



ELEPHANTS IN THE LIVING ROOM

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SACRED HEART
DETROIT, MI

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Introduction

Good afternoon, and welcome to the Elephants in the Living Room. We are especially pleased to welcome Dr. Shawn Copeland as our speaker today since she is a fellow Detroiter. She grew up in Holy Ghost Parish in the northeast part of the city - her parish, in fact, was a mission church of Sacred Heart Parish, where we gather today. Dr. Copeland earned her doctorate in sacred theology at Boston College. She taught at Marquette University, Yale University Divinity School, and at St. Norbert College. She has also held a visiting professorship at Harvard Divinity School. Since 2003, Dr. Copeland has been a tenured member of the Theology Department at Boston college, where she is a professor of Systematic Theology. In this position she teaches graduate students preparing for a doctorate in theology, as well as undergraduate students in an interdisciplinary program in African and African Diaspora Studies.

An award-winning writer, Dr. Copeland is the author and/or editor of six books, including *Enfleshing Freedom: Body, Race and Being* and *The Subversive power of Love: The Vision of Henriette Delille*. She has published 125 articles, book chapters, reviews, and blog entries on spirituality, theological anthropology, political theology, social suffering, gender and race.

Doctor Copeland is a former convener of the Black Catholic Theological Symposium, and interdisciplinary association of Black Catholic scholar; and she is recognized as one of the most important influences in North America in drawing attention to issues surrounding African American Catholics. She was the first African American and first African American woman to serve as president of the Catholic Theological Society of America. She is the recipient of five honorary degrees, as well as the Seaton Medal and the Congar Award for excellence in theology. In November 2017, the university of Dayton conferred on her their prestigious Marinist Award, which is presented "to a Catholic scholar, author, and theologian who has made an outstanding contribution to the intellectual life."

From her life experiences, her studies and her teaching career, Dr. Copeland has come to understand what it means "to unleash the Gospel" - a phrase currently much used in the Archdiocese of Detroit. How to unleash the Gospel is described in great clarity in the Document from the International Synod of Bishops, called by Pope Paul VI in 1971.

Bishop Tom Gumbleton



The bishops proclaim: “Action for justice and participation in the transformation of the world are, in our judgment, constitutive dimensions in the preaching of the Gospel.” This is surely the “unleashing of the Gospel;” and for that reason, it is an honor and a special joy to welcome Dr. Shawn Copeland to speak to us today on the topic, “Pope Francis and his Call to Justice.” (Applause)

A New Vision of Mission for the Church: Pope Francis’ Agenda for Social Justice in *Evangelii Gaudium* Dr. M. Shawn Copeland

Thank you, Bishop Gumbleton. It’s so good to come home here in Detroit. In addition to growing up in Holy Ghost parish, [closed in 1988 by Cardinal Szoka] my mother was married here at Sacred Heart; and my grandmother was buried from here. So, this is truly home; and I am so happy to be here.



Social justice is “the virtue that ordains all human acts toward the common good. It is a special virtue, specified and distinguished from other virtues, but like charity it is also a general virtue because ordered to it under a certain aspect are all acts of other virtues and not only acts of justice in the particular sense of the term.”^{1/} As you may recall, Pope Pius XI incorporated the term social justice into Church teaching in both *Quadragesimo anno*

(1931) and in *Divini Redemptoris* (1937), linking it to the writings of Thomas Aquinas.^{2/} Pope John Paul II used the term in his encyclicals *Sollicitudo rei Socialis* (1987) and *Centesimus annus* (1991). Several national or regional conferences of bishops around the world have used the term social justice in pastoral letters written to address injustices in their own various national or regional or local contexts. But the definition of social justice interrelates two (2) distinctive ideas or notions—virtue and the common good.^{1/} Although the term first was introduced into Catholic thought by Jesuit Luigi Taparelli D’Azeglio

Virtue connotes excellence (what the ancient Greeks called *arête*) or perfection of a thing. Virtue intends as its end or *telos* the realization of the proper potential of the agent (or thing). Virtue possesses an essential connection to function or performance, doing or acting, thus the agent (or thing) is evaluated in terms of good or bad (qualities) according to how well the agent (or thing) fulfills its function. In the strict sense, virtue denotes a habit further added to a faculty or power of the soul, disposing it to carry out with readiness acts in conformity with human rational nature. The standard for the concrete expression or realization of the common good is the virtuous life lived.

