics: Power in the Biblical Book of Samuel** (Princeton University Press, 2017), by Moshe Halbertal and Stephen Holmes.

Both authors are professors at New York University (not in Hebrew Bible but rather in the School of Law). They boldly profess that the Book of Samuel is "a book about politics... with copious insights into the nature of political power in general." Their approach differs radically from many biblicists' studies (whether the text is pro-David, anti-Saul, from different eras or 'schools' in Israel), in that they propose successive portraits of the workings of power in human relations and trace them in stories of Saul and David, of Jonathan and Joab, of the intervention of Abigail, of Uriah's murder and the rape of Tamar, the death of Amnon and the rebellion of Absalom. At times their unraveling of a well-known story (e.g. the rape of Tamar) is absolutely riveting, and convincing because they have consulted and incorporated the results of so many biblical studies of this text.

The authors begin by describing the dramatic theological shift encompassed in the Book of Samuel, from an older view of monarchy as part of the cosmic mythical order common in the Ancient Near East, where kingship was deified, to a new order and theology where "God is king" and kingship was "an institution...voluntarily embraced for strategic reasons in historical time." Within this human institution, the play of power and pathos make for a story that is decidedly political and clearly theological at the same time.

The next offering takes readers to the Wisdom corpus of the Old Testament. Many educated Catholics express dismay with the Old Testament because the subject matter seems too foreign to them or the historical texts are too confusing. But many also find the militarism and the praise of a divine warrior God who saved the Hebrew refugees from Egypt disgusting. Few have any awareness of the Wisdom books or what they might signify. John McLaughlin's new book, **An Introduction to Israel's Wisdom Traditions** (William B. Eerdmans Publishing Company, 2018), could prove quite helpful.

Some people may find surprising and useful the literature described as "Wisdom" oriented, much of which contains little or no historical reference to God's "mighty acts" for the people of Israel. These books—Proverbs, Job, Qoheleth, Ben Sira and the Wisdom of Solomon—form the core of the Wisdom tradition. Here the questions of everyday life, including family, marketplace and human relationships, take center stage; many readers will be surprised to learn how divine presence and activity is discerned in these texts.

McLaughlin discusses this literature with a clarity that does not sacrifice the complexity of the issues. He introduces the Wisdom influences for the Ancient Near Eastern cultures, and demonstrates their importance in the literature of the Dead Sea Scrolls and some early Jewish literature and the New Testament. This text will serve as a valuable reference to return to frequently.

The next book experiments with feminist-inspired readings of texts of the Apocrypha and other Early Jewish texts. **Early Jewish Writings** (The Bible and Women: An Encyclopedia of Exegesis and Cultural History; Volume 3.1, SBL Press, 2017), edited by Eileen Schuller and Marie-Theres Wacker, features essays on books considered as Apocrypha (LXX Esther, Judith, Letter of Jeremiah) and some classified as Pseudepigrapha (Joseph and Aseneth, the Life of Adam and Eve, 1 Enoch). In addition, there are essays that plumb the texts of Philo and Josephus. It concludes with an essay that surveys the Dead Sea Scrolls in terms of gender and sectarian identity: "The World of Qumran and the Sectarian Dead Sea Scrolls in Gendered Perspective," by Maxine Grossman. This essay was the high point, because it looks at such a wide range of Qumran texts and through a special perspective.

At first glance **Mothers of Faith: Motherhood in the Christian Tradition** (Orbis Books, 2017), by Wilfred M. Sumani, appears to be a book about biblical characterization of mothers. Closer contact reveals a book of meditations and theological reflections on mothers encountered in the Bible (Old and New Testament) and

> ***How would St. Paul describe himself if he had his own LinkedIn page?***

in early Christian tradition. Finally, Part IV, "Motherhood as Theological Analogy," features God as "Mother of Compassion," Jesus as the "The Gathering Mother," the Holy Spirit as "Mother of Newness" and Earth as the "Nurturing Mother." Sumani describes this section as a mirror of important qualities of God, which also constitutes a presentation of the sacramental character of motherhood.

The "biblical mothers" (Eve, Sarah, Hagar, Rebekah, Leah and Rachel, Hannah, the Widow of Zarephath, the Mother of the Maccabean Brothers; Elisabeth, the Widow of Nain, Zebedee's Wife, the Syro-Phoenician Woman and Mary the "Mother of Meditation") also receive treatment. Each chapter offers a literary presentation of the narrative about each mother. Sumani searches for a dominant motif and interprets the mother with generous use of patristic materials (especially John Chrysostom) and focused insights from African culture and customs. These last illustrations often form the most powerful witness to the mother in question. The tone and the elements of his presentation make this book on "Mothers of Faith" a delight to read and especially to ponder in a meditative fashion.

