

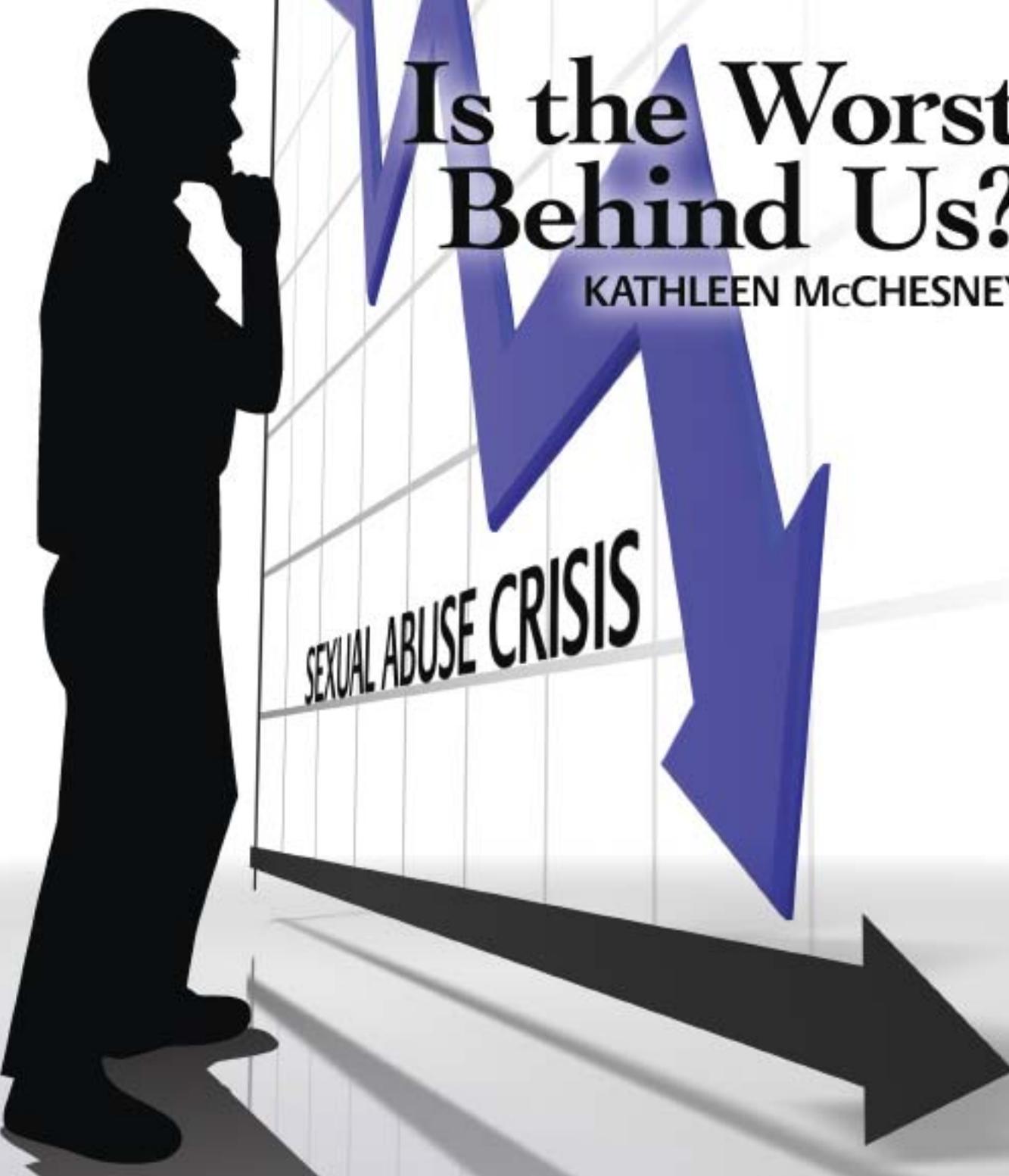
America

THE NATIONAL CATHOLIC WEEKLY

JUNE 6-13, 2011

Is the Worst Behind Us?

KATHLEEN McCHESNEY



SEXUAL ABUSE CRISIS

THE 2011 FOLEY AWARD WINNER

OF MANY THINGS

A few weeks ago I wrote in this space about the beatification of John Paul II and talked not only about his deep faith and considerable personal holiness but also the consternation in some circles over the perceived rush of his canonization process.

There are many other people who I hope are soon named as saints and to whom I pray regularly. Pedro Arrupe, S.J., the charismatic superior general of the Society of Jesus between 1965 and 1983, is one. Father Arrupe, among other accomplishments, invited Jesuits to redouble their efforts to attend to the needs of the poor and marginalized in response to the church's "preferential option for the poor." Also, I would submit (you can see my bias) the names of the Jesuits of the University of Central America, along with their companions, who refused to leave the poor with whom they ministered (in the same way the Algerian Trappists portrayed in the film "Of Gods and Men" remained at their posts) and who were killed in 1989. There are also the four churchwomen, Dorothy Kazel, O.S.U., Maura Clarke, M.M., Ita Ford, M.M., and Jean Donovan, murdered in El Salvador as a result of their advocacy for the poor, in 1980. More recently, there is Dorothy Stang, S.N.D.de.N., who worked with the landless poor in Brazil and was killed in 2005 as she recited the Beatitudes in the presence of her assassins. Each is, I believe, already, and will one day be declared, a saint.

In fact, a martyr does not need a miracle for beatification; the Vatican can dispense with the requirement. Thus, all those mentioned above (except Servant of God Pedro Arrupe) could be declared "martyrs of faith." Or the pope could use the relatively new category of "martyr of charity," first applied to St. Maximilian Kolbe in 1982: someone who dies while administering Christian charity.

But one "cause" outstanding for its delay is that of a man whom both Pope

John Paul II and Benedict XVI have already declared a "martyr of faith." The foot-dragging in this case is almost unbelievable. That man is Archbishop Oscar Arnulfo Romero.

It is hard to imagine a more clear-cut case for the beatification of a "martyr of faith." Romero was a man whose faith moved him from being a tool of the wealthy to a champion of the poor, a priest committed to ending violence, a church leader dedicated to reconciliation and a bishop unafraid to interpose himself between violence and his flock. In a sermon addressed to repressive elements within his country's military, he said: "In the name of God, in the name of this suffering people whose cry rises to heaven more loudly each day, I implore you, I beg you, I order you: stop the repression!"

The following day, March 24, 1980, while celebrating Mass at a small chapel called La Divina Providencia, Archbishop Romero was assassinated as he held aloft the chalice. His own blood was spilled with the blood of Christ on the altar.

In some Vatican circles Romero is seen, unfairly I believe, as an overly "political" figure. But that is an odd charge given our most recently beatified cleric: John Paul II supported the Solidarity movement in Poland, worked with world powers to end the cold war and regularly conferred with political leaders. Still, the delay continues. In 2006, en route to Latin America, Pope Benedict told reporters, "Romero as a person merits beatification." But Vatican officials later removed that phrase from the official transcript, retaining only the pope's praise of the slain prelate as a "great witness to the faith."

The haste to beatify John Paul II was deemed by the journalist Michael Walsh in *The Tablet* of London "unseemly." Unseemly to me is the slowness of the beatification of Oscar Arnulfo Romero. *Santo immediatamente!*
JAMES MARTIN, S.J.

America

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Joyce Rupp, O.S.M., right, talks on our podcast about the many names for God. Plus, an archive of past **Foley Poetry Contest** winners and a video reflection for **Pentecost**. All at americamagazine.org.



A Middle-Class Cut

Unlike Medicare, which covers Americans age 65 and over, Medicaid was established to serve the poorest Americans, particularly low-income mothers and children. It does this, but few people realize that the program also serves many seniors. Currently seven out of ten nursing home residents are on Medicaid. Some of these persons have long been indigent. But many others lived middle-class lives for decades until they outlived their pensions, savings and home equity and signed over to the federal government their remaining assets so that Medicaid would pay for their nursing home care in certified facilities. This care is expensive, more than \$200 a day by a 2009 estimate. One year of care costs more than most Americans earn in a year of full-time employment.

The restructuring of Medicaid espoused by Representative Paul D. Ryan (Republican of Wisconsin), chairman of the House Budget Committee, would turn Medicaid into a block grant program administered by the states. Payments would increase only at the rate of inflation, not at the much faster rate of increasing health care costs. As a result, many experts think the states would soon have to downsize both the program and its benefits. Any cut-back of services would harm not only mothers and children but also the disabled and the elderly, who currently benefit from nearly two-thirds of all Medicaid spending. Even though Mr. Ryan's proposal for Medicaid would reduce federal outlays, it would merely hand over the responsibility for providing essential services to the states—and to the very Americans who cannot afford the bill. It would be better to find other ways to stretch the federal Medicaid dollar than by cutting senior services like nursing home care.

A Graduation Debate

A university commencement, with its honorary degrees and speakers, is the last chance to teach the graduates what the past four years were all about. Often schools pass up that chance by inviting a celebrity to give the graduates the feeling they had met someone famous.

Two years ago conservative Catholics and bishops protested when Notre Dame gave President Barack Obama an honorary degree, because Mr. Obama, a Protestant, did not accept Catholic Church teaching on abortion. Last month 78 professors from various Catholic universities wrote to Representative John A. Boehner, a Catholic graduate of Xavier University in Cincinnati, who was scheduled to give the commencement address at The

Catholic University of America. Their purpose was not to disinvite him but to point out to him that this Republican-supported budget, which cuts Medicare and grants tax cuts to the rich, was “at variance from one of the Church’s ancient moral teachings...that those in power are morally obliged to preference the needs of the poor.”

Another letter from 83 students to the university’s president, John Garvey, said Mr. Boehner was an inappropriate choice because he had championed cuts in food for the poor and homeless. Did the administration “really believe” this was “an example of Catholic leadership”?

In his talk Mr. Boehner dwelt on how his parents taught him to “do the right thing for the right reason” and, dabbling at his tears, recounted that his high school football coach had called when he became House speaker to say, “You can do it.” He endorsed “humility, patience and faith.” President Garvey told the press, “He represents the church well.”

Cruel Beauty

Every year cosmetics companies in the United States kill millions of animals while testing their products. According to statistics from the American Society for the Prevention of Cruelty to Animals, almost a million feel excruciating pain during these experiments.

Among the wretched examples of inhumane practices is the injection of caustic substances into the eyes of living rabbits (to test for levels of skin irritation) while they squirm and scream until they break their necks or backs.

The Food and Drug Administration does not require testing on animals. The European Union banned animal testing in 2009. There are alternatives. Santosh Krinsky, chief executive officer of Beauty Without Cruelty, points to less expensive and more reliable tests, based on computer models that use, for example, “cell and skin tissue cultures and corneas from eye banks.”

American consumers must step up the pressure and boycott companies that test on animals. As Christians we have a responsibility to be stewards of creation. An online listing of companies that test on animals extends beyond cosmetics to personal care, household and other items as well. It is shockingly long, and the brand names are surprisingly familiar—including Max Factor, Bain de Soleil, Clairol, L’Oréal, Pine-Sol, Scope, Old Spice and Woolite. Among the hundreds of companies to be applauded (and supported) for not testing on animals are Avon, The Body Shop and Mary Kay Cosmetics.

The cost of human beauty should not include product testing that inflicts unspeakable cruelty on animals.

Arab Spring

President Barack Obama signaled a major change in U.S. policy in his speech on May 19 about the Arab Spring, articulating the primacy of American values over U.S. interests in the region. “It will be the policy of the United States,” he declared, “to promote reform across the region and support transitions to democracy.”

The speech was a good start, perhaps even the inauguration of a new age in diplomacy, equivalent to the Treaty of Westphalia in 1648 that ended Europe’s wars of religion or the post-Napoleonic arrangements of the Congress of Vienna in 1815. But much will depend on determined implementation of the clearest commitments made in the speech for aid to Egypt and Tunisia and the handling of later crises across North Africa and the Middle East.

For Christians in the Middle East, the president’s endorsement of religious freedom as one of the universal rights at the core of U.S. policy is welcome. As we have seen in Egypt, the turmoil of the transition to democracy can lead to anti-Christian activities by Muslim extremists. At the same time, as popular uprisings take place in Jordan and Syria, they create an uncertain future for Christians in two of the region’s countries where the regimes have been protective of their presence. In addition, both countries include large populations of Christian refugees, many of them unregistered, who can become the targets for extremists. Even promising transitions can be problematic, as Israel shows. Nearly 18 years ago the Holy See and the State of Israel signed an agreement aimed at stabilizing the church’s situation there, but most of that agreement remains unimplemented, adding to the stress endured by Christians and their institutions.

Of course, Christians will be best protected when both domestic and international peace returns to the region. The administration’s limited ability to deal with issues of religious liberty in these changing circumstances was demonstrated in the president’s cautious remarks on Bahrain. There the monarchy’s crackdown on the majority Shi’ite population continues with the destruction of mosques and other institutions. At the very least, this campaign of religious repression demands referral to the U.N. Human Rights Council. But the president instead offered only prudent counsel to the regime for dialogue and reform. Furthermore, the absence of Saudi Arabia from the countries he cited left the region’s religiously most repressive regime, and one of its most autocratic, without criticism. The United States cannot mount a credible pol-

icy on religious liberty without putting notable pressure on the Saudis. In addition, the president’s avoidance of the question of the future status of Jerusalem neglects an issue vital to Jews, Christians and Muslims.