The course of one's life is a search for and assent to that which is most choice-worthy and worthwhile, that is, a search for what furthers or supports the flourishing of the human soul, namely, virtue. Simply put—social justice concerns us: we are responsible for its concrete realization as an expression of our living virtuously in bringing about the common good.

What is the common good? With Aquinas and other Catholic social thinkers, philosophers, and theologians, we may say that the common good correlates the holistic being or living of the person and the conditions of society or the social order—and those conditions are comprised of the political order of a society or nation, its economic order, and its technological order. These mutually condition one another in bringing about the good for all with a society. The common good is common because it is received in persons, each of whom is as a mirror of the whole. The end of a society is neither individual or private good(s), nor the arithmetical sum or collection of individual goods of each of the persons who constitute that society. The end of society is the good of the community, the good of the social whole or the social body. And that good ought to be understood as the common good of human persons, just as the social body itself is a whole of human persons. Thus, in the widest possible context, to suggest that *Evangelii Gaudium* challenges the Church with a 'new agenda' to address social justice is to suggest that Pope Francis is drawing an explicit and concrete connection between life (material conditions or vital values like food, clothing, shelter, health, education, employment, human relationships, etc.), the good or virtuous life (our living out and living out of love of God and love of neighbor—'who is my neighbor?'), and eternal life.

The remainder of my remarks are arranged in three parts: The first briefly reviews and connects the thematic roots of *Evangelii Gaudium* both to Vatican II and the *Aparecida* document; the second part sketches out the new vision of Church and the agenda for 'social justice' to which the encyclical points; and the third offers some suggestions for us as disciples of Jesus, as Church in the United States at this moment.

PART ONE: THEMATIC ROOTS

Pope Francis, like other papal writers, cites a variety of sources including doctrinal, theological, historical, and philosophical sources. Like other popes he too quotes and cites his predecessors.^{3/} Browsing the footnotes of *Evangelii Gaudium*, we find the encyclicals and apostolic exhortations of John XXIII, John Paul II, and Benedict XVI. Written in the ninth month of Francis' pontificate, *Evangelii Gaudium* cites Paul VI's Apostolic Exhortation *Evangelii Nuntiandi* (December 8, 1975) about nine (9) times and cites the *Aparecida* Document of the Fifth General Conference of the Latin American and Caribbean Bishops (May 2007) nine (9) times. These two documents form the thematic roots or "twin foundation" *Evangelii Gaudium*.

The term evangelization comes into Catholic ecclesiology and pastoral theology through Paul VI's *Evangelii Nuntiandi* (1975).^{4/} This encyclical places evangelization at the heart of the Church's identity and mission and in doing so underscores joy — "the joy of knowing God and being known by [God], of seeing [God], and of being given over to [God]" (no. 9). Paul VI defines evangelization as a complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative. These elements may appear to be contradictory, indeed mutually exclusive.

In fact, they are complementary and mutually enriching. Each one must always be seen in relationship with the others (24.3).

The “foundation, center, and summit of [the] dynamism [of evangelization is] a clear proclamation that in Jesus Christ ... salvation is offered to all ... as a gift of God’s grace and mercy.” That salvation is not “immanent” only but exceeds the fulfillment of “material or even spiritual needs” in “communion with the one and only divine Absolute: a transcendent and eschatological salvation which indeed has its beginnings in this life but which is fulfilled in eternity” (no. 27). Yet, evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of concrete [human] life, both personal and social. This is why evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development—a message especially energetic today about liberation (no. 29).