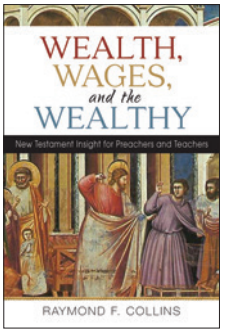
Our next book focuses on figurative language in the Bible. As the Gospel according to Mark has it, Jesus did not speak to the crowds without a parable (Mk 4:34b). Yet this mode of speech can be opaque for the audience, which "hears but does not understand" (Mk 4:12). It is therefore not surprising that these short stories—sometimes one-liners—have piqued the imagination of Christians from all places and all generations. David Gowler's book, **The Parables After Jesus: Their Imaginative Receptions Across Two Millennia** (Baker Academic, 2017), explores the diversity of reactions to the parables from the second to the 21st century.

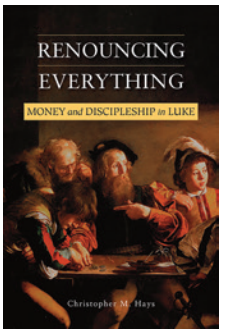
Not only do the reactions compiled in the volume include those of early, medieval and modern church writers (Augustine, Macrina the Younger, Hildegard von Bingen, Thomas Aquinas, Calvin and Luther) and biblical scholars (Adolf Jülicher, David Flusser) but also those of artists in the areas of visual arts (Byzantine iconography, Rembrandt, William Blake), music ("Godspell," blues music) and literature (Shakespeare, Frederick Douglass, Flannery O'Connor). In all, one finds 50 modes of reaction to the parables.

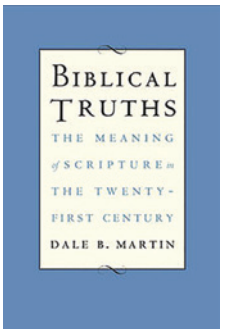
In each case, Gowler considers how the author, artist or tradition enters into dialogue with the parable, whether it shows an attempt to control or restrain the meanings of the parables, whether it tries to solve the enigmas and challenges posed in the parables, and what kind of response it gives to the parables. Gowler is also attentive to the context of these various interpreters.

After the publication of "Laudato Si'," Pope Francis was criticized for entering onto the turf of economy by some who consider the pope's jurisdiction limited to the proclamation of the Gospel, a gospel assumed to be silent about the uses and misuses of wealth. As Raymond Collins remarks in **Wealth, Wages, and the Wealthy: New Testament Insights for Preachers and Teachers** (Liturgical Press, 2017), the problem is that the condemnation of greed is an integral part of the Gospel: Nineteen passages of the New Testament speak about greed. By comparison, only three passages of the N.T. speak about homosexuality, an issue that draws disproportionate attention in some Catholic circles.

Collins highlights how each book of the New Testament has something to say about wealth. Each chapter walks the reader through one section of the New Testament and explains pertinent passages. Collins's study shows how knowledgeable he is about the texts themselves and how well read he is in contemporary biblical scholarship. Each chapter ends with a short discussion of the contemporary







relevance of his analysis of these passages of the New Testament, including a final chapter on the uses and misuses of wealth. This is a timely book that has numerous prophetic accents.

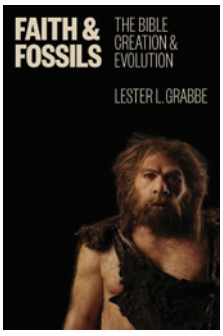
Our next book follows on the same topic but focuses on one large section of the New Testament: Luke's Gospel and Acts of the Apostles, both of which are replete with statements that can make a strong impression upon any committed Christian looking for some guidelines for one's right attitude toward wealth and poverty. How should one assess the various trends of the Luke-Acts discourse about money and wealth? What in this discourse is relevant and applicable in the 21st-century global context of the academy? After reading **Renouncing Everything: Money and Discipleship in Luke** (Paulist, 2016), by Christopher M. Hays, one will likely not have a definitive answer to all these questions, as Thomas J. Massaro, S.J., notes in his foreword to the book, but one will understand better the nuances of Luke-Acts discourse on wealth and money.

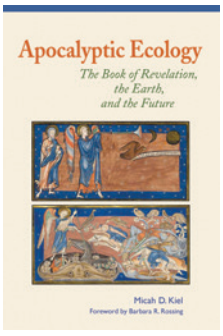
In addition, one will gain some sense of how this discourse fits within the pursuit of the kingdom of God in one's daily life. Based on Hays's doctoral dissertation, this slim and very readable volume explains the various ways one can understand and apply this discourse, depending of one's situation—as long as it is motivated by Jesus' double love command in Luke: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; and you shall love your neighbor as yourself" (Lk 10:27, conflating Dt 6:5 and Lv 19:18).