President Obama’s position regarding the assaults by the Assad regime in Syria on its own civilians were reminiscent of the comments he made to Egypt’s former president, Hosni Mubarak: Reform or step aside. But given the viciousness of attacks on unarmed civilians, their homes and neighborhoods, stronger responses were warranted. For one, the initiation of a complaint to the International Criminal Court would have been a suitable step toward formally delegitimizing the regime of Bashar al-Assad. Given the ability of the Syrian regime to destabilize Israel, as witnessed by the rioting on the Golan Heights during the *nakba* demonstrations in mid-May, there is reason to hold back. But after Libya, Syria is the front line, where the forces of liberty and those of autocracy meet, and stronger action seems necessary if the Obama Doctrine is to initiate a genuine change in U.S. Mideast policy.

On Israel/Palestine, the president identified a baseline for re-initiation of a peace process, namely, recognition that the pre-1967 borders between the West Bank and Israel be the borders of the new Palestinian state. Though President Obama indicated the borders must be matched by security for Israel, Prime Minister Benjamin Netanyahu of Israel immediately rejected the proposal as “indefensible.” As in past negotiations, the prime minister appears to want to take still more Palestinian land and to continue to exercise imperialist control over neighboring territory.

If the Netanyahu government persists in this stance, the president would be wrong to reject the Palestinians’ demand for U.N. ratification of a unilateral declaration of independence this September. The Palestinian Authority under Prime Minister Salam Fayyad has shown it can run its affairs effectively. The economy has been growing at the rate of 9 percent. Israel should not be given a veto on the establishment of a viable Palestinian state. Palestinians, no less than Israeli Jews, have a right to a homeland. For Palestinians, a unilateral declaration of independence is the last wild card to be played to become an equal party in negotiations where Israel holds all the other cards.



SIGNS OF THE TIMES

SUDAN

Flashpoint Ignites as Northern Sudan Forces Occupy Province

The burning and looting of the abandoned town of Abyei in central Sudan, perched precariously on the disputed border between north and south Sudan, has been condemned by the United Nations. Almost the entire population of Abyei fled to the south after Sudanese armed forces rolled into the town with heavy weapons and 15 tanks and shelled civilian areas on May 21. The attack was in response to an ambush on May 19 of a column of northern troops, apparently by forces loyal to the Southern People's Liberation Army, that left at least 22 dead.

The U.N. mission in Sudan is reporting that the upsurge in violence has displaced "possibly hundreds of thousands" of civilians. The United Nations also reports that north Sudanese forces are moving thousands of members of the Misseriya tribe into the abandoned town, perhaps in an effort to perform ethnic cleansing of the province of its Ngok Dinka population and alter the dynamics of any referendum on Abyei's future.

On May 23 the U.S. State Department's special envoy for Sudan, Princeton Lyman, deplored the southern attack, but condemned the northern response as disproportionate and irresponsible. "This is a

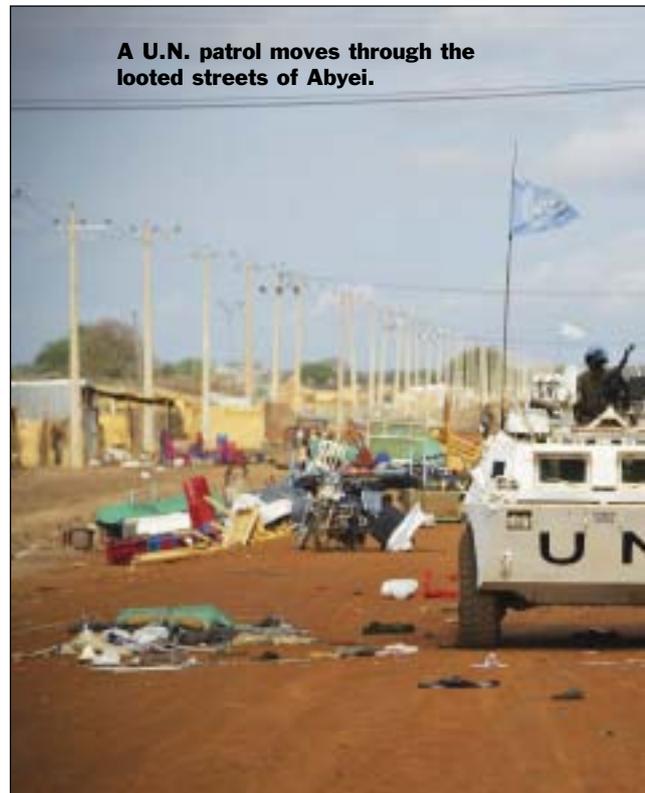
very serious violation of the [2005] Comprehensive Peace Agreement, and it certainly jeopardizes the process of negotiation that had been underway to resolve the remaining issues before the South becomes independent on July 9," he said. Lyman called on the north to withdraw from the province and return to negotiations. The occupation of Abyei, he said, seriously jeopardizes progress on the normalization of U.S.-Sudan relations, including a commitment to remove Sudan from the State Department's list of state sponsors of terrorism upon the successful fulfillment of the 2005 accord.

Stephen Hilbert, a foreign policy advisor with the U.S. bishops' Office for International Justice and Peace, said it was well known that Abyei was the psychological and political flashpoint that could reignite conflict in Sudan. He applauded the quick reaction of the U.S. State Department and

expressed hope that renewed multilateral attention forced by the weekend crisis could still lead to a successful conclusion of the peace process. He said, "What the bishops have consistently said is that the United States needs to continue intensive engagement and show constant leadership in making sure that all the stipulations of the Comprehensive Peace Accord are met."

That agreement ended decades of civil war and set the groundwork for a referendum on independence for the primarily Christian and traditionalist south. Southerners voted overwhelmingly for independence in January. Abyei was supposed to conduct a parallel referendum, but that vote never took place, as leaders from the north and south could not agree on the eligibility of the Misseriya population. The Arab Misseriya are pastoralists who move through the province seasonally

A U.N. patrol moves through the looted streets of Abyei.



to graze their livestock. Abyei's permanent residents, the Ngok Dinka, are presumed to favor independence with the south.

Dan Griffin, Sudan's country representative for Catholic Relief Services, said it is unclear how much of C.R.S.'s supplies in Abyei survived the northern attack. The incursion complicates an already difficult logistical challenge, he said. Sudan's rainy season has just begun, and the agency was already attempting to aid 15,000 residents from Abyei who had been dislocated by previous skirmishes.

Since the intentions of the north remain unclear, Griffin said C.R.S. was still trying to decide where to begin setting up a humanitarian response to this latest crisis. "We have to get supplies there quickly," he said; but "it's like fighting a fire: How close can we get without being hurt?"

Perhaps most worrisome is what



PHOTO: U.N. PHOTO/STUART PRICE

the attack suggests about the faltering peace process. Hilbert said it was still possible to pull back from the brink, but according to Griffin, for many in the south the attack confirms that Khartoum has not been negotiating in good faith and that many of the peace accord's outstanding issues will be concluded at the end of a gun barrel, not the end of a bargaining table.

MIDEAST PEACE

Still Wary After Obama Speech

President Barack Obama's call for Israeli and Palestinian states based on Israel's 1967 borders met with a largely wary response from Palestinian Christians. While the Palestinians welcomed the president's proposal, made in speeches on May 19

and 22—which includes mutually agreed-upon land swaps—they doubted that Israel would easily back away from Palestinian territory it has occupied for nearly 44 years.

Sami Awad, executive director of the Holy Land Trust and a promoter of nonviolent resistance against the Israeli occupation of Palestinian territory, said: "It was like every other president, he pushes the envelope a bit more than the previous president. That's not enough." The plight of Palestinian refugees, he said, must be recognized and solved.

Hussam Elias, an Arab Catholic who lives in Cana, Israel, directs the Galilee program for the Jerusalem Center for Jewish-Christian Relations. He noted that the crucial issue of the final status of Jerusalem had been left out of Obama's proposals. Even so, Obama's speeches were an indication that "the time had come" for Palestinians and Israelis to make serious moves toward a final and just peace agreement, Elias said.

"It is clear that with the revolutions in the Middle East and all the social and political changes taking place, the current situation cannot continue," he said. "Israel needs to decide if it wants to be a part of the new Middle East or to be left out alone."

The Rev. Raed Abusahlia, priest of Holy Redeemer Church in the West Bank village of Taybeh, said most of his parishioners believed the Americans and Israelis were "wasting their time" and preferred to see concrete action to bring about peace. "We will continue our regular

daily life," Father Abusahlia said. "We are here, and we will remain here, and at the end there will be a solution, but not now. We can wait another generation."

Father Abusahlia said he was pleased with Obama's call for a two-state solution with Israel's 1967 borders as a starting point for talks, but the priest said Prime Minister Benjamin Netanyahu's strong opposition was predictable. He accused the Israeli leader of stalling peace talks until the completion of the 400-mile separation wall, which will leave Jewish settlement blocs on some 40 percent of what he says is Palestinian land. The land will then become non-negotiable "facts on the ground" for Israelis, he said.

The priest also said the existence of one state would suffice as long as all residents—Jews, Christians, Druze and Muslims alike—lived in equality. He doubted that most Israelis, who insist on recognition of the Jewish nature of Israel, would accept such a proposition. Warning that Israel is quickly losing its regional allies, Father Abusahlia called for Israel to make peace "once and forever before it is too late."



A young Jewish settler helps build an "outpost" between the West Bank Jewish settlement of Maale Adumim and Jerusalem on May 23.

Pakistan ‘In the Hands Of the Taliban’

“Pakistan is now in the hands of the Taliban,” said the Rev. Bonnie Mendes, the outgoing head of Caritas Asia. “They have become even stronger, even after the death of Bin Laden. And they enjoy the consensus of large segments of the population. The ordinary citizen, the average Muslim Pakistani, is very angry with the government, the United States and NATO, and this is why they look favorably on the actions of the Taliban groups,” said Father Mendes, who comes from Faisalabad. His observations came a day after a Taliban attack in Karachi on a military base that ended after a 12-hour siege with 11 dead. It was the third attack on a Pakistani military target within a month. Father Mendes warned that the assault “shows that the Taliban groups, after the death of Bin Laden, have not been discouraged or disheartened, but instead they have given proof of their strength and firmness.”

Bishops Respond to Guatemala Massacre

Two Guatemalan bishops called for prayer and government action in the wake of the brutal slaying of 27 workers on a farm owned by an alleged drug kingpin in Peten Department in the country’s north. Most of the victims—men, women and several minors—were beheaded with machetes. Bishop Mario Fiandri of Peten, in a pastoral letter on May 18, called for an exhaustive investigation of the crime and described the massacre as the “ultimate barbaric expression of a generalized situation of violence and insecurity.” Many of the victims were from the area around Los

NEWS BRIEFS

Vincent Long Van Nguyen, O.F.M.Conv., was appointed auxiliary bishop to the Archdiocese of Melbourne on May 20, the first Vietnamese-born and the first Asian bishop in Australia. • Pope Benedict discussed **world peace and science** on May 21 with 12 astronauts on board the International Space Station Discovery and spoke personally with the shuttle commander, Mark Kelly, whose wife, Representative Gabrielle Giffords, of Arizona, was shot by a gunman in January. • On May 25 Australian church leaders joined the global push for the canonization of the U.S. archbishop **Fulton J. Sheen**. • The Florida Commission on Human Relations found on May 13 that the **Diocese of St. Augustine** discriminated against Hispanic employees in a staff restructuring after a budget shortfall. • Security forces have detained 300 **Tibetan monks** in southwestern China since April 21 amid a crackdown sparked by a monk’s self-immolation. • Global solidarity is needed so that every country can guarantee all its citizens access to health care, Archbishop Zygmunt Zimowski, president of the **Pontifical Council for Health Care Ministry**, told the World Health Organization on May 18.



Fulton J. Sheen

Amates in the neighboring Izabal Department. They had traveled to Peten in search of work, said Izabal’s Bishop Gabriel Penate Rodríguez. “The victims are poor farmers who went to Peten to try to earn a living on the large farms there. They went seeking life and found death—a cruel death, committed with a brutality and barbarity that has no name,” Bishop Penate wrote in a statement issued on May 20.

Joplin Hospital Plans Tornado Recovery

A Catholic hospital in Joplin, Mo., which was directly hit by the category-F4 tornado that struck the city on May 22, has made plans to get back to normal as soon as possible. Five

patients and one visitor at St. John’s Regional Medical Center lost their lives in the twister, but 183 other patients were evacuated to other facilities in Missouri and Arkansas. The six fatalities recorded at St. John’s, a health care ministry of the Sisters of Mercy, were included in the total of 117 confirmed dead by midday May 24. “Our first priority is to the community of Joplin and to ensure that our patients, families and co-workers are safe and receiving the best care possible,” the hospital said in a statement. “We are evaluating interim approaches to providing health care services, and we will be planning for the future as soon as we address more immediate needs.”

From CNS and other sources.