And, further

... it is impossible to accept ‘that in evangelization one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development and peace in the world. This would be to forget the lesson which comes to us from the Gospel concerning love of our neighbor who is suffering and in need’ (no. 31).^{5/}

The *Aparecida* document emerges from the intense three-week in May 2007 meeting of the bishops of Latin American and Caribbean to provide a sharp analysis of urgent problems (griefs) and potentialities (joys and hopes) in the region. In this document, the bishops reflect upon, interpret, judge, and propose action steps to address urgent religious, cultural, and social matters. Since this is the meeting of Latin American and the Caribbean bishops, it is not out of place to assume that Jorge Mario Cardinal Bergoglio, then Cardinal Archbishop of Buenos Aires (1998-2013) and President of the Argentine Episcopal Conference (2005-2011) was in attendance. Nor is it out of place, to assume that Cardinal Bergoglio well may have been engaged, at least to some degree, in crafting this document. With its unswerving commitment to follow Jesus and its insistence upon intimate identification with Him in living a life “moved by the impulse of love and service to others,” the *Aparecida* document responds to the challenge of *Evangelii Nuntiandi* by explicitly naming and accepting the challenges to be a regional Church that is a missionary disciple, that forms missionary disciples (nos. 1-4), and to do so in a cultural and social (i.e., political, economic, technological) context that the bishops describe as “turbulent” (no. 10), and embrace this task with joy (nos. 101-103).

The acute differences between rich and poor invite us to work with greater effort in being disciples who know how to share the table of life, the table of all the sons and daughters of the Father, an open table, inclusive, in which no one is left behind. Therefore, we reinforce our preferential and evangelical option for the poor. We commit to defend those who are weak, especially the children, the ill, the disabled, the at-risk youth, the elderly, the imprisoned, the migrants.

We watch over for the respect to the right that the peoples have, “defending and promoting the underlying values in all social levels, especially in the indigenous peoples” (Benedict XVI, Speech in Guarulhos, n. 4). We want to contribute so that dignified living conditions, in which the needs such as food, education, housing and work are guaranteed for all. Faithfulness to Jesus demands from us to fight against the evils that harm or destroy life, such as abortion, wars, kidnapping, armed violence, terrorism, sexual exploitation and drug dealing. We invite all the leaders of our nations to defend the truth and to watch over the inviolable and sacred right to life and dignity of the human person, from conception until natural death (no. 4).

In the *Aparecida* document, the bishops seek to bring being a “continent of life, love and peace” (no. 5),^{6/} a “civilization of love,” for “only love can completely transform the human person.”^{7/} The roots of Pope Francis’ encyclical, then, are sunk deep in the fertile soil of *Evangelii Nuntiandi* and the *Aparecida* document. These roots provide Francis with inspiration in searching for the “hidden energy” of the Gospel, in discerning the extent to which the Gospel’s proclamation is “capable of really transforming” the people of the 21st century, and in identifying methods and strategies for new evangelization (no. 4).^{8/} Both documents anchor the new encyclical in the joy of the Gospel’s message as the call to authentically abundant life (no. 1-2). All three documents attach primary significance to “renewed personal encounter with Jesus Christ” (no. 3). At the same time, these documents place the harsh realities of poverty and intentional underdevelopment front and center (no. 191): Such is not God’s will for God’s human creatures. Moreover, these documents are at pains to insist on the social dimensions of our redemption as expressed in a life of human dignity and solidarity (no. 178). Fidelity to the Gospel requires us “to incarnate the duty of hearing the cry of the poor” (no. 193) and of responding concretely. This emphasizes the teaching of *Gaudium et Spes* (the Pastoral Constitution on the Church in the Modern World) that the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace (#51).

Evangelii Gaudium points up the “anonymity” (or invisibility) of power in society. To quote political philosopher Iris Marion Young, that power brings about social oppression in liberal societies like our own (USA). We are unaware of our complicity in of structures of social oppression, because these are embedded in unquestioned norms, habits, and symbols, in the assumptions underlying institutional rules and the collective consequences of following those rules. In this extended sense oppression refers to the vast and deep injustices that some groups suffer as a consequence of often unconscious assumptions and reactions of well-meaning people in ordinary interactions, media and cultural stereotypes, and structural features of bureaucratic hierarchies and market mechanisms—in short, the normal processes of everyday life.^{9/}

Evangelii Gaudium responds to the challenges of today’s world and calls us to say “no to an economy of inclusion” (#53-54); “no to the new idolatry of money” (#55-56); “no to a financial system which rules rather than serves” (#57-58); and “no to the inequality which spawns violence” (#59-60).

And “yes to the new relationships brought by Christ” (87-92), “no to spiritual worldliness which hides behind the appearance of piety and even love for the Church, consist[ing] in seeking not the Lord’s glory but human glory and personal well-being” (#93-97), “no to warring among ourselves” (#98- 101).