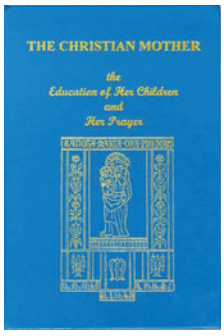
The New Testament scholar Dale B. Martin has ventured away from his usual turf in **Biblical Truths: The Meaning of Scripture in the Twenty-First Century** (Yale University Press, 2017). This insightful work contains Martin's experiments in theological interpretation of Scripture that are mostly not derived from the use of historical methods and historical criticism. Rather, Martin self-consciously adopts a premodern approach, that is, an approach that does not distinguish between theological and biblical scholarship. He aims at offering a nonfoundationalist, postmodern, Marxist, orthodox, ecumenical and provisional interpretation of the New Testament that, albeit being influenced by Protestantism (especially Anglicanism), will be recognized as orthodox by Roman Catholics and Eastern Orthodox. The volume takes the reader through various aspects of the Christian faith—namely, knowledge, Scripture, God, Christ, Spirit, human and church. It is well informed by the author's broad knowledge of the historical and cultural context in which the writings of the New Testament came into existence—even if this kind of information is subservient to the theological impetus of the book.

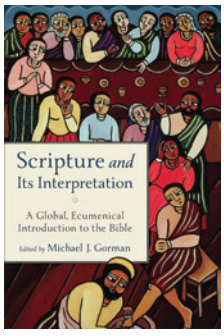
Now we turn to a very specific biblical personage: St. Paul. How would Paul describe himself if he were to have his own LinkedIn page? One can guess that he would use the terms apostle, missionary and theologian that have come to be associated with him in Christianity. To these terms, he would also add the label "pastor," because all his letters are meant to nurture the life of Christian communities and/or to attend to the needs of specific individuals (e.g., Onesimus and Philemon). Yet, as Andrew Lincoln remarked in 1989, while there is an abundance of books on Paul and his letters, they generally overlook his role as a pastor.

Paul as a Pastor (Bloomsbury T&T Clark, 2018), a collection of essays edited by Brian S. Rosner, Andrew S. Malone and Trevor J. Burke, intends to fill this lacuna by studying Paul the pastor from exegetical, theological and historical angles. One essay focuses on the portrayal of Paul as a pastor in the Acts of the Apostles; another on Paul as a working pastor (tentmaker) while three other essays discuss the perspective of Paul as a pastor in the Church of England, in the works of Augustine of Hippo and in the work









of George Whitefield (1714-70), one of the founders of Methodism. The essays that focus on the letters highlight their rich relational language as an important feature of Paul's representation as a pastor.

Still, beyond a few passages, Catholics tend not to be very familiar with Paul's letters. Thomas D. Stegman, S.J., explains this lack of familiarity by the way the readings from Paul's letters are integrated into the liturgy: that is, without offering intentional points of contact with the other readings and by the difficulty of these letters in comparison with the stories of the Gospels. Stegman's book **Written for Our Instruction: Theological and Spiritual Riches in Romans** (Paulist Press, 2017) attempts to alleviate this lack of familiarity concerning one of the most daunting among Paul's letters—a letter that nevertheless has much to offer to contemporary believers and that also resonates in the teachings of Pope Francis. Each chapter of the book deals with a different aspect of Romans by seeing what it has to say about God, Jesus, the Spirit, salvation and church. Each chapter also ends with 10 questions for prayer and reflection. As Stegman confesses, this book is no substitute for reading the letter to the Romans, but it offers a helpful guide for this endeavor.

Christians often have difficulty reconciling the Genesis creation account of humanity with scientific discoveries about the origins of the human species. Accordingly, it is not uncommon for these Christians to feel that they must choose between two camps: either the Genesis story or evolutionary biology. Some avoid this decision by compartmentalizing these two beliefs. Dennis R. Venema and Scot McKnight's book **Adam and the Genome: Reading Scripture after Genetic Science** (Brazos Press, 2017) puts these two perspectives into dialogue. The originality of this endeavor partially resides with the disciplines of the two authors. Venema is a professor of biology at Trinity Western University (British Columbia) and specializes in genetics. McKnight is a professor of biblical studies at Northern Seminary (Illinois).

Both authors are evangelical Christians, but the questions they address are widespread across most Christian denominations. Venema wrote the first four chapters of the book, a crash course on contemporary genetics and its contribution to the understanding of the origins of the human species. Venema patiently explains major concepts in contemporary genetics using numerous analogies. McKnight wrote the remaining four chapters. He contends that once read with awareness of the initial context in which the stories found in Genesis came into existence as well as the various contexts in which Genesis has been interpreted, these stories provide fresh ways of interacting with science today. For instance, McKnight counterintuitively (and by contrast to the subtitle of the book) upholds the primacy of Scripture but considers that Scripture should always be read as the point of departure toward other books—the study of nature being one of these other texts.