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WORKSHOPS IN ENGLISH

Keynote Speaker

Reverend Donald Senior, CP

President, Catholic Theological Union, Chicago, IL

Jesus as a Leader: Some Gospel Lessons

Efrain Agosto, Ph.D. Hartford Seminary, Hartford, CT

What did Jesus Look Like? Art as visual theology

Ena Heller, Ph.D. Museum of Biblical Art (MOBIA), NYC

A Light to the Nations: America's earliest Bibles

Liana Lupas, Ph.D. American Bible Society, NYC

The Holy Land in Ancient Times and Present

Monsignor Robert Stern, JCD Catholic Near East Welfare Assoc., NYC

Verbum Domini: Scripture at the Heart of Church Life

Most Rev. Terrence Prendergast, SJ Archbishop of Ottawa, Canada

Translating Sacred Text in the Americas:

Past, Present & Future.

Phillip Townner, Ph.D. American Bible Society, NYC

Partnership in the Gospel

Reverend Gerard Lair, OSB Fordham University, Bronx, NY

Who is Jesus?

Reverend Timothy Scannell, Ph.D. St. Joseph's Seminary, Yonkers, NY

The Challenge of Community

Sr. Carol Perry, OSU, Ph.D. Marble Collegiate Church, NYC

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Orar y Cantar los Salmos

Hna. Glenda V. Hernandez Fundaci3n Consuelen, Espa±a

La Lectio Divina: Tradici3n Eclesial

Hno. Ricardo Grzona, FRP, Ph.D. Presidente de la Fundaci3n Pané, FLA & UBS, Miami, FL

Las Sagradas Escrituras, palabras del Dios viviente

Néctor García Dir. del Instituto de Estudios Religioso y Pastoral Centro Cat3lico Carismático, Bronx, NY

Semilla en Tierra Buena: La Palabra de Dios y el crecimiento espiritual

Renata Furst, Ph.D. Assumption Seminary, San Antonio, TX

Conociendo la persona de Jesús a través de las narraciones de la Última Cena

Reverendo Dempsey Acosta, Ph.D. St. Agnes Church, NYC

Historia de la salvaci3n es nuestra historia

Reverendo Juan L. Calderon, STL St. Rocco Church, Union City, NJ

Jesus nos ense±a a ser humanos

Sindy Collazo, MBA, MTS St. Joan of Arc Church, Worcester, MA





Dangerous Minds

Parents naturally rejoice when their children show evidence of learning important lessons like keeping their hands clear of hot stoves or refusing unwrapped candy from a stranger. The myriad little lessons of childhood boil down to the familiar admonition: actions have consequences.

If there is a corresponding master lesson for adulthood, it may well be this: ideas have consequences. On the level of individuals, it is clear enough that a person's thinking affects his or her actions—from moment to moment and over the course of time. On the level of nations and societies, thought influences communal action in fascinating ways. History abundantly illustrates that behind real-life events, social trends and policies lie philosophers and theoreticians. Would there have been a French Revolution without a Rousseau? How many of the world-shaking political and scientific advances of recent centuries would have unfolded without the Enlightenment thinkers who promoted and described the ideal of progress?

Of course, as Louis XVI discovered, it is not always (and for everyone) good news that ideas produce consequences. The entire world would have been far better off without Nazism and Communism, for example, and the intellectual currents that spawned these virulent ideologies. The pernicious influence of a *Mein Kampf* or a *Communist Manifesto* cast bloody shadows across the 20th century. Our new century has already suffered under the weight of the horrible consequences of warped worldviews.

THOMAS MASSARO, S.J., teaches social ethics at the Boston College School of Theology and Ministry, Chestnut Hill, Mass.

I am still undecided on the question of how much alarm is genuinely warranted by a particularly objectionable fashion affecting our country in recent decades: a fierce antigovernment ideology readily observed on the national stage. Intense and reflexive hostility to federal authority has inspired acts of terrorism (the 1995 Oklahoma City bombing), the proliferation of armed militia groups in several states and a range of extremist movements that employ the words *freedom* and *sovereign* in idiosyncratic ways.

In more mainstream circles, a diffuse suspicion of just about every activity undertaken by government pervades national political discourse. There is no need to recount the latest upsurge in the antitax sentiment that surfaces periodically throughout U.S. history. Recent decades have also witnessed particularly loud voices proclaiming what I have taken to calling the reverse Midas-touch argument: everything government does backfires by warping healthy economic and behavioral incentives and producing disastrous unintended consequences.

Proponents of such simplistic analysis rarely walk away with the whole loaf they covet. Think tanks and lobbying groups with the strongest of aversions to a healthy public sector still experience as much frustration as jubilation. But even when they do not carry the day, they do have a way of generating background noise and nudging the debate further away from pragmatic policy and socially responsible decisions. The most punitive

aspects of the welfare reform law of 1996, to cite just one example, reflect the influence of shrill antigovernment voices. Ask thousands of low-income, single-parent families who lost vital public assistance when they hit program time limits or could not comply with mandated work requirements in the absence of childcare subsidies. Ideas certainly do have consequences.

Our nation stands at a crossroads, where we will soon be witnessing the interplay of ideas and consequences in especially momentous ways. Over the next few weeks, we face weighty decisions regarding budget cuts, the national debt ceiling, the future of Medicare and Medicaid and much else. Will our national leaders scuttle the much-

needed reforms of the Dodd-Frank financial regulation act in the name of free markets? Will Congress sacrifice the new Consumer Protection Bureau on the altar of smaller government?

I worry less about the possible electoral success of the Libertarian Party or renewed interest in the philosophy of Ayn Rand than about the potential narrowing of our collective framework of values. God gives us the great gift of freedom so that we may employ it for worthy ends. Proponents of shrinking government for the supposed goal of preserving liberty deliberately reduce complex social equations to a single variable. In so doing, they exclude from consideration crucial human values. If values like solidarity, social justice and the common good are ignored, we are all impoverished.

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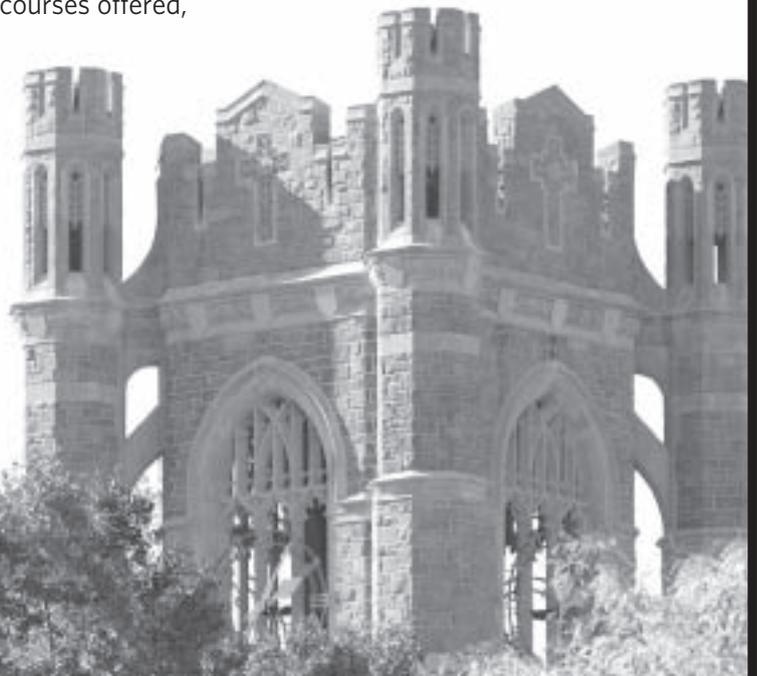
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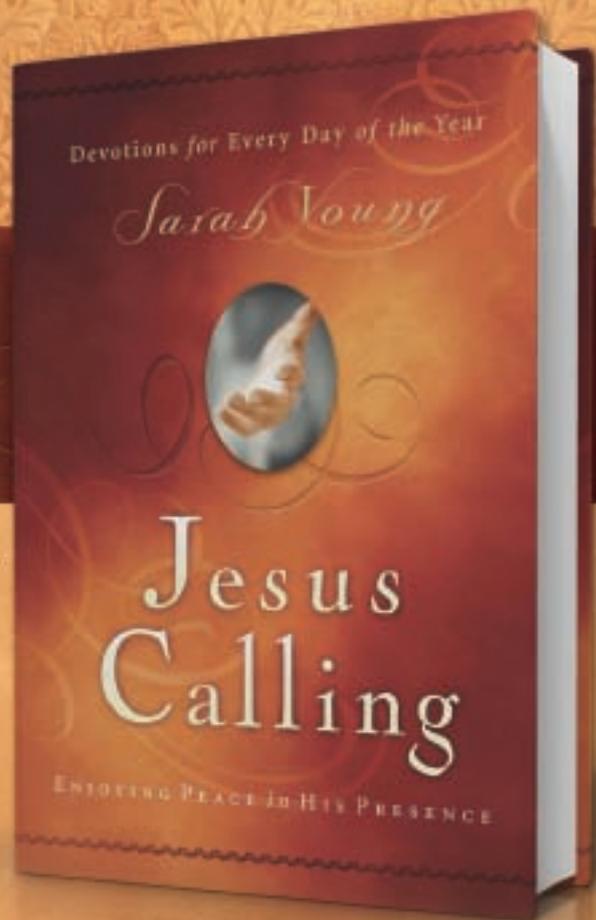
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Key findings
of the John Jay
College Study
on clergy
sexual abuse

What Caused the Crisis?

BY KATHLEEN McCHESNEY

The long-awaited report *The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010* provides well-researched answers to key questions about the abuse crisis. The John Jay College of Criminal Justice spent nearly five years conducting this unprecedented study, which was commissioned by the U.S. Conference of Catholic Bishops at a cost of 1.8 million dollars.

The report does not identify a specific definitive cause for the abuse—there is no “smoking gun” for the victimization of thousands of boys and girls by Catholic clergy during the past six decades. There was, rather, a confluence of organizational, psychological and situational factors that “contributed to the vulnerability of priests” during this period that resulted in 4 percent to 6 percent of them committing acts of abuse. Why the other 94 percent

KATHLEEN McCHESNEY served from December 2002 through February 2005 as the first executive director of the newly established Office for Child and Youth Protection of the United States Conference of Catholic Bishops.

to 96 percent of the priests, subjected to the same vulnerabilities, did not offend is not clear and may be beyond the limits of psychological and social research. Factors are not excuses, however, and over-dependence on external influences can lead to complacency in abuse prevention.

Those who espoused a pet theory as to why priests harmed children may disagree with the report's findings, and skeptics may question the source data that dioceses provided. Nonetheless, this comprehensive and unbiased look at the most serious problem in the Catholic Church today answers seven key questions and will help its members to understand better what occurred and why.

1. Are all abusive priests pedophiles? Less than 5 percent of priests with abuse allegations exhibited behaviors consistent with pedophilia. This means that this small segment of abusers had an abnormal, primary sexual attraction to pre-pubescent children. That does not mean that the other 95 percent of priest-abusers had a normal attraction to adolescents, but merely that the stereotype of the "offender as pedophile" is not consistent with the type of cases that occurred between 1950 and 2010. Regardless of the researchers' distinction between pedophiles and ephebophiles (that is, between those attracted to pubescent and post-pubescent children), the sexual acts imposed upon the minor children were criminal and not normative by any social or cultural standard.

2. Is it possible to predict which men might abuse minors? The report states that it is impossible to predict which men might abuse minors. There are no individual personality traits that differentiate clergy-abusers from non-abusers and there are no identifiable psychological characteristics that are attributed to abusers. Although priests are a heterogeneous group, there are certain factors (such as being abused as a child) and triggering events (such as high alcohol consumption) that increase a man's risk for offending. In addition, a majority of abusers appeared to have certain "vulnerabilities" exemplified by, among other things, their "emotional congruence to adolescents or difficulty in interrelating with adults." Vulnerability may also be the result of stress at transitional moments, for example, when moving from seminary to parish life, transferring to a new parish or becoming a pastor. The study states that this finding is equally applicable to priests trained in the United States and in foreign seminaries. Despite this comparison, given the increasing number of seminarians and clergy who transfer between dioceses and reli-

gious communities, additional research regarding the screening of these candidates would be useful.

3. Was celibacy the cause of the sexual abuse crisis? The researchers discount celibacy as a cause of abuse for several reasons. The constancy of required celibacy since the 11th century would have resulted in a greater number of cases perpetrated by a larger number, if not all, of the clergy over time. There is no evidence to suggest that every Catholic priest throughout the ages has sexually abused a minor; to the contrary, most priests have never offended in this manner. Furthermore, the sexual abuse of minors by priests in the United States "increased steadily from the mid-1960s through the late 1970s, then declined in the 1980s and continues to remain low." The unchanging rules relating to celibacy would not account for this rise and subsequent decline. It was beyond the scope of this study to determine the total number of clergy who sexually abused adults or had consensual sexual activity with adults, but the challenge of living a celibate life and intimacy deficits can cause men to act out in inappropriate ways.