PART TWO: A NEW VISION OF CHURCH AND ITS AGENDA FOR SOCIAL JUSTICE

Six months after his election to the papacy, Francis sat for an interview with fellow Jesuit Antonio Spadaro. In their dialogue, the pope articulated, what George Weigel named, “a revolution in the self-understanding of the Catholic Church.”^{10/} Pope Francis said: “I see clearly that the thing the Church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the Church as a field hospital after battle.”^{11/}

Francis maintained that “It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds.... And you have to start from the ground up. How are we treating the people of God?” The pope is adamant that our redemption has a social dimension because, “God, in Christ, redeems not only the individual person, but also the social relations existing between [persons].” To believe that the Holy Spirit is at work in everyone means realizing that the Spirit seeks to penetrate every human situation and all social bonds: “The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, even the most complex and inscrutable” [143] (11/24/13, no. 178).

PART THREE: THE CHURCH AND AN AGENDA FOR SOCIAL JUSTICE IN THE U. S.

Protracted and virulent social-, political-, racial-, ethnic-, cultural-violence has propelled global humanity to a razor-wired border. Through ethnic cleansings, religious persecutions, plundering and take-overs of land, dirtying the planet, piracy, kidnappings, hate crimes, acts of terrorism, assassinations and mass murders; through exploitation of the poor, crude and violent misogyny, trafficking and abuse of human persons, children, in particular—we despoil and degrade, violate and desecrate the very meaning of human being, of being human. The “Church as field hospital:” That apt, if startling, characterization describes equally and certainly the unhealthy, even vicious conditions of our US culture and society. Consider the increasing privatization the prison industrial complex along with massive rates of incarceration, particularly, among black and brown men (and women).^{12/} Consider the criminalization of poverty. Consider our crude and cruel responses to migrants and refugees, to homeless, mentally ill, abused, differently-abled, gay and lesbian and trans-gendered persons. Consider our shock and disorientation at the collapse of so-called ‘conventional’ moral and social values, our dismay at the displays of meanness and vulgarity that have insinuated themselves in our civic discourse, entertainment, and human relations. Consider how baffled we are at the superficiality of our politics. Here in the United States, this violation and desecration have been made manifest most concretely in the deaths of black men and women in police custody and in anti-black murders.

Consider our contempt for paroled, homeless, poor-white and -dark children, women, and men^{13/}— then, as a culture and society, we are a bloodied battlefield and we are in need of the healing and warmth of a “field hospital.”

How might this image of the Church as a “field hospital” correlate with an agenda for social justice in our country? We face many serious social problems; but consider one — hatred of the other. Racism, anti-Semitism, Islamophobia, nativism or antiimmigrant stances are but fancy words for hatred of the other, for hatred of the neighbor. Any authentic response to this sin requires that we ask, “Who is my neighbor?” This obliges us to know the neighbor; requires sensitivity to and critical understanding of the social condition, economic circumstance of the neighbor as well as that of the wider social framework in which we live; demands discernment of proper concrete action to be taken; and demands appropriate action.

The question, “Who is my neighbor?” presents us as followers of Jesus with a complex challenge. That challenge is complex because the very progress we seek fosters intense selfishness, incuriosity, and indifference to persons outside our immediate religious, social, cultural, ethnic, or racial groups. We have surrendered our most cherished ideals, turning them over to possessive individual acquisitiveness so much so and in such a way that, often



unintentionally, we thwart the aspirations, hopes, even, survival of our neighbors. Our situation calls us to forge new ways of dealing with our philosophic, scientific, and technological achievements as a people, as a culture; at bottom, they plead for new approaches, a new understanding of ourselves, a new hopeful sense of responsibility toward the human ‘others,’ who are our neighbors, new gestures toward God.

Despite protestations of commitment to the ideal of universal human dignity for all, we fail to treat people with neighbor-love. Too often the women and men whom we identify as our neighbors are those who share our prejudices and preferences, biases and bigotry. This breakdown of neighbor-love is demonstrated in verbal threats and physical attacks against Jewish, Muslim, immigrant, Black and Brown youth, men, and women. But violence, whether verbal or physical, against persons or groups because of ethnicity or race or culture or sexual orientation or differing religious beliefs must not and cannot be affirmed or allowed in any way. Such behaviors foster racism and support white racist supremacy.