Many scientists have written books on the relation between the Bible and evolution, but Lester Grabbe's book, **Faith & Fossils: The Bible and Creation & Evolution** (William B. Eerdmans Publishing Company, 2018), might be the first book by a biblical specialist to address the topic at such length. In the first section he describes his own journey from Bible Belt conservatism to a deeper knowledge of ancient civilizations and reading the Bible in its original languages. As a noted biblical scholar who no longer identifies as an evangelical Christian, he still considers their questions to be very important.

In the first part he provides lucid interpretation of three key texts in the discussion: the creation account in Genesis 1; the account of the Flood in Genesis 6-9; and the notion of "after its/their kind" in Genesis 1. While

> *The Book of Revelation describes how God will renovate and renew creation rather than discarding it.*

some evangelicals try to accommodate notions of science with these texts, he demonstrates the artfulness and poetry of the biblical texts and the great distinction from scientific description. He bypasses the technical language of literary sources of many biblical scholars.

In Part Two he discusses the conversation between science and religion, between the Bible and evolution, addressing the claims of Richard Dawkins in the discourse of biologists, paleontologists and geologists on this topic. Readers will appreciate the vast survey of contemporary voices in this debate, though they might regret the seeming lack of Catholic voices other than Pierre Teilhard de Chardin, S.J. For those of us primarily interested in the Bible, Grabbe offers an excellent chapter on "How We Got the Bible" and how that process affects our understanding of these realities.

Let us move to the other end of the Bible. In many ways we live in an apocalyptic world: Burning forests, flooded territories, contaminated lands and waters surround us; the gap between rich and poor has become a chasm; and truth is not truth anymore. This can make us feel hopeless and guilty about leaving our children such a dire place as an inheritance. In that context the title of Micah D. Kiel's book, **Apocalyptic Eschatology: The Book of Revelation, the Earth, and the Future** (Liturgical Press, 2017), sounds like the ultimate oxymoron. Taking a counterintuitive approach, Kiel argues that the book of Revelation elaborates a completely new reality, which is what we need to survive our contemporary ecological crisis and to regain hope for our future.

The author confesses that writing this book has changed him and hopes that readers will experience the same type of change once they understand Revelation better in light of modern ecology. Kiel's work combines a rigorous study of Revelation and a creative dialogue between its response to the ecological situation in which it came into existence and what could be our response to the contemporary ecological crisis. All this written in a lively and accessible prose. To help appreciate Revelation, Kiel first examines 1 Enoch, one of Revelation's ancestors that already gives the earth a voice in a context of Hellenistic wars. Kiel next explains the lasting impact of the Roman empire: deforestation to build military fleets and war machines, water pollution through mining and large-scale extermination of wild animals in circus games. The scenes of destruction described in Revelation are therefore not predictions of future events. They rather describe the actual situation of its first audience.

Revelation provides hope for its initial audience by describing how God will renovate and renew creation rather than discarding it. Medieval interpreters who illuminated manuscripts expressed this hope for renewal by paying far more attention to the representation of the natural world than to scenes of destruction. In Kiel's words, they understood how the book "calls us to contemplate the world around us to come to grips with the way all things are connected. God, humans, and creation are all entangled together."

John C. Endres, S.J., *is professor of Sacred Scripture (Old Testament) at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif.*

Jean-François Racine *is associate professor of New Testament at the Jesuit School of Theology of Santa Clara University and at the Graduate Theological Union, both in Berkeley, Calif.*

Alamy.com

"The Song of Bernadette" follows a classic horror-film structure in order to make an urgent theological point.

Return to Lourdes

By Eve Tushnet

The best Catholic horror film of 2018 was made in 1943.

At first glance, "The Song of Bernadette" seems as wholesome—and as outdated—as the clink of the morning milk delivery. It's filmed in black and white; its score is plangent and heavy on the strings; and Jennifer Jones plays Bernadette Soubirous, the saint at its center, with a sweetness and softness that played big to wartime audiences but that, to me, is a little too spun-sugar.

But this fictionalized story of a French peasant girl who claims she sees a mysterious "Lady" in a secluded part of the city dump follows a classic horror-film structure in order to make a theological point that could not be more urgent and contemporary.

Horror movies, especially supernatural ones, often turn on questions of authority. Whose account of reality can be trusted? Horror films often spend a long time on the investigative process, eliminating normal explanations until the abnormal is all that is left. The point of these investigations is to show the failure of accepted, modern authorities—science, medicine, government, reason itself. The people who know the truth are the ones least likely to be believed. From the disbelieved teenagers in "A Nightmare on Elm Street" to the disbelieved teenager in "The Song of Bernadette"—authority, in horror, lies with those to whom powerful men do not listen.