4. Was homosexuality the cause of the sexual abuse crisis? Despite the fact that 81 percent of the victims of clergy abuse in the United States were males, the report states that homosexuality was not the cause of the sexual abuse crisis. The John Jay College researchers and other researchers of the subject have found no data to indicate that homosexual orientation is a cause or risk factor for abuse of children. Clergy who exhibited homosexual behavior were not significantly more likely to abuse minors than those who did not. Sexual identity is different, of course, from sexual behavior, and the study did not identify the sexual orientation of all the offenders. The report suggests that one reason the majority of victims were male may be that boys were more accessible to the predators than girls. The data show that the percentage of girls who were victims increased after girls were allowed to become altar servers.

Though not stated in the report, the fact that offenders seemed to have more difficulty relating to adults than to young people might explain some of the abuse as "sexual acting out" and "experimentation" with adolescents whom the abusers improperly perceived as their sexual peers. The researchers, however, also correctly point out that it is "not possible nor desirable to implement extensive restrictions on the mentoring and nurturing relationships between

There is no 'smoking gun' for the victimization of thousands of boys and girls by Catholic clergy during the past six decades.

minors and priests given that most priests have not abused and are not likely to do so.”

5. What role did formation play in the incidence of sexual abuse of minors? Formation, that is, the manner in which seminarians are trained to become priests, seems to have played a significant role in the likelihood of a man becoming an abuser. The majority of offenders during the 60-year period of the study were ordained prior to the 1970s; 44 percent of offenders entered the priesthood before 1960. Several generations of priest-abusers lacked careful preparation for celibate life, as demonstrated by the fact that 70 percent of them engaged in sexual activity with adults as well as children.

Moreover, these abusers failed to recognize the harm they did to their victims. When most of these offenders were in seminary, the training was focused on academics, theology and spirituality with little attention paid to seminarians’ growth as mature adults. In recent years, formation programs have emphasized relationships and friendships, self-knowledge, integrity and celibate chastity. As seminaries gradually intensified the focus of formation on the “human” aspect of development, the number of incidents of abuse began to diminish.

6. Was there an organizational failure or a failure of leadership that contributed to the crisis? The report bluntly states, “The failure of some diocesan leaders to take responsibility for the harms caused by priestly abuse was egregious in some cases.” Instances of bishops and other church officials who allowed known offenders to be re-assigned to positions where they could continue to have unsupervised contact with children are well known. The study fairly notes that some bishops were “innovators” in dealing with the issue of abuse well before 2002 and some, the “laggards,” were not. Although not cited in the study, the recent grand jury report and criminal charges against a church official in the Archdiocese of Philadelphia may reflect a growing awareness by civil authorities as to the serious impact of poor personnel decisions.

7. Did societal conditions contribute to or influence the incidence of sexual abuse of minors? The study found that the increase of abuse incidents during the 1960s and 1970s was consistent with “the rise of other types of ‘deviant’ behavior such as drug use, crime and changes in social behavior such as the increase in premarital sexual behavior and divorce.” This finding may be dangerously misinterpreted by some as a “cause” of the abuse. While the sexual activities of clergy members with consenting adults during this time may reflect a sexually liberated society, at no time was the sexual abuse of minors legal, moral or justified. As adult followers of the Catholic faith, these offenders knew, or

should have known, that their behaviors violated and injured the young.

The Report’s Recommendations

The researchers note that the “peak of the crisis has passed” in the United States, but they also emphasize that the sexual abuse of minors is a long-term societal problem that is likely to persist, particularly in organizations that nurture and mentor adolescents. As such, the church will have to deal with abuse allegations for many decades to come. The report’s recommendations reinforce the value of the actions undertaken by bishops and religious superiors to prevent future abuse—actions that can and should be replicated in other countries and by other organizations.

The suggested prevention policies focus on three areas: education, situational prevention models and oversight and accountability. The emphasis on “human formation” in seminaries has already been found to be effective in reducing the number of abusers, but continuing education for priests has been lacking. The report encourages bishops to provide the resources needed for lifelong learning for priests and to clearly delineate standards of behavior in keeping with a life of celibacy.

The study also warns that prevention programs must be adaptable to changes in a society where new and unforeseen opportunities for abuse can arise. The safe environment programs underway in all dioceses and many religious communities have already proven successful in heightening awareness of what constitutes abuse and how to avoid it. Zero-tolerance policies, combined with regular evaluations of priest performance, are also critical for preventing boundary violations and harmful behavior.

The researchers urge church leaders to focus on the well-being of their priests and to offer alternate outlets for them to form close bonds with others. This includes allowing clergy to develop social friendships with age-appropriate persons. Bishops and superiors can also reduce stress on priests by providing time for them to participate in support groups and increase their personal contact with others.

Last, the researchers emphasize a need for bishops and other church leaders to be transparent and accountable in reporting and dealing with abuse. Catholics and all who observe the church need to have a better understanding of what has occurred, and is occurring, with regard to allegations of abuse. Compliance reviews and annual reports to the public are essential for this.

The causes and context study provides new and vital knowledge about the crisis of sexual abuse, the horrible acts that occurred and the context in which they took place. It does not obviate the evil of those acts, nor does it take away the pain of the victims or retrieve their innocence. That takes a true shepherd. **A**



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Faith Healing

From the boardroom to the emergency room

BY ALLAN WOODS

In the summer of 2004 I was the vice chairman and chief information officer of a Fortune 500 financial institution. I led an international organization that consisted of approximately 8,000 people. Corporate jets, private dining rooms, first-class clubs and meetings at world-class resorts were all part of the package. My plan was to work several years and retire comfortably. But as Woody Allen once said, “If you want to make God laugh, tell him your plans.”

Despite my privileged lifestyle, I felt restless and uneasy. Every day I asked Jesus to give me the wisdom to know his will and the courage to do it. The answer came that autumn in the form of an overwhelming desire to retire and become an emergency medical technician. I knew I would sacrifice anything to follow the Lord’s will, and somehow I knew this was it. Early in 2005 I announced my plans to a shocked chief

executive officer and board of directors. By August, I was enrolled in an E.M.T. class.

For the past five years, I have worked part time in Pennsylvania and in South Carolina responding to 911 calls for E.M.S. organizations. I have spent thousands of hours

ALLAN WOODS, who retired as the vice chairman and chief information officer at Mellon Financial Corporation in Pittsburgh, is currently a certified emergency medical technician working part time in Pennsylvania and South Carolina. He is also chairman of the board of the Holy Family Institute, a Catholic nonprofit that cares for children and families in crisis.

in ambulances treating hundreds of patients. So much for my original plan for retirement.

I do not deal with change very well, and the summer of 2005 brought plenty of it. I left my comfort zone, retired and began E.M.T. certification. I battled doubts: What if I failed? What if I could not get my certifications? What if I could not cope with the trauma, crises and pressure of 911



Allan Woods (right) and Jeffrey Smith help a victim of the earthquake in Haiti last year.

calls? What if the skeptics who told me I was crazy were right? The words of that noted comic book character/philosopher Pogo, came to mind: “The certainty of misery is preferable to the misery of uncertainty.”

I reaffirmed my decision to stay the course, retire and go to school. In the midst of the uncertainty, I experienced an uncharacteristic peace, calm and focus. I was comforted by the many times Jesus had said not to be afraid, to trust him. Over the years, Jesus has helped me answer the fundamental question of why I am doing this. Jesus did not appear, call, text or send me e-mail, but I felt his answer: “Trust me

PHOTO COURTESY OF AUTHOR

totally; become humble and spread my message of love, healing and forgiveness.”

I began riding on ambulances as a trainee and received my certifications in February 2006. Responding to 911 calls was and continues to be one of the most humbling and challenging things I have ever done. I went from being the most senior person in the boardroom to the rank of rookie in the ambulance. I considered a shift a success if I did only one dumb thing. The majority of the heroic and dedicated people with whom I worked were younger than my children.

After the earthquake in Haiti, I joined a medical rescue and relief team to help there. When asked why I wanted to go, I said, “I want to bring the light of the face of Jesus into the darkness the Haitian people had experienced.” But when I arrived, I saw that although many Haitian people had nothing—no money, no homes, no food—they still had a sense of joy that comes from an unshakable faith.

A group of Haitian men built us a shelter made of tarps and poles to keep us out of the sun. These men disassembled their own homes to provide the materials. The victims of this terrible tragedy did not complain or blame. I joined them in healing and in prayer. When I returned home, I realized how arrogant my intentions were. The

Haitian people had brought the light of the face of Jesus into the dark places in my soul.

Over the years I have realized that as important as emergency medical interventions are, kindness, gentleness and compassion can also heal in other ways. Holding a sobbing biker who had attempted suicide because of life’s failures, praying with the family of a 15-year-old who was seriously injured in an accident or holding the hand of a frightened elderly woman on the way to the hospital are ways Jesus spreads his message of love, healing and forgiveness.

I am privileged to pray with and for seriously ill patients in ambulances and emergency rooms. When leaving a patient’s bedside, I place my hand on his or her shoulder and say, “Good luck and may God bless you.” I have said this to a 95-year-old Catholic nun, an incarcerated double murderer and a male witch, among others. The most common response is, “God bless you, too.”

A reporter once asked me the major difference between my prior job as a corporate vice chairman and my current role as an emergency medical technician. I responded by explaining that my corporate job was what I did, but my current job is who I am. There are many ways to prove Jesus’ love and mercy. Using a broken soul like me to do his will also proves that God has a sense of humor. **A**

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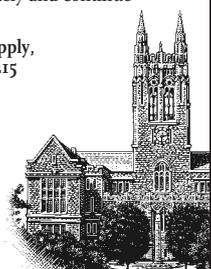
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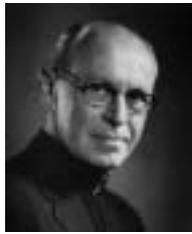
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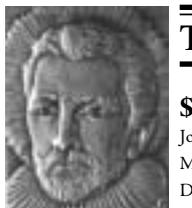
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John C. and Mary Jane Altmiller • 1999 Va.

Ms. Beverly M. Anderson • 2005 Oregon

Dr. Joseph G. Antkowiak M.D. • 2003 N.Y.