Most often we tend to reduce racism to the individual acts of malice and hatred by carried out by a single ‘bad’ or ‘rogue’ individual—consider the murder of nine black Christian women and men during prayer and bible study at Mother Emanuel, African Methodist Episcopal Church in Charleston, South Carolina.^{14/}

We may wish to consider the perpetrator of this crime as a 'bad' or 'rogue' individual, but his connections to white supremacist groups and the hatred he spouted disclose the larger scope and presence of racial evil.

The word racism is highly charged: Racism is power + prejudice. As Archbishop Alfred Hughes (retired ordinary of New Orleans, Louisiana) has written, the Church defines "racism as both a personal sin and a social disorder rooted in the belief that one race is superior to another. Hence, it involves not only individual prejudice but also the use of religious, social, political, economic or historical power to keep one race privileged."^{15/}

Studying *Evangelii Gaudium* we may locate some important points that support our resistance to hatred of the neighbor—our resistance to racism.

First, we are urged to take race and racism seriously. To take race and racism seriously is to reject any reduction of race to a morally irrelevant category and of racism to the personal prejudices of individuals. Taking race and racism seriously also means to expose the Church's racialized history of exclusions and rejections.

Second, to resist the powerful racism that has formed us as a people and our culture, we cannot rely solely or mainly on Catholic Social Teaching (CST). While CST with its promotion of justice as equalizing, voluntary, and rooted in love provides a standard by which we may challenge ourselves to open ourselves to other cultures and peoples, it has a poor track record in calling out the sin of racism. Certainly, in a historical and social matrix dominated by racism, genuine openness to 'others,' to strangers, and to different cultures is never easy. But we cannot simply retreat from the challenges of engaging other and different cultures or peoples, simply because such engagement is difficult and fraught with negative possibilities or make us uncomfortable. Rather, we must risk, not only engagement, but the change, the conversion which it may bring about. For resisting racism should bring about change in us: change in our attentiveness, in our questions, in our reflection, in our judgments, in our decisions, in our choices, in our living, in our loving.

Third, we must act for justice. No human persons are ever reducible to statistics or social problems; nor are we human persons reducible to metaphors or attributes, to stereotypes or categories. We women and men, as human beings are instances of incarnate moral and ethical choice in a world under the influence of sin, yet we stand in relation to a field of grace. To promote human flourishing emphasizes and engages humanity's essential humanness. Our resistance to racism cannot be rooted in liberal arrogance or smug comfort, but in love of other persons. Fourth, Francis devotes twenty-five (25) paragraphs to the homily—to preaching (#135-160). The pope challenges the homilist to find 'words which set hearts on fire.' Preparation is crucial: the one who gives the homily must cultivate knowledge of Scripture and must be a person of prayer. The one who gives the homily must have a reverence for truth (calling upon the Holy Spirit. The one who gives the homily must be sensitive and attentive to the cultural and social context in which one preaches. In the United States, the one who gives the homily must preach about racism.

CLOSING

Finally, Pope Francis tells us: “Instead of being just a church that welcomes and receives by keeping the doors open, let us try also to be a church that finds new roads, that is able to step outside itself and go to those who do not attend Mass, to those who have quit or are indifferent. . . . But that takes audacity and courage.”^{16/} May God give us all the courage!

Footnotes:

1/ Although the term first was introduced into Catholic thought by Jesuit Luigi Taparelli D’Azeglio in the 19th century, it has its antecedent in Thomas Aquinas’ notions of legal and general justice and their relation to the common good [Calvez, J. Y., and T. Massaro. “Social Justice.” New Catholic Encyclopedia, 2nd ed. Vol 13, Gale, 2003, pp. 242-244. Gale Virtual Reference Library].