The film is an extended confrontation between a peasant girl and every single power of this world. The mayor and other civil authorities meet to plot against the peasant girl. Police officers flail helplessly as crowds of women march to the grotto to kneel. The priest and his superiors stand aloof from Bernadette. Her fiercest opponent is a woman, of course—like her staunchest supporters—a nun played with febrile ferocity by Gladys Cooper. The film notes fairly that there have been impostors before, who claimed to see visions in order to fleece the gullible. And there have been hallucinations, fantasies, wishful thinking. Still, the constant interrogations can't help but resonate in the age of #MeToo—if this is how the world treats girls who report miracles, how does it treat girls who report rape?

The clergy refuse to help Bernadette until the Virgin Mary forces their hand. They are part of the world that has taught her that she is stupid. The church bureaucrats interrogate her again and again. The film's frequent comedy erupts when Bernadette's humility exposes others' wickedness and folly. But it is a hard comedy, whose source is the absurdity of shameless

power and shamed truth.

Bernadette's opponents harp on the fact that the "Lady" appeared in "a place of filth," "a cesspool." They claim this is unfitting for the Virgin (who bore Christ in a stable). The hygienic ones are scandalized by where God shows his greatest favor, whom he most insistently loves.

Bernadette experiences the fickleness of the crowd when her own Palm Sunday triumph quickly becomes a humiliating Way of the Cross. The theology in "The Song of Bernadette" is subtle; it satirizes Catholic worship of suffering, a kind of Pelagianism of pain, and yet Bernadette's acceptance of suffering is key to her credibility and her holiness.

Few films show both the beauty of humility in the face of injustice and the way this humility can be marbled with self-hatred. Bernadette's genuine humility leads her to believe those who tell her she is stupid and lazy. Many of us have felt that vertiginous slip from "Lord, I am not worthy" to "Therefore, you will not come to me." This is Bernadette's final temptation. All her former adversaries are vanquished, but like "Halloween"'s Michael Myers they rise up from behind the couch, as voices in her head.

At the climax of many horror classics, the "final girl" confronts the monster—alone, because no one in power will believe in the threat—and defeats him through her bravery and resourcefulness. Bernadette, at the close of her earthly life, confronts monsters within herself and falters. The bravery she has shown throughout this film is not enough: She needs rescue. Unlike the "final girl," she can't triumph alone; unlike the "final girl," she doesn't have to.

Eve Tushnet, *contributing writer.*
Twitter: @evetushnet.

The sounds of silence

The hills around Salzburg are alive, we hear, "alive with the sound of music." Young and old, the people sing and hum and strum. This music, we also hear, has been sung for 1,000 years. Maybe. But one song—probably the most famous—is celebrating only 200 years. On Christmas Eve 1818, in the church of St. Nicholas in Oberndorf near Salzburg, "Stille Nacht" ("Silent Night") was sung for the first time.

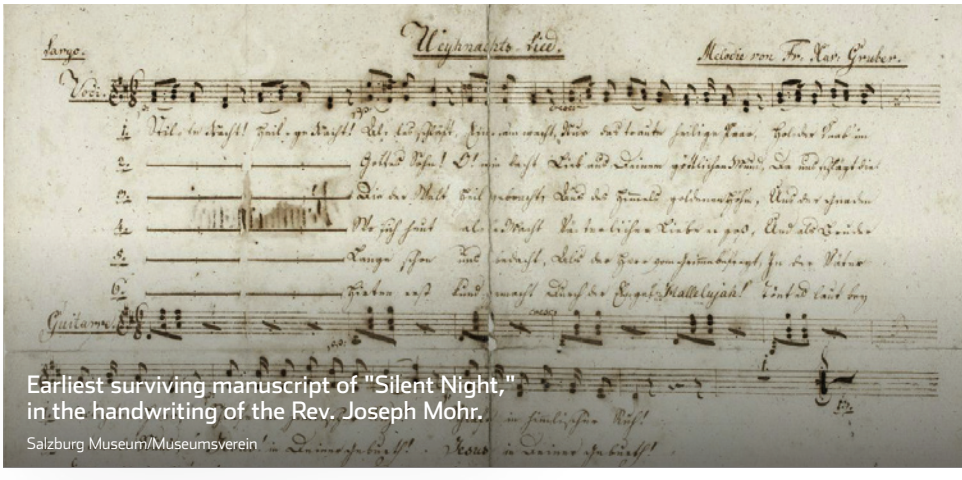
The words to "Silent Night" were the work of the Rev. Joseph Mohr, a young priest in Oberndorf. He wrote them in 1816 as a reflection on peace after a summer of violence in Salzburg. On Christmas Eve two years later, he asked his friend Franz Xaver Gruber, a schoolteacher in the neighboring town of Arnsdorf and also the organist in Oberndorf, to set his words to music. Gruber did so, and together that evening at Christmas Eve Mass, the two performed "Silent Night" for the gathered faithful, Mohr singing and Gruber playing the guitar, since the church organ was not working. "Silent Night" was an immediate sensation.