Rev. James Balint • 1994 Texas

Mr. William J. Barnads • 2005 Colorado

Mr. Michael F. Barry • 2002 Texas

Rev. C. Joseph Batchelder • 2005 Kentucky

Mr. and Mrs. Paul A. Becker • 1983 South Carolina

Mr. Andrew P. Begley • 1995 New Jersey

Mrs. Jean A. Beland • 1991 Minnesota

Ms. Jane Bemko • 1983 Texas

Mr. Channing L. Bete Jr. • 2004 Massachusetts

Ms. Adelaide E. Bialek • 1987 Illinois

Ms. Rosemary E. Binon • 2005 Ohio

Ms. Jo Ann Bonot • 1983 California

Mike and Wendy Braun • 2010 Indiana

Dr. and Mrs. John E. Breen • 1990 Texas

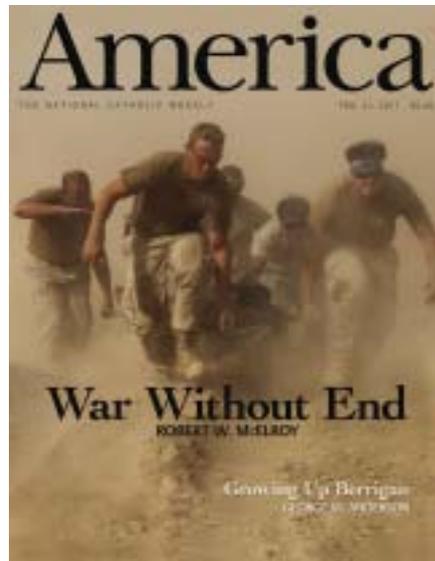
Dr. Brian E. Breslin • 2006 Maine

Ms. Marilyn M. Brown • 2003 California

Mr. R. P. Brumbach • 1983 California

Mr. Timothy P. Bukowski • 2004.....North Carolina
 Mary Anne Bunda • 2007.....Michigan
 Ms. Josephine M. Cachia • 2009.....Illinois
 Ms. Ellen M. Campbell • 2004.....California
 Ms. Loretta J. Carney • 2005.....New York
 Mr. Edward J. Cashman Jr. • 2009.....Vermont
 Mr. Thomas J. Cassidy • 2008.....Pennsylvania
 Mr. Robert M. Cassidy • 2009.....Massachusetts
 Mr. Thomas P. Christie • 2001.....Virginia
 Mr. John E. Clarke • 2009.....Wisconsin
 Mr. Daniel F. Collins • 2003.....Illinois
 Mr. Patrick R. Collins • 2003.....Georgia
 Kevin and Eileen Concannon • 2003.....Maine
 Rev. Robert L. Connors • 1998.....Massachusetts
 Mr. Leonard V. Covello • 2003.....Maryland
 Mr. and Mrs. Frank M. Covey Jr. • 1987.....Illinois
 Rev. Dennis Crowley • 2008.....New Jersey
 Mr. Richard F. Czaja • 2005.....New York
 Mr. Joseph A. D'Anna • 2002.....New Mexico
 Rev. Anthony G. DeLuca • 1988.....Pennsylvania
 Mr. and Mrs. Joseph S. DeNatale • 1991.....Massachusetts
 Ms. Colleen Detjen • 1988.....Illinois
 Charles F. and Helen A. Dolan • 2006.....New York
 Anonymous • 2004.....Massachusetts
 Bishop Norbert Dorsey • 2009.....Florida
 Msgr. Leon Duesman • 2007.....Texas
 Mr. David J. Dunne Jr. • 1997.....Massachusetts
 Mr. Harry A. Eick • 2007.....Michigan
 Mrs. Jeanette Esposito • 2010.....Florida
 Mr. Robert J. Fien • 2010.....New York
 Ms. Patricia T. Finan • 1994.....New York
 Rev. J. Thomas Fitzsimmons • 2003.....Ohio
 Ms. Nancy Fiumara • 2002.....Massachusetts
 Mr. Thomas J. Flanagan • 2005.....Wisconsin
 John Fox Jr. M.D. • 1987.....Texas
 Mr. William W. Frett • 1969.....Illinois
 Rev. Moritz Fuchs • 1998.....New York
 Miss Floramay Gannon • 1977.....New York
 Mr. and Mrs. Joseph F. Gersitz • 2003.....New York
 Rev. John J. Gildea • 2004.....New York
 Rev. John Golas • 2008.....Connecticut
 Mr. David Gonzalez • 2010.....New York
 Rev. Richard J. Groshek • 1988.....Michigan
 Ms. Eleanor Grybowski • 2006.....New Jersey
 Rev. James G. Gutting • 1989.....Pennsylvania
 Rev. Msgr. James D. Habiger • 1988.....Minnesota
 Dr. Edda H. Hackl • 2000.....Illinois
 Mr. Thomas P. Haley • 1997.....California
 John and Rebecca Halleron • 2001.....New York
 Rev. Msgr. Leo Hammerl • 1993.....New York
 Richard H. and Jessie Lynne Harris • 1990.....Illinois
 Judge William T. Hart • 1991.....Illinois
 Rev. George J. Haspedis • 2000.....Washington
 Mr. William J. Heimbuch Esq. • 1989.....New Jersey
 Msgr. Owen J. Hendry • 2005.....New Jersey
 Rev. Joseph P. Higgins • 2003.....Wisconsin
 Mr. Harry H. Hinkle • 1983.....New York
 Rev. Robert S. Hochreiter • 2009.....Virginia
 Mr. and Mrs. William R. Holmes • 1991.....North Carolina
 Mr. Ivan J. Houston • 2006.....California
 Mr. Robert N. Hunziker II • 2005.....Florida
 Most Rev. Francis T. Hurley D.D. • 1991.....Alaska
 Mr. and Mrs. George M. Irwin • 1998.....Louisiana
 Ms. Louisa Else Jones • 1992.....Washington
 Rev. Bernard W. Kahlhamer • 1981.....Minnesota
 Msgr. Peter V. Kain • 1988.....New York
 Rev. Robert J. Kash • 1999.....Illinois

Francis X. Keeley M.D. • 1993.....New Jersey
 Ms. Ann C. Kelley • 1998.....Texas
 Jim and Mary Lou Kelly • 1990.....New York
 Ms. Madonna M. Kennedy • 2008.....Missouri
 Mr. Donald R. Keough • 1991.....Georgia
 Mr. Stephen D. Killian • 2010.....Iowa
 Anonymous • 2010.....Colorado
 Msgr. Joseph J. Kohut • 2004.....Connecticut
 Rev. William F. Krlis • 1989.....New York
 Mrs. Marie B. Kunder • 1987.....New York
 Rev. Joseph A. Lang Sr. • 2003.....Michigan
 Mr. Bernard J. Lechner • 1988.....Florida
 Mr. Donald G. Ledvina • 2002.....Ohio
 Mr. and Mrs. Paul Leitzinger • 1994.....Ohio
 Dr. Arthur J. Lennon Jr. • 1977.....New York
 Rev. Thomas P. Leonard • 1985.....New York
 Ms. Sarah N. Leonard • 2002.....New York
 Ms. Margaret C. Lewis • 2010.....South Dakota
 Ms. Martha Lohmeyer • 1976.....Maryland



Mr. Hugh G. Lynch • 2004.....New York
 Ms. Mary E. Lyons • 1987.....Massachusetts
 Rev. James H. MacDonald • 2007.....California
 Dr. and Mrs. Robert E. Mack • 1988.....Michigan
 Mr. Mark Mahowald • 1979.....Illinois
 Mr. Anthony P. Mahowald • 2005.....Illinois
 Rev. Edward A. Malloy C.S.C. • 1988.....Indiana
 Ms. Carol Malone • 2005.....Missouri
 Ms. Anne M. Mannion • 1991.....New York
 Rev. William D. Mannion • 2000.....Illinois
 Ms. Anne Matthews • 2010.....New Jersey
 Mr. and Mrs. Robert S. Maxwell • 2003.....Ohio
 Mr. Donal F. McCarthy • 1991.....New York
 Rev. Charles B. McDermott • 2008.....New Jersey
 Rev. Paul F. McDonald • 1982.....Iowa
 Anonymous • 2003.....New York
 Rev. Eugene F. McGovern • 1988.....New York
 Mr. and Mrs. Daniel J. McMahon • 2000.....Maryland
 Mrs. Joan McNamara • 2002.....New Mexico
 Ms. Beth Ann McPherson • 2006.....California
 Msgr. John J. McSweeney • 2008.....North Carolina
 Rev. Robert J. Meissner • 1993.....Michigan
 Ms. Mary Lou Menches • 1992.....Illinois
 Mr. Michael G. Merriman • 1995.....Oregon
 Gail W. and Francis J. Mertz • 1991.....New Jersey

Ms. Jane Miklo • 2009.....Florida
 Rev. Arthur G. Minichello • 1975.....New York
 Mr. Michael Miniack • 2008.....Illinois
 Constance and Joseph Mondel • 1997.....New York
 Geraldine D. Monteleone • 2006.....New Jersey
 Ms. Maura Morey • 2005.....California
 Mr. Richard F. Morrisroe • 1982.....Indiana
 Ms. Barbara Mosley • 2002.....Iowa
 Mr. Joseph W. Mullen Jr. • 2003.....California
 Mr. Cyril Nelson • 2009.....Alberta
 Ms. Rose Nitz • 2010.....North Dakota
 Mrs. Francis J. O'Brien • 1982.....New Jersey
 Rev. Thomas F. O'Brien • 1994.....Florida
 Mr. and Mrs. Charlie O'Connor • 1988.....Washington
 Rev. Robert B. O'Connor • 1989.....New York
 Mr. James O'Connor • 2001.....California
 Ms. Theresa E. O'Mara • 1997.....New York
 Dr. Christine M. Olsen • 2008.....Connecticut
 Fr. Richard T. Ouellette • 2004.....California
 Deacon Thomas F. Owens • 1990.....New York
 Rev. Thomas J. Owens • 2008.....Pennsylvania
 Fr. Michael L. Palazzo • 1999.....New York
 Bishop Raymundo J. Pena • 2010.....Texas
 Mrs. Jean Marie Peters • 2000.....Michigan
 Mrs. Veronica Pheny • 1983.....Florida
 Keldon S. Pickering • 2004.....Indiana
 Rev. James H. Plough • 1998.....Colorado
 Mr. and Mrs. J. Kenneth Poggenburg • 1994.....California
 Mr. Matthew P. Quilter • 2010.....California
 Bishop Francis A. Quinn • 1996.....California
 Mr. Joseph M. Rigolio • 2004.....New Jersey
 Mr. Allan J. Riley • 2005.....Connecticut
 Mr. Kevin P. Roddy • 2000.....California
 Mr. Ricardo R. Rodriguez • 2007.....Michigan
 Rev. Michael J. Rogers • 1988.....Iowa
 Ms. Alma Roginel • 2003.....Connecticut
 Mr. & Mrs. William J. Romanow • 2004.....New Jersey
 Mr. Ramon A. Rosado-Vila Esq. • 1993.....Puerto Rico
 Col. James E. Sanner USA Ret. • 2002.....Texas
 Mr. John B. Schlosser • 1989.....Ohio
 Most Rev. Mark F. Schmidt • 1999.....Wisconsin
 Dr. G. Randolph Schrodt • 2010.....Kentucky
 Mr. John C. Schwarz • 2003.....Michigan
 Dr. A. Lois Scully • 1989.....California
 Mr. Ward A. Shanahan • 1991.....Montana
 Rev. E. John Silver • 2003.....South Carolina
 Rev. Bernard S. Sippel • 1987.....Wisconsin
 Mr. James L. Smith • 1997.....Pennsylvania
 Mary Anne Sonnenschein • 2004.....Maryland
 Ms. Ann M. Stuart • 1993.....Colorado
 Mrs. Gail L. Sturdevant • 1995.....Missouri
 Ms. Ann M. Swanson • 1990.....Massachusetts
 Mr. and Mrs. Michael J. Thompson • 1992.....Pennsylvania
 Mr. Julio M. Torres • 2009.....California
 Mr. Robert Venable • 2008.....Indiana
 Anonymous • 1987.....Indiana
 Mr. Robert B. Voglewede • 1996.....Michigan
 Rev. Harry E. Wagner Jr. • 2004.....Louisiana
 Mr. Kent Weber • 2003.....New Jersey
 Rev. Robert M. Wendelken • 1988.....Ohio
 Ms. Lucy Wilde • 2002.....Texas
 Mrs. Linda N. Winter • 2003.....Missouri
 Mr. Richard M. Witt • 2002.....Illinois
 Rev. Gordon A. Yahner • 2005.....Ohio
 Rev. Mr. and Mrs. Joel M. Ziff • 1993.....Pennsylvania
 Mr. and Mrs. George A. Zink Jr. • 2004.....Indiana
 Mr. James J. Zwolenik • 1983.....District of Columbia