2/ According to Calvez and Massaro, this encyclical contains an explicit definition of social justice: “In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand for each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquility and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism” *Divini Redemptoris*, no. 51. Thomas Aquinas’s discussion of the common good also adverts to a notion of distributive justice and its relation to the common good. Aquinas shares Aristotle’s definition of justice: “a habit whereby a man renders to each one his due by constant and perpetual will” [S. T. II-II, q.58, a.1]. As a general virtue, justice directs the human person in his or her relations with others and with the social compound or whole. Justice is concrete rather than speculative; it governs actions. On Aquinas’s account, injustice is a special vice, since it holds the common good in contempt and thus can lead to sin and the disruption of the equality between human persons [S. T. II-II, q.59, a.1]. Aquinas further distinguished between legal justice, which directs the human person to the common good, and particular justice, which directs the human person in his or her relations to other human persons [S. T. II-II, q.58, a.6, a.7, ad.1, ad. 2]. Two species of particular justice are detailed: commutative justice, which is concerned with the mutual dealings of two persons, and distributive justice, which is concerned with the proper and proportionate distribution of the common good [S. T. II-II, q.61, a.1].

3/ Browsing the footnotes of *Evangelii Gaudium*, we find the encyclicals and apostolic exhortations of John XXIII, John Paul II, and Benedict XVI. *Evangelii Gaudium*, written in the ninth month of Francis’ pontificate, cites Paul VI’s Apostolic Exhortation, *Evangelii Nuntiandi* (December 8, 1975) about nine (9) times and cites the *Aparecida* Document of the Fifth General Conference of the Latin American and Caribbean Bishops (May 2007) nine (9) times. These two documents form the thematic roots or “twin foundation” *Evangelii Gaudium*.

4/ With his emphasis on the “new evangelization,” John Paul II assured the longevity of this term in the Church. His Encyclical Letter, *Redemptoris Missio* (December 7, 1990) grounds itself in *Evangelii Nuntiandi*, especially, nos. 33.2, 33.3, 46, 41-49.

5/ Paul VI is quoting his Address for the opening of the Third General Assembly of the Synod of Bishops (27 September 1974): AAS 66 (1974), 562.

6/ *Aparecida*, no. 5.

7/ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2004), nos. 575-583; see, John Paul II, Apostolic Letter, *Novo Millennio Ineunte* (January 6, 2001), no. 49.

8/ *Evangelii Nuntiandi*. “This fidelity both to a message whose servants we are and to the people to whom we must transmit it living and intact is the central axis of evangelization. It poses three burning questions, which the 1974 Synod kept constantly in mind: In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man’s conscience? To what extent and in what way is that evangelical force capable of really transforming the people of this century? What methods should be followed in order that the power of the Gospel may have its effect?” (no. 4).

9/ Iris Marion Young, *Justice and the Politics of Difference* (Princeton: Princeton University Press, 1990), 41.

10/ George Weigel, “*Pope Francis the Revolutionary*,” ABC Religion & Ethics, 3 December 2013, online.

11/ Antonio Spadaro, *America* (9/30/2013).

12/ See Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010), William J. Stuntz, *The Collapse of American Criminal Justice* (Cambridge, MA: The Belknap Press of Harvard University, 2011).

13/ See J. D. Vance, *Hillbilly Elegy: A Memoir of a Family and Culture in Crisis* (New York: Harper, 2016), Nancy Isenberg, *White Trash: The 400-Year Untold History of Class in America* (New York: Penguin, 2016), Matthew Desmond, *Evicted: Poverty and Profit in the American City* (New York: Crown/Penguin, 2017), Alice Goffman, *On the Run: Fugitive Life in an American City* (Chicago: University of Chicago Press, 2015), Jonathan Kozol, *Fire in the Ashes: Twenty-Five Years Among the Poorest Children in America* (New York: Crown/Random House, 2012).

14/ The murdered women and men were: Sharonda Coleman-Singleton, DePayne Middleton Doctor, Cynthia Hurd, Susie Jackson, Ethel Lance, Clementa Pinckney Tywanza Sanders, Daniel Simmons, and Myra Thompson.

15/ Archbishop Hughes, “*Made in the Image and Likeness of God*,” 4.

16/ Spadaro, *America*, 9/30/2013.

Reference Books:

1. *The Catholic Church and Racial Justice* by Fr. Brian Massingale, Orbis Books.
2. *The Black Catholic Experience*, by Dr. Shawn Copeland, Orbis Books.
3. *The Cross and the Lynching Tree*, by James Cone, Orbis Books.
4. *Stand your Ground*, by Kelly Brown Douglas, Orbis Books.

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