The carol has been translated into some 300 languages. The first English translation appeared in New York City in 1851.The carol was used to build up spirits of soldiers getting together for a short Christmas respite from fighting in 1914. In 1941, Franklin D. Roosevelt and Winston Churchill stood on the balcony of the White House and joined the crowd gathered in front to sing the carol.

On Sept. 29, 2018, commemorative exhibits about the carol opened in Salzburg and eight neighboring towns. The exhibit in the Salzburg Museum brings together documents and artifacts relating to the carol. It also shows how the song was used for commercial and propaganda purposes. One gruesome rendition changed the words to tell how on this "Stille Nacht, Heilige Nacht, Alles ruht, Einer wacht" ("Silent night, holy night, all is calm, one is awake) and then asserts that this one is "Adolph Hitler" who "führt uns zu Größe, zu Ruhm und zum Glück..." ("leads us to greatness, to fame and to fortune...").

The exhibit's last room is a place of quiet marked with a sign: "Laut sein ist cool! Still sein auch." ("It's cool to be loud. Also to be quiet.") This beautiful Christmas carol brings stillness with its soothing melody and gentle words, "Sleep in heavenly peace!"

Edward W. Schmidt, S.J., *senior editor.*



Earliest surviving manuscript of "Silent Night," in the handwriting of the Rev. Joseph Mohr.
Salzburg Museum/Museumsverein

A Place in the Father's House

Readings: 1 Sm 1:20-28, Ps 84, 1 Jn 3:1-24, Lk 2:41-52

Two aspects of the biblical idea of family inform this Sunday's readings. First, the biblical "family" was a set of concentric communities. The most basic was the nuclear family, which included one's own parents, siblings, spouse (or for some men, spouses) and children. The nuclear family itself was a component of an extended family, often called a "house." Patriarchal houses were the primary "social actors" of the ancient world. Decisions about marriage, inheritance, the distribution of wealth, military service and the settlement of legal disputes were made within the "house." Extended families were members of even larger clans that themselves made up the 12 Israelite tribes. The Book of Genesis shows how Israel itself is part of a worldwide kinship system that included, ultimately, every descendant of Adam and Eve. At some level, everyone on earth was family.

But family boundaries could be quite porous. Blood relationships were important, but the second sense of being a family came from acts of love and loyalty. Blood brothers like Jacob and Esau could split permanently over acts of betrayal, while unrelated persons like Ruth and Naomi (Ru 1:16-18) or David and Jonathan (1 Sm 18:1-4; 20:14-17) could establish covenant relationships with each other that were even stronger than their ties to blood kin.

John speaks to this reality in today's second reading. Membership in the divine extended family was available to any with loyalty to Christ. It is easy to take John's theology for granted, but at its origin, it was a staggering claim. Throughout the ancient Near East, adoptions into a divine household were the privilege of kings or priests. The Father of Jesus Christ, however, protected and provided for any who believed in Christ and followed the Gospel. The sense of loyalty that made a family came from shared love for God and for one another.

Finding one's place in God's household is the reality to which this Sunday's first reading and Gospel speak. Samuel's parents were not members of Israel's priestly tribe, but because of Hannah's loyalty, Samuel was welcome in God's house. It took some time, however, for Samuel to find his place as the leader of Israel.

Jesus, likewise, needed time to find his place in God's house. He was God's son and felt at home in the temple, but he spent his time there listening and asking questions. It is likely that the astonishment that his teachers showed came less from his display of supernatural knowledge and more from his perspicacious questions. He had not yet discovered his role. Luke reminds his readers that Jesus still needed time to "advance in wisdom" before he found the place God intended for him.

At some point, every Christian needs to follow a similar path. We are welcome in God's house, but at some point we need to discern the specific role we will play in the divine family. Only through extended listening and questioning will we grow in the wisdom necessary to follow Christ. This process may well mystify the people who know us best, but when we find the place God has made for us, we will feel right at home.

'Did you not know that I must be in my Father's house?' (Lk 2:46)

PRAYING WITH SCRIPTURE

How has God helped you realize your membership in the heavenly household?

Have you discerned the role you will play in the divine family?

Michael Simone, S.J., *teaches Scripture at Boston College School of Theology and Ministry.*

By No Means the Least

Readings: Is 60:1-6, Ps 72, Eph 3:2-6, Mt 2:1-12

The biblical account of the Magi has all the features of a great story: exotic guests, astral phenomena, gifts, a complicated journey, a fearsome and evil king, and a prophetic dream. It is also a startlingly clear fulfillment of the prophecy of Isaiah and Psalm 72 in this Sunday's readings: Powerful people from distant lands will recognize the heaven-sent king of Israel and pay their homage with rich gifts.