The Associates

\$150 or more

St. Vincent Martyr Church • 2010.....New Jersey	Mr. Michael J. Burke • 1997.....Connecticut	Ms. Judith M. Davis • 1996.....Indiana
Ms. Susan L. Abbott • 2003.....Massachusetts	Mr. Thomas J. Burns • 2010.....Florida	Dr. Rosemary De Julio • 2003.....New York
Miss Lillian Adami • 1987.....Pennsylvania	Rev. Michael T. Buttner • 1999.....Maryland	Rev. Louis E. Deimeke • 2002.....Nevada
Anonymous • 1998.....Illinois	Amity Pierce Buxton Ph.D • 1995.....California	Mr. Richard P. Delaney • 1988.....Texas
Mr. Emmett J. Agoglia • 2005.....New York	A Friend • 1983.....Illinois	Mr. Andre L. Delbecq • 1999.....California
Edward N. Ahearn M.D. • 2010.....California	Rev. Edward Byrne • 2006.....New York	Mr. Edward J. Dempsey • 2004.....Connecticut
Ms. Twanda Allen • 2010.....Pennsylvania	Ms. Anna M. Byrnes • 1988.....Connecticut	Fr. Joseph A. DeSanto • 2010.....New York
Rev. Bruce R. Allison • 2004.....Pennsylvania	Rev. James P. Cahill • 2009.....North Carolina	Ms. Mary Ann Deskins • 1992.....Kansas
Dr. Stephen L. Anderson • 2001.....Indiana	Mr. Jorge Caicedo • 2004.....Illinois	Msgr. Timothy H. Desrochers • 2008.....Michigan
Mr. Peter J. Andes • 1995.....New York	Rev. Msgr. Angelo M. Caligiuri • 1985.....New York	Rev. Eamon Dignan • 2005.....Maryland
Ms. Jane Antrobus • 2008.....Tennessee	Msrgr. Angelo Caligiuri • 2010.....New York	Mr. Robert L. Dineen • 2001.....Alabama
William and Mary Ard • 1998.....New Jersey	Mr. Pat W. Camerino • 1983.....Texas	Mr. William S. Dinger • 1993.....New York
Ms. R. D. Arenth • 1997.....Virginia	Mr. Richard O. Campbell • 2002.....Colorado	Mr. John M. Dister • 2009.....Virginia
Rev. Carl J. Arico • 1995.....New Jersey	Mr. Joseph S. Cannizzaro • 2003.....Illinois	Mr. Thomas R. Doheny • 2010.....North Carolina
Mr. Michael R. Arno • 2010.....Florida	Ms. Susan M. Carlson • 1999.....Illinois	Dr. David A. Dombroski • 2006.....New York
Msgr. Daniel K. Arnold • 1987.....Pennsylvania	Rev. Patrick J. Carney • 2006.....New York	Ms. Susan Donahue • 2006.....Georgia
Mrs. Mary K. Artz • 1994.....Montana	Ms. Eileen R. Carpino • 1993.....Ohio	Mrs. Barbara M. Donahue • 1999.....Massachusetts
Mr. Thomas G. Auffenberg • 2001.....Missouri	Mr. Arden E. Carr • 2008.....Kansas	Mr. Steven J. Donaldson • 1997.....Washington
Mr. and Mrs. Charles L. Ayala • 2010.....Arizona	Miss Ruth Carroll • 1988.....Pennsylvania	Most Rev. Robert W. Donnelly • 1987.....Ohio
Howard J. Aylward Jr. M.D. • 2006.....Pennsylvania	Mr. William A. Carroll • 1992.....Massachusetts	Mr. and Mrs. John G. Donohue • 2004.....Florida
Mr. Kenneth F. Bailie • 2003.....New York	Dr. and Mrs. Harry D. Carrozza • 1982.....Arizona	Ms. Martha M. Dougherty • 2005.....New Jersey
Mr. William A. Baker Jr. • 1996.....South Carolina	Ms. Stella Carter • 2008.....North Carolina	Dr. Albert W. Dreisbach • 2008.....Mississippi
Mrs. Angela A. Baker • 2001.....Texas	Mr. Edward J. Carville • 1982.....California	Rev. Joseph J. Driscoll • 2006.....Maryland
Mr. Joseph L. Barclay • 2009.....Wisconsin	Mr. John J. Casey • 1987.....Missouri	Mr. and Mrs. Ralph Droste • 2000.....Connecticut
Mr. J. G. Barnes • 2010.....Iowa	Ms. Anne P. Castellani • 2008.....Pennsylvania	Mr. Joseph Dubanowich • 2006.....North Carolina
Mr. and Mrs. Edward C. Barnidge • 2004.....Missouri	Mr. D. Edward Chaplin • 2005.....Pennsylvania	Mr. Dennis T. Duffell • 2006.....Washington
Miss Janice A. Barry • 2004.....New Jersey	Rev. John F. Child • 1995.....Michigan	Dr. and Mrs. John A. Duggan • 1989.....Massachusetts
Mr. John J. Barry III • 2010.....Rhode Island	Ms. Doris E. Cimino • 2004.....Florida	Mr. Thomas R. Dundon • 2001.....Virginia
Ms. Marie J. Barry • 2006.....District of Columbia	Col. Dennis E. Clancey USMC (Ret) • 1988.....Virginia	Mr. and Mrs. Anthony J. Dunleavy • 2006.....Pennsylvania
Dr. Paul E. Bates • 1987.....New York	Mr. James P. Clark • 2000.....New York	Mr. and Mrs. John Dunn • 2003.....Illinois
Dr. and Mrs. William E. Battle • 2004.....Maryland	Mr. Joseph A. Clarcken Jr. • 1998.....New Jersey	Mr. John R. Dunne • 2004.....New York
Rev. A. Thomas Baumgartner • 2004.....Maryland	Dr. Eugene P. Clerkin • 1997.....Massachusetts	Rev. Arthur J. Dupont • 1993.....Connecticut
Ms. Magdalen A. Beaney • 2008.....New York	Mr. Robert J. Clerkin • 2009.....New York	Dr. Pierre Durand • 2006.....California
E. Joan Bear • 1988.....California	Mr. Nicholas R. Clifford • 2003.....Vermont	Mrs. Rosemary C. Durkin • 2007.....Connecticut
Mrs. Margaret Beaugerard • 1998.....Michigan	Mrs. Loretta F. Coghlan • 2000.....Florida	Mrs. Pat Eden • 2010.....Virginia
Ms. Cecile Beckerman • 2004.....Oregon	Rev. Gerald D. Coleman • 2009.....California	Toni Edmons • 2010.....Washington
Rev. Joseph F. Beckman • 1987.....Ohio	Mr. John B. Coleman • 2008.....Pennsylvania	Mr. John E. Egan • 1983.....Pennsylvania
Mr. and Mrs. Paul O. Behrends • 1990.....Maryland	Rev. Joseph Mel Collier • 1996.....California	Mr. Leo A. Egan • 2008.....New York
Mr. Raymond J. Behrendt • 2001.....Illinois	Mrs. Carol Ohmer Collins • 1994.....Florida	Edward A. Ellis M.D. • 1991.....Florida
A friend • 2003.....Ohio	F. Farrell Collins Jr. M.D. • 1979.....North Carolina	Dr. John A. Engers Jr. • 2004.....Maryland
Mr. James J. Benjamin Jr. • 2006.....New York	Mr. Ronald P. Collins • 1990.....Washington	Mrs. Sheila Erlach • 2000.....Nevada
Ms. Carolyn K. Benschel • 1988.....Massachusetts	Mr. and Mrs. Francis W. Collopy • 1995.....Colorado	Dr. James W. Erlenborn • 1988.....Illinois
Mr. and Mrs. Gary Beveridge • 1990.....California	Rev. John H. Comeskey • 2008.....New York	Mrs. Eileen F. Essaye • 2000.....District of Columbia
Rev. William E. Biebel • 2005.....Pennsylvania	David Bishop Conner • 1997.....Georgia	Mr. and Mrs. Timothy J. Euland • 2001.....Illinois
Ms. Marianne Bilyck • 1992.....California	Mr. Donald A. Connolly • 2005.....Maryland	Mr. Ormond C. Ewers • 2004.....New York
O. Joseph Bizzozero Jr. M.D. • 2003.....Connecticut	Rev. Gerald T. Connor • 2006.....New York	Ms. Eleanor V. Fails • 2008.....Indiana
Mr. John W. Blakeley • 2005.....Virginia	Rev. Robert L. Connors • 1998.....Massachusetts	Mrs. Paula H. Fangman • 2005.....Kentucky
Fr. Clair Boes • 2009.....Iowa	Rev. James Conway • 2009.....Texas	Mr. Anthony K. Farina • 2010.....New York
Mr. George F. Bourgeois • 2008.....Florida	Mr. John J. Conway • 2006.....Michigan	Rev. Leo Farley • 2009.....New Jersey
Mr. Robert J. Boyles • 2003.....California	Mr. Jack Cooper • 2009.....Pennsylvania	Ms. Virginia L. Faulkner • 1988.....California
Dr. Robert F. Brady Jr. • 2006.....Maryland	Anonymous • 1999.....New York	Rev. Msgr. Eugene A. Feldhaus • 1991.....New York
Dolores L. Brandao • 2007.....New Jersey	Mr. Thomas Costello • 2009.....Virginia	Mr. and Mrs. Joseph P. Ferguson • 2007.....Virginia
Rev. William Brennan • 2006.....New Jersey	Mr. and Mrs. John P. Courtney • 1987.....Delaware	Ms. Gilda Ferrara • 2009.....New York
Michael J. Brennan M.D. • 1984.....Michigan	Mrs. Frank J. Coyle • 1992.....Connecticut	Mr. Bruce M. Filak • 1997.....New Jersey
Mr. James P. Brennan • 1995.....Pennsylvania	Ms. Margaret T. Cronin • 1995.....Maryland	Ms. Barbara Fink • 2006.....Ohio
Mr. and Mrs. John J. Bresnan • 2001.....New York	Mr. James P. Crowley • 2006.....Illinois	Rev. Msgr. James J. Finnerty • 2000.....New Jersey
Rev. David E. Brinkmoeller • 2000.....Ohio	Rev. Francis J. Culkun • 1988.....New York	Mr. George A. Fischer • 1997.....Massachusetts
Ms. Karen A. Broer • 2009.....Ohio	Rev. Michael Culligan • 1987.....California	Rev. Charles H. Fischer • 2000.....Michigan
Fr. Douglas C. Brougter • 1999.....Louisiana	Anne and Richard Cummings • 2003.....New Jersey	Ms. Jacqueline Fitzgerald • 1993.....Illinois
Ms. Mary A. Bruemmer • 1991.....Missouri	Ricky J. Curotto • 1999.....California	Mr. Edmund J. Fitzgerald • 1997.....South Carolina
Rev. Francis E. Bryan • 2008.....Indiana	Mr. Ed Dailey • 2002.....Massachusetts	Mr. H. Kenneth Fitzgerald • 2008.....New York
T. Krolkowski Buck • 1993.....West Virginia	Mrs. Josephine A. Daly • 1985.....Michigan	Mr. John L. Flannery • 1993.....Connecticut
Mr. Edward J. Burke III • 2002.....Texas	Ms. Rosemary Darmstadt • 1998.....New York	Ms. Carol Fleming • 2008.....Arizona
	Mr. Gordon F. Davies • 2005.....California	Rev. James B. Flynn Ph.D. • 1988.....Massachusetts

Mr. Robert J. Flynn • 2003.....Connecticut
Mr. Joseph H. Foley Jr. • 1996.....Georgia
Ms. Nancy Fontenot • 2006.....Louisiana
Mrs. William P. Ford • 1983.....New Jersey
Mr. and Mrs. Joseph Forgue • 2010.....Oklahoma
Mr. William J. Fortune • 2001.....Colorado
Ms. Katie D. Foster • 2003.....California
Mr. and Mrs. Richard W. Foxen • 2003.....Michigan
Mr. Charles A. Frazee • 1996.....California
Mr. Bertram F. Frederick • 2007.....Florida
Mr. Robert K. Freeland • 1998.....New York
Fr. Paul J. Freemesser • 2004.....New York
In Memory of Joseph W. Gaida • 1989.....Tennessee
Ms. Mary C. Gallagher • 2002.....New York
In Memory of Mary Ellen Gamble • 1997.....California
Dr. and Mrs. Efrain Garcia • 1997.....Texas
Mr. and Mrs. Frank Gariboldi • 1996.....New York
Timothy A. Garry • 2002.....Ohio
Ms. Kathleen T. Garry • 2003.....New York
Ms. Jean Gardlan • 1996.....Maryland
Mrs. Dorothy E. Garvin • 2010.....New York
Mr. Matthew Geiger • 2004.....Massachusetts
Mr. John J. Gelinis • 1996.....Massachusetts
Ms. Mary Gibbons • 1985.....Michigan
Mr. and Mrs. Paul A. Gifford • 1994.....Maryland
Mr. Jerome P. Gilbert • 2003.....Georgia
Ms. Dorothy Gillan • 2009.....California
Rev. John E. Gilmartin • 1996.....Connecticut
Mr. John Girardi • 2002.....California
Robert and Wendy Gittings • 2007.....California
Mr. Martin J. Gleason • 1998.....District of Columbia
Rudolf and Carolyn Ann Goetz • 1995.....Michigan
Mr. & Mrs. Lawrence P. Goldschmidt • 1987.....Virginia
Mr. Thomas S. Golich • 2005.....California
Mr. Arturo Gonzalez • 2010.....Missouri
Mr. Michael R. Goonan • 2003.....New York
Dr. and Mrs. James E. Gottemoller • 1990.....Illinois
Mrs. Frances S. Grace • 1999.....Wisconsin
Mrs. Margaret F. Grace • 1994.....New York
Jake and Ruth Graves • 2000.....Iowa
Dr. Gerald W. Grawey • 1973.....Illinois
Ms. Eleanor M. Green • 2009.....Colorado
Ms. Margaret E. Grossenbacher • 2003.....New York
Dr. Kathleen A. Gruenhagen • 2007.....Georgia
Mr. Jerome B. Grundmayer • 1983.....Minnesota
Mr. and Mrs. Charles A. Guerin • 1985.....New Jersey
Dr. & Mrs. Vincent F. Guerra • 1993.....Massachusetts
Mr. J. Ferrel Guillory • 1998.....North Carolina
Ms. Barbara Gullo • 2006.....California
Mr. Salvador Guzman • 2008.....Texas
Mrs. Lucie C. Hagens • 1991.....California
Mr. Thomas P. Haley • 1997.....California
Mr. and Mrs. Francis X. Hall • 2001.....Massachusetts
Dr. & Mrs. Thomas F. Halpin • 1990.....Massachusetts
Mrs. M. D. Ham • 2002.....Virginia
Ms. Martha Hanns • 2008.....Arizona
Mr. John J. Hardiman • 2007.....New York
Mr. John M. Harding • 1996.....Washington
Elizabeth A. Harkin • 2002.....New York
Rev. Joseph D. Harrington • 2009.....Montana
Mary Louise Hartman • 1999.....New Jersey
Mr. Dennis J. Hasson • 2010.....Maryland
Mr. and Mrs. Robert S. Hathaway • 1983.....Pennsylvania
Mr. Jean Hattenberger • 2006.....Montreal
Mr. Thomas W. Havey • 2008.....Florida
Rev. Robert Hawkins • 2002.....Rhode Island
Thomas Hayden • 2010.....Pennsylvania
Mr. George T. Hayes Jr. • 2001.....New Jersey
Rev. Bernard Head • 1999.....Indiana
Mrs. Ellen W. Healey • 1972.....Indiana
Ms. Maureen A. Healy • 2007.....Illinois
Rev. John H. Hedrick • 1988.....Wisconsin
Mr. and Mrs. John P. Hengesbach • 1987.....Indiana
Mr. Bernard A. Hennig • 2005.....Illinois
Mr. Henry Herbring • 2009.....Connecticut
Rev. John C. Hergenrother • 1992.....Wisconsin
Mr. John D. Herrick • 1999.....Florida
Mr. & Mrs. Thomas V. Heyman • 1987.....New Jersey
Ms. Mary Hickey • 2010.....New York
Rev. Charles J. Hiebl • 1991.....Wisconsin
Rev. Ralph R. Hogan • 2009.....Rhode Island
Mr. John B. Hogan • 2004.....New York
Mr. Richard Holmes • 1995.....Pennsylvania
Mr. and Mrs. Francis J. Hone • 1987.....New York
Rev. Arthur H. Hoppe • 1996.....Minnesota
Ms. Helen S. Howlett • 2006.....Wisconsin
Lorraine Perin Huber and Virgil Huber • 2006.....Maryland
Rev. James F. Hughes • 2005.....Pennsylvania
Dr. John J. Hurley • 1993.....Illinois
Mr. John J. Hurley • 1996.....New York
Ms. Virginia A. Hurst • 2010.....California
Mr. Harold M. Isbell • 2000.....California
Fr. John Iverinci • 2006.....Ontario
Pauline M. Jackson M.D. • 1983.....Wisconsin
Mr. Richard A. Jacobs • 1995.....Maryland
Ms. Sigrid Jacobsen • 2005.....California
Rev. Robert J. Jallas • 1994.....Illinois
Mr. Edward L. Jamieson • 2004.....New York
Ann F. Johnson • 1997.....Virginia
Mr. Thomas F. Jordan • 1990.....California
Dr. Carium Joseph • 1993.....South Carolina
J.R. Joy • 2010.....California
Rev. Raymond Joyce • 2003.....Kansas
Msgr. Peter V. Kain • 1988.....New York
Dr. Mike J. Kaminski • 2007.....Washington
Mr. Francis J. Kane Jr. • 2007.....Georgia
Mr. Donald Kaperick • 2010.....Washington
Fr. Frederick Kawka • 2010.....Michigan
Rev. Edward J. Kealey • 2002.....New York
Mr. George Keator • 1993.....Massachusetts
Ms. Susan A. Keefe • 1980.....North Carolina
Mr. Thomas E. Kelleher • 1988.....Massachusetts
Msgr. Leo A. Kely • 1988.....New Jersey
Mr. and Mrs. William J. Kendrick • 2002.....Florida
Francis J. Kicsar • 2002.....Wisconsin
Mr. B. Melvin Kiernan • 1993.....New Jersey
Rev. Eugene M. Kilbride • 1998.....Connecticut
Mr. David Killen • 2007.....Washington
Rev. Stanley B. Klauck • 1994.....Wisconsin
Rev. Leo Klein S.J. • 2006.....Ohio
Ms. Mary E. Klink • 1989.....Wisconsin
Rev. George M. Kloster • 1989.....North Carolina
Mrs. Dorothy A. Kollitz • 2006.....Minnesota
Mr. Lawrence Konsin • 2001.....Pennsylvania
Mr. Stanley P. Kopacz • 1987.....Pennsylvania
Rev. Matthew J. Kormacki • 1985.....Pennsylvania
Rev. Paul P. Koszarek • 1998.....Wisconsin
Mr. John N. Kotre • 2001.....Michigan
Mr. Joseph S. Kraemer • 2003.....Virginia
Dr. and Mrs. John F. Krager Jr. • 2009.....Nebraska
Susan & John Krasniewski • 2005.....North Carolina
Mr. William E. Kretschmar • 1997.....North Dakota
Mr. Ladis K. D. Kristof • 1997.....Oregon
Rev. William F. Krlis • 1989.....New York
Mr. John P. Kuhns • 2010.....Florida
Mrs. Marie Kushner • 2010.....Ohio
Ms. Barbara L. Kuttner • 2006.....Arizona
Miss Doris M. Laffan • 1992.....New York
Rev. Joseph A. La Plante • 1995.....Minnesota
Mr. James J. LaBrie • 2003.....Arizona
Mr. Joseph A. Lagan • 2010.....Colorado
Mr. and Mrs. F. Vern Lahart • 1993.....Wisconsin
Mr. Christopher Lane • 2000.....Colorado
Mr. Timothy E. Lane • 2005.....New Jersey
Ms. Alice Lange • 2010.....South Dakota
Mr. Charles E. Langen • 2005.....Washington
Dr. Helen E. Latour • 2010.....North Carolina
Rev. Allan R. Laubenthal • 2006.....Ohio
Dr. Joseph J. Lauber • 1983.....Missouri
Mr. Edward R. Lavelle • 2003.....Pennsylvania
Mr. John F. Lawlor • 1990.....Massachusetts
Col. James E. Lawrence USAF (Ret.) • 1999.....Virginia
Rev. James F. Leary • 2004.....Connecticut
Mr. and Mrs. Rhoady Lee Jr. • 2002.....Washington
Mrs. Ellen S. Leemputte • 1999.....Illinois
Mrs. Ann G. Lefever • 1997.....New York
Ms. Ann M. Leidy • 2009.....Michigan
Rev. Donald E. Leighton • 2003.....Pennsylvania
Dr. Mary A. Lenkay • 1982.....Ohio
Mr. John A. Leonard • 1998.....Illinois
Ronald and Linda Lesko • 2009.....Maine
Mrs. Susan B. Levangia • 2009.....New York
Mr. and Mrs. James H. Lienesch • 1989.....Maryland
Mr. Jack M. Ligon • 2008.....Virginia
Ms. Judy A. Lindbom • 1999.....Wisconsin
Ms. Nancy E. Lindsay • 2008.....District of Columbia
In Memory of David T.oolan • 2002.....Virginia
John and Janet Lloyd • 1988.....New Hampshire
John and Dolores Loftus • 2002.....New York
Mr. Anthony Lombardi Jr. • 2004.....Colorado
Ms. Mira L. Loran • 2002.....Illinois
Dr. and Mrs. John B. Lounibos Jr. • 1969.....New York
Mr. Ken Lovasik • 1998.....Pennsylvania
Ms. Betty L. Lovett • 2009.....Kansas
Rev. Myron J. Lowisz • 2005.....Indiana
Dr. Paul Lucas • 1992.....Michigan
Mr. and Mrs. Joseph F. Lynch • 1998.....Massachusetts
John J. Lynch M.D. • 1999.....District of Columbia
Gregory & Diana Lyon-Loftus • 2008.....Pennsylvania
Mr. and Mrs. John F. Lyons • 1987.....New Jersey
Mr. William F. Lyons Jr. • 1998.....Pennsylvania
Frank J. and Mary T. Macchiarola • 1995.....New York
Ms. Marcia Macdonald • 2000.....Virginia
Rev. Paul V. MacDonald • 2006.....Massachusetts
Mr. John B. Madden Jr. • 1988.....New York
Joan and Elmer Maddy • 2010.....Florida
Mr. & Mrs. James V. Maher Jr. • 1993.....Pennsylvania
Ms. M. Betty Malay • 2007.....New York
Mrs. Maryanne Manning • 2000.....Florida
Ms. Kathleen M. Manning • 2009.....New Jersey
Mr. Robert D. Mannix • 2001.....Oklahoma
Mr. Rocco J. Marano • 1989.....New Jersey
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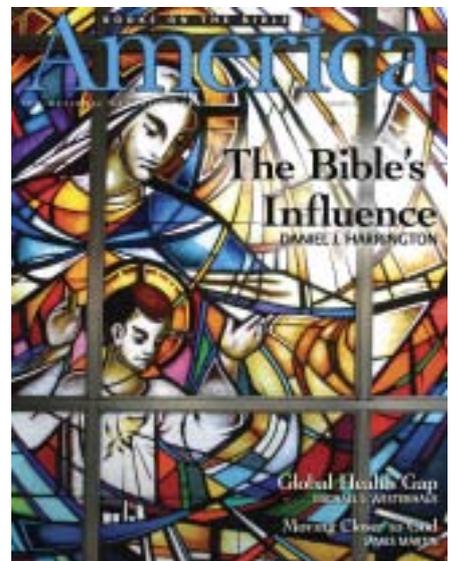
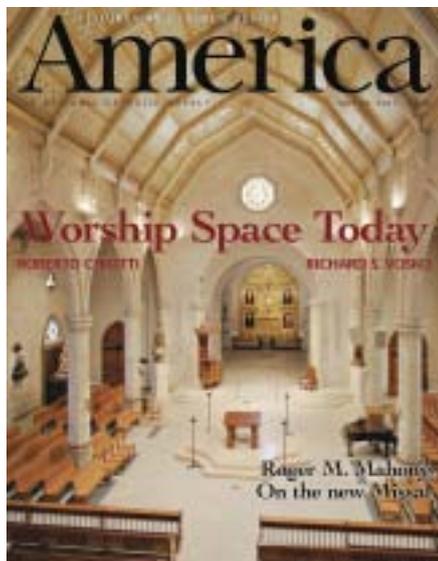
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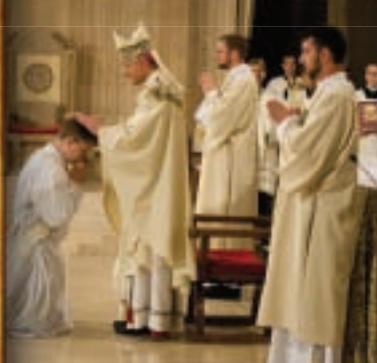
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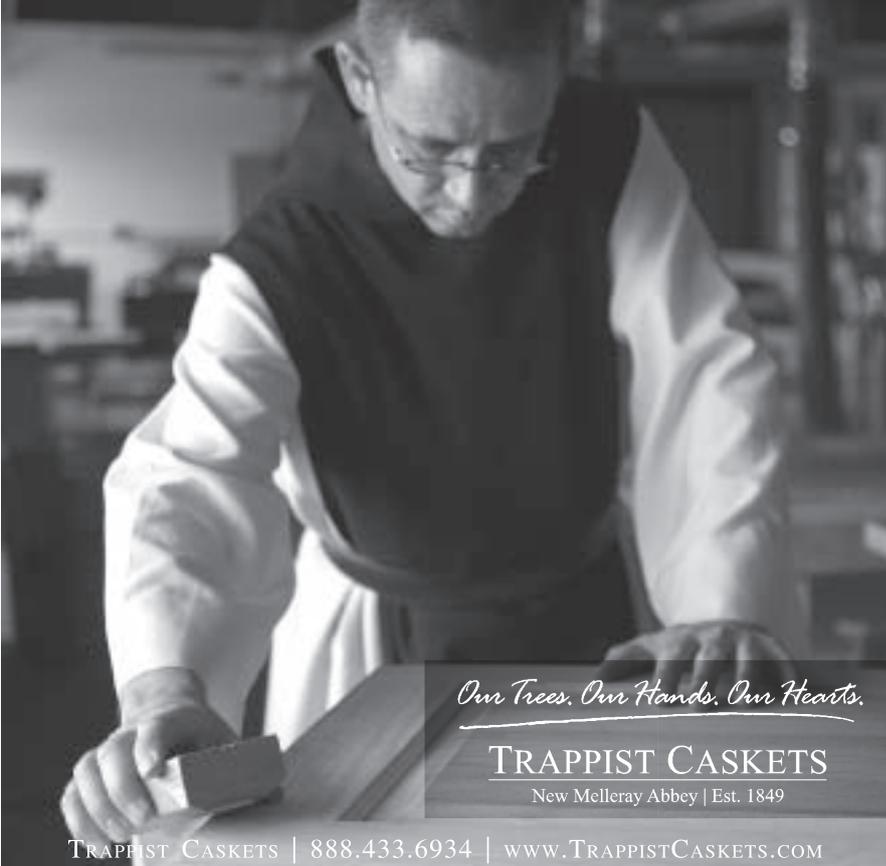
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THE CREATOR

Terrence Malick's *'The Tree of Life'*

The movie as a “major cultural event” has come to mean a shoot-’em-up, blow-’em-up, Johnny Depp-on-the-gangplank, grown-men-being-bad-boys studio release that makes hundreds of millions of dollars while seeming to have come out of a gigantic pasta machine on a Hollywood back lot. There, the same doughy mass is processed into a

and an unqualified event. Why? For one thing, when you are a film director who has released only five features over four decades and each has been declared in credible quarters to be a masterpiece, your movies become events, at least outside the confines of the mall. It doesn't hurt the “brand,” so to speak, that you have lived the life of a relative recluse in a red-carpeted

conclusion that it is love. This has been said before, but not like this.

What distinguishes Malick among his filmmaking contemporaries has been a refusal, or inability, to merely tell stories on film. The film itself is part of the message. That may sound obscure, but it is not. Cinema, still anchored in large part to the 19th-century stage, possesses capabilities that are seldom explored, much less exploited.

It seems simple, but Malick makes the elements of his movies interdependent. The music is inseparable from the visuals; the juxtaposition of scenes is not accidental; the acting is both representational and metaphorical. In “Badlands,” Malick's feature debut (1973), the serial killer inspired by Charles Starkweather, played by Martin Sheen, was not just a psychopath. He was a psychopath living out a movie he was seeing in his head, one inspired by other movies that he could not differentiate from real life. He was a movie creature and at the same time embodied a critique of the movies. “Days of Heaven,” Malick's much-celebrated second release (1978), was lauded for its cinematography. But at its heart—the aim of all that imagery—was the place of its characters in the universe, “human lives touched and passed over by the divine,” as the film critic Dave Kehr wrote. Later “The Thin Red Line” and “The New World” would further articulate Malick's view of the hand of God, with writing done in 35mm.

That “The Tree of Life” stars and was co-produced by Brad Pitt is not incidental. It is probably a major reason why the film was made by an entity as omnipotent as Fox, which can hardly have an interest in furthering a perspective on the universe as provocative as this film's, or one that could be



Brad Pitt in
“The Tree of Life”

predetermined variety of shapes, some in 3-D. The producers' intent is to be as vulgar, violent and sexually suggestive as possible without being unfamiliar, because unfamiliarity would be strange and discomfiting and might engender thought. That would certainly be offensive.