It is so close a fulfillment of those expectations, in fact, and so perfect an illustration of Matthew's belief in the salvation of the Gentiles that scholars have long suspected Matthew composed the account himself. No mention of these events occurs elsewhere in the New Testament, and no corroborating evidence for the Magi's visit has come down to the present (although one could make those points about many of the episodes of Jesus' life). Writings about people of historical importance in the ancient world often included miraculous or parabolic narratives. Although such stories were not based on facts, they illustrated the supernatural character of the individual under study. The visit of the Magi seems to be such a narrative; the miraculous star and exotic messengers reveal Jesus' messianic role.

Regardless of its provenance, Matthew writes a more complex story than most people today realize. He would have known that the word *magi*, although it could have many meanings, primarily described the educated courtiers of the Parthian empire, which lay to the east of Judea. He would have also known that Herod and the Parthians had an uneasy history. The Parthians invaded Judea—and all of the eastern Roman Empire—in the year 40 B.C. They were driven out, but not before Herod used the chaos of the Parthian wars to seize the throne of Judea. The Parthians never gave up hope of conquering Judea, and Herod never felt fully confident on his throne as long as these powerful foreigners saw him as a Roman puppet.

Now, Matthew tells us, Parthian ambassadors have appeared in Jerusalem asking about a new king. Matthew certainly knew that this would have thrown Herod into a fury. Herod would have thought the Magi were establishing a usurper, around whom to rally opposition to his rule. His reaction, to kill every young male child in Bethlehem, is understandable in this context. What Matthew presents, then, is a story of Jesus caught up in a geopolitical struggle that threatens his very life.

In Matthew's Gospel, Jesus is often underestimated. Although he is just a baby, the titanic forces around him ultimately serve his mission. Whatever the motives of the Magi, they unwittingly fulfill centuries of prophecy. The strategic games of the Parthians and of Herod serve only to focus attention on Jesus. Herod's evil actions throw Jesus' divine kingship into high relief.

Divine love is a fleeting reality today, and fearsome forces threaten it at every turn. The story of the Magi reminds us that human machinations are flimsy affairs and that Christ has long practice in foiling them. No matter what motives the world and its rulers employ, all things ultimately—even unwittingly—come to pay homage to Christ.

Michael Simone, S.J., *teaches Scripture at Boston College School of Theology and Ministry.*

'When King Herod heard this, he was greatly troubled, and all Jerusalem with him.' (Mt 2:3)

PRAYING WITH SCRIPTURE

What challenging social and political forces affect your life?

How do those forces draw your attention toward or away from the presence of Christ?

The Faces of Christ

Christmas calls us to welcome refugees

By Leo J. O'Donovan

Every Christmas season, the dominant image in many of our imaginations is probably the scene of a young woman bearing a child in the simplest of surroundings. But perhaps, given the suffering of so many millions of forcibly displaced persons in our world today, we imagine instead the Holy Family fleeing into Egypt to escape a murderous king's rage. As with the scene of birth, the scene of flight centers on the helpless child.

Who, we may ask, are the endangered children of today whose terrified faces we have seen in images from our southern border as they were literally torn from their mother's arms?

In the days after World Refugee Day this year, Jesuit Refugee Service/USA urged the U.S. government to ensure that people are not criminally punished for trying to seek asylum and that the rights and dignity of children and families entering the United States are respected. We affirmed that U.S. policies calling for the indefinite detention of families seeking asylum are contrary to Catholic teaching and violate the rights of asylum seekers, like those in Tijuana, Baja California, and the dignity of children and their families.

The right to asylum is a right embedded in the dignity of every human being to migrate from any environment where violence and oppression threaten the lives of people and their families. It is expressly stated in the United Nations Convention on the Rights of the Child (which the United States is woefully alone among 197 nations in not endorsing) that children should not be separated from their parents, that a child seeking refugee status is entitled to protection and humanitarian assistance and that the child has a right to education.

These are not partisan or "liberal" positions but expressions of humanity seeking to be true to itself and its future. J.R.S., as a fully international organization, places its trust and hope in reasonable men and women seeking to be part of a worldwide community for which justice and peace are not mere baselines but the conditions for comity and, ultimately, friendship without restriction.

We have also been inspired by the converging convictions of the major faith traditions—and not least by Pope Francis, who has reminded us that "every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age" (Mt 25:35-43). Francis calls us toward an ideal of welcome, protection and promotion for migrants. It is a practical ideal, desperately needed for a world in crisis shaped by untold violence and injustice.

The biblical witness speaks repeatedly of welcoming the stranger. And in the parable of the good Samaritan, we see that the stranger in need is our neighbor indeed. The refugee is not really "a stranger" but one of us, part of us, someone without whom we are literally less. Exclusionary rhetoric raising the specters of the dangerous, the infected and the criminal "other" is not simply a morally unacceptable characterization of migrants. It is an indictment of ourselves.

Pope Pius XII wrote no less forthrightly in 1952, anguished by the barbarism of World War II, when he joined the plight of the refugee Holy Family with refugees of all times: "The émigré Holy Family of Nazareth, fleeing into Egypt, is the archetype of every refugee family. [They are] for all times and all places, the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave [a] native land, ...beloved parents and relatives, ...close friends, and to seek a foreign soil."

And so it is today. The children at the border—at any border—are not "someone else's," even granting, of course, the primary rights of their parents. They are our children.

Leo J. O'Donovan, S.J., *is president emeritus of Georgetown University and Director of Mission at Jesuit Refugee Service/USA.*

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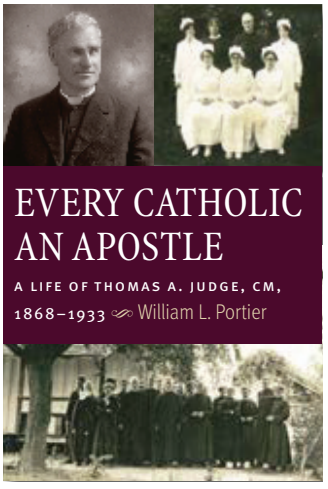

Every Catholic An Apostle

A Life of Thomas A. Judge, CM, 1868–1933

William L. Portier

Born in Boston of Irish immigrant parents, Thomas A. Judge, CM (1868–1933) preached up and down the east coast on the Vincentian mission band between 1903 and 1915 and founded a missionary family movement in the church. Disturbed by the "leakage" of the immigrant poor from the church, he enlisted and organized lay women he met on the missions to work for the "preservation of the faith," his watchword. His work grew apace with, and in some ways anticipated, the growing body of papal teaching on the lay apostolate.

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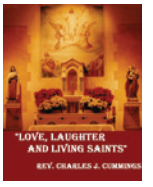

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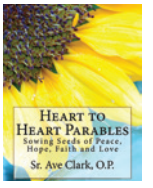

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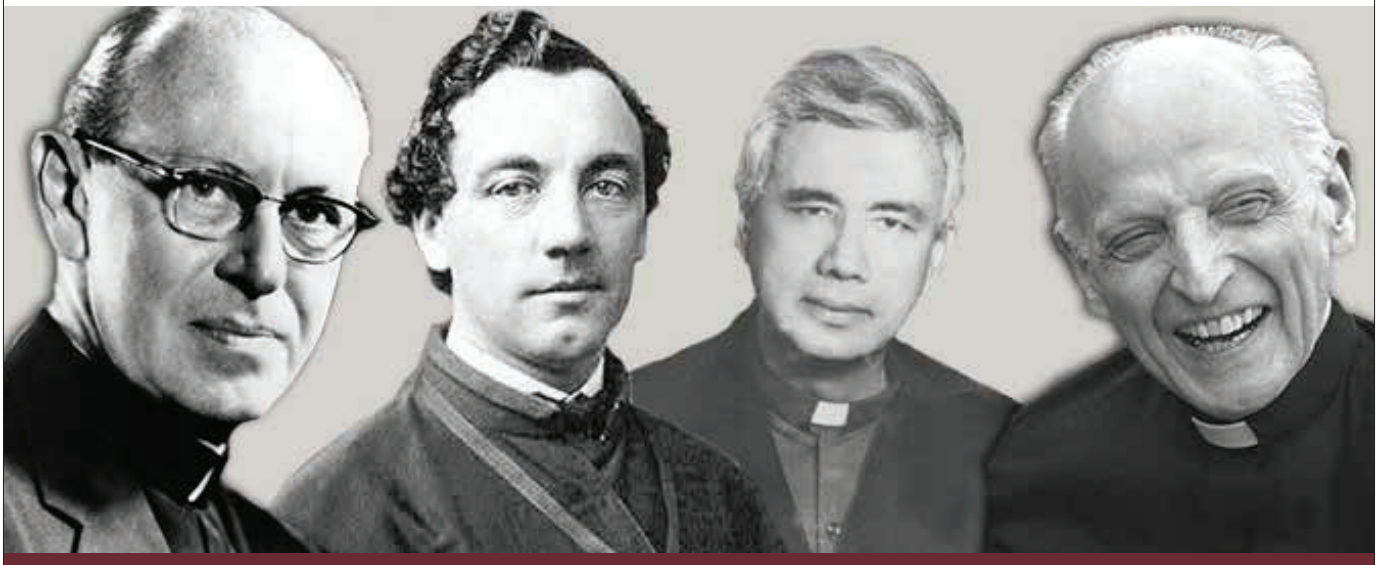

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