In the context of such *al dente* American movies, Terrence Malick's **The Tree of Life** is gleefully belligerent, an act of rank insubordination in the heart of the studios (in this case Fox), an offensive offense, if you will,

world. Of course, you have also set yourself in a spotlight in which the most accomplished film might wither.

So let it be said right off that “The Tree of Life” is not an unqualified success. It doesn't all work; its reach exceeds its grasp; it has moments of ethereal beauty and dinosaurs (more about that in a moment). “Tree” is a gnarly outgrowth. But in a culture where romantic love is the dramatic engine behind 90 percent of what passes for entertainment, “Tree,” in its attempt to articulate the very meaning of life, arrives at the

such an affront to its core audience, or so vaguely hubristic. The seed of creation is represented by Malick through the mysterious, morphing shape of light that opens the movie. The image seems to want to be something identifiable, but the viewer cannot discern what. Oh heck: Let light be light. That visual talisman recurs throughout the film, when the film wants to regroup. The audience will welcome the respite, having plenty else to shape into sense.

Pitt plays the patriarch of the film's very nuclear family: Dad, Mom and three sons living in Waco, Tex., in the 1950s, an almost Dark Ages clan, if one cares to view the 1960s as the Enlightenment. Dad harbors an artistic streak; he is an accomplished keyboardist, whose creativity has been suffocated by crushing conformity. The result is a man both brutal and boorish. He teaches his three sons to fight, to grasp, to see church as a network of nascent business relationships rather than as a place of worship and to see all human endeavor as cutthroat and craven. He feigns sophistication but is basically a rube, and his transparent lack of honesty about himself engenders contempt in his sons, one of whom, we learn at the beginning of the film, is dead.

A telegram arrives. Mom (the remarkable newcomer Jessica Chastain) is seized by a paroxysm of grief. We are never told the details, but the second oldest is gone, presumably in Vietnam (the film is set in the 1950s or early 1960s amid Ford Fairlanes and men wearing hats). That titanic Irish-woman Fiona Shaw arrives to offer weak words of consolation (she plays Grandma, apparently, although her identity is never explained and one suspects the bulk of the actress's performance lies on the cutting-room floor). Shaw's appearance telegraphs that there

is no consolation to be offered at the death of a child and that the sacrifice made by Mom is almost beyond comprehension. "I give you my son," Mom says at film's end, linking her with another sacrificing mother of our acquaintance and making herself archetypal.

The film then launches into a tightrope-walking survey of creation,



From left: Laramie Eppler, Jessica Chastain and Hunter McCracken

courtesy of Malick, his cinematographer Emmanuel Lubezki and, if one is to believe the press materials, a minimum of computer-generated matter. The result is a kind of unified field theory of nature photography. The glorious images that ensue, from the cosmological to the microscopic, are awe-inspiring but also part of a kinship, the pulsating matter on a slide under 100-times magnification being virtually indistinguishable from the seemingly egg-yolk-splattered palpitations of some far-off galaxy. This portrait of universal existence, which ranges from the urban to the arctic and includes those unfortunate dinosaurs (lose them, is my advice), reduces human grief to something small and banal. But only if one dismisses the love at its core, which elevates human life over everything else.

For all the seeming obscurity of Malick's montages, "Tree" imparts an elementary lesson. As Mom explains in the opening sequence, her mother always told her that life is all about

choosing between "the way of nature" and "the way of grace." Nature, she says, "only wants to please itself," adding that "it finds a way to be unhappy," as Lubezki's traveling camera settles on a rope hanging from a tree limb. This is an innocent enough image (children are known to play on ropes hanging from tree limbs)—unless, of course, one is already thinking about the ways human beings solve their unhappiness in a world full of the wonders "Tree of Life" is busy celebrating. As Malick moments go, it is exemplary as well as eloquent, as long as we listen.

It is unfortunate that "The Tree of Life" debuted at the Cannes Film Festival, where jet-lagged American critics were allowed the first crack at Malick's quasi-masterpiece. This is not a movie one wants to see without one's faculties at full attention. The cranky outbursts emanating from France were unfortunate, if understandable. "The Tree of Life," which eventually won top prize at Cannes, is meant to require work. One cannot watch it half-heartedly. Its angles are intentionally awkward, with so much existing outside the frame that the viewer cranes to catch it all. This is especially the case when the film shifts its focus to Sean Penn, who plays the eldest son at a later date, still mourning his brother and now an executive at an office park of tortured girders and glass surfaces that offer reflections from which no one benefits. That may sound corny, but it's precisely how the scene comes across on screen. Penn probably just wanted to be in the film, and if it helped Malick get the movie made and released, more power to him. No films like this are being made in America, not on this scale.

One finds echoes in "The Tree of Life" of Kelly Reichardt's movies ("River of Grass," "Meek's Cutoff"), with their disorienting framing and disquieting counterpoint of sight and sound. The work of the photographer

ON THE WEB
G. K. Chesterton goes to Broadway.
americamagazine.org/culture

Edward Weston is recalled in Malick's insistence on finding ways of looking that make the banal and familiar into something else. Pulsating sea life. Exploding Icelandic landscapes. A newborn infant. A leaf blown across a walkway. Mom in a glass coffin, à la "Sleeping Beauty," or floating incongruously around a tree

in a piney Texas wood.

Does it make sense? Does life? Art is aspiration, and art is love. That is all you know from Malick, and all you need to know.

JOHN ANDERSON is a film critic for *Variety* and *The Washington Post* and a regular contributor to the Arts & Leisure section of *The New York Times*.

POETRY | JAMES S. TORRENS

THE FOLEY FEAST 2011

As the reader of submissions to the Foley Poetry Contest, all 900 of them, I began with much shaking of the head over weaknesses. If only they had read more widely in ancients and moderns! If only they could get their words to dance! Then came the first run of more artful poems, imaginative and well-formed. So I could relax into the task: to cull the truly striking.

Eventually, though, I came to realize what was really happening with all these pages. Doors and windows were opening into countless interiors. It became humbling for me to read all the theological attempts, the coming to terms with loss, the paeans to the world around us and the sober assessments of it, the wrestling match with demons.

Postmarks came in from India (Uttar Pradesh, Chennai, Kerala), Ghana, Australia, Nepal, Haiti. Twenty-five poems were from priests and deacons, but over 70 from religious sisters. Our elder this time around was Loretta Connelly, age 91, of Smyrna Mills, Me. Our youngster, Mikajla Groel (that's how her last name appears to be spelled), 10 years old, wrote about animal rescue after the Gulf Oil Spill: "birds in a room, crowding, squawking old ladies,/ waiting to be cleaned,/ like at a hair salon."

The Foley docket always includes elegies. A poet deserving elegy this



year is Ethel Pochocki of Maine, a spirited contributor to *America*, who died at 85. Joseph Fogarty, O.P., tells of her transforming "weathered clothespins/ capped in snow/ into a chorus line of dancers."

That's what imagination is about! Fogarty adds: "I sometimes like to whisper/ at odd hours during the day:/ 'I think I love you;/ I hope that's okay.'" It certainly is.

A 13-year-old, Lily Sloate, with her "thoughts swirling/ like water going down the drain," elegizes her young father who collapsed in an ice-hockey

game. So poems can enfold a lot of pain. Anto Ide begins, "I did not think of death today,/ a good day for me now." David Mack, an inmate in Pennsylvania, whose space is "a box no bigger than a monkey's cage," describes the "turbulence of my battered mind." Joan Bastian, O.P., observes: "When I was manic, I could write much better," and concludes wryly: "Sanity at the price of poetry,/ This indeed is madness!"

Good phrases leap out at you. Loren Mihelich describes an owl, "talons like paper-shredders awash in red ink." The owl admits: "I work the night shift." What Harold Buckley sees is this: "Hawks, lazy in the sky/ Like prowling cars/ Uncoop their powers in sudden shock." William Burke, S.J., speaks for old-timers: "I am a loose-shingled roof." The wind will have its way, but no hurry! Julie Heckman, in "Oil Spill 2010," laments the "micro biotic plight,...this un-natural food chain," bottom dwellers feasting on sludge.

Our first prize this year goes to Mara Faulkner, a Benedictine sister in Minnesota. The three runners-up will appear in subsequent issues: first, Jennifer Lynn Wills for "some things won't be stopped"; then, Mary Kay Shoen, for "Vowed to this Life"; finally, Barbara Lydecker Crane, for "March 21st."

The judges, besides me, were William Rewak, S.J., director pro tem of the Jesuit Retreat Center, Los Altos, Calif., and Claudia MonPere McIsaac, professor of English at Santa Clara

University. Winning in the Foley Contest is most often by a whisker, and we did much furrowing of

brows among finalists. To all entrants I conclude with the Hindu greeting provided by Noreen Kromm: *Namaste*, "I bow to the sacred in you."

ON THE WEB

Past Foley Poetry Contest winners.
americamagazine.org/pages

JAMES S. TORRENS, S.J., is poetry editor of *America*.

The editors of **America** are pleased to present the winner of the 2011 Foley Poetry Award,
given in honor of William T. Foley, M.D.

Things I Didn't Know I Loved

"I know all this has been said a thousand times before and will be said after me."

—Nazim Hikmet, writing in exile after 13 years in prison

I didn't know I loved
the wrangle of phones and human voices, rough, insistent
until I entered this silence and closed the door. I didn't know I loved
this silence until the hooked voices reached for me. I didn't know I loved
didn't really know I loved the treeless prairies until green bars grew up
between my eyes, the airy sunset, and the moon. Didn't know I loved
the thorny green thickets of my self
contrary and bear-haunted, until I took the straight smooth road
and found it strewn with death. I didn't know I loved
black bears lumbering through my dream toward my sister
whom I didn't know I loved
even though I've lost her now in the blind thicket and she
doesn't love me any more. I didn't know I loved
my mother until her rose-heart burst and bled
red petals into her chest, didn't know I loved
the garden of her flesh. And you, my God
under her ashes so silent and cold, I didn't know I loved
you until you woke every morning in my little stove
so lowly in your prison house of wood and flesh and fire
so eager and so needful of my hands. I didn't know I loved
my hands—clumsy, tender—until they stirred the fire and found
these words.

M A R A F A U L K N E R

MARA FAULKNER, O.S.B., teaches literature and writing at the College of St. Benedict in St. Joseph, Minn. She is the author of three books, the latest being *Going Blind: A Memoir*.

FRESH FOCUS

THE NEW SPIRITUAL EXERCISES

In the Spirit

Of Pierre Teilhard de Chardin

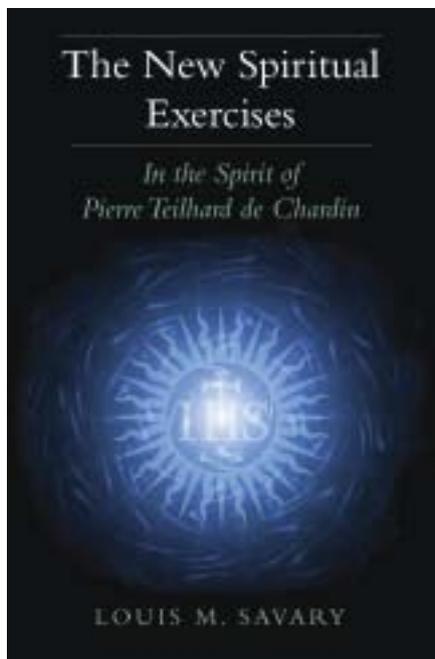
By Louis M. Savary
 Paulist Press. 197p \$19.95 (paperback)

Inspired by Teilhard de Chardin's vision, Louis M. Savary, a well-known spiritual writer and former Jesuit, suggests a provocative new approach to the Spiritual Exercises of St. Ignatius—changing the focus from a concern “for individual salvation and getting to heaven” to a communal project of working interdependently with one another on the Christ Project. The Christ Project rests on two foundations: “1) We humans are not separate from this planet nor from anyone or anything else on it or in it; and 2) we need to uplift everyone and everything on it or in it.” In short, *The New Spiritual Exercises* presents a “re-envisioning of the original Exercises as Teilhard might envision and re-create them if he were alive today.”

Savary's publication *Teilhard de Chardin: The Divine Milieu Explained: A Spirituality for the 21st Century* (2007) argued for the continuing relevance of de Chardin's insights. The current volume continues this commitment by reframing St. Ignatius' Spiritual Exercises—within de Chardin's evolutionary and cosmic perspective: “For Teilhard, although each individual soul is intimately known and unconditionally loved by God, in the end the one Person that God wants to ‘save’ and bring to perfection is the cosmic-sized Christ, in whom lives the entire universe that God lovingly created and set into an evolutionary process almost fourteen billion years ago.”

The heart of the book is Savary's summary of 17 basic Teilhardian prin-

ciples, which guide his reinterpretation of the traditional Ignatian meditations. They include: the discoveries of modern science must form an important foundation to any contemporary spirituality if it is to be true, relevant and inspiring; evolution is happening continually on every level of being and has a direction; we all live and move and have our being in the divine milieu; an evolutionary spirituality is



focused primarily on grace, not sin; an attempt to synthesize all things in the Universal Christ. *The New Spiritual Exercises* is basically a manual designed to help directors adopt this perspective, moving the focus for each meditation from a personal relationship with Christ toward a relationship that includes the cosmic Christ.

Note Savary's distinctive re-articulation of the First Principle and Foundation: “You were created to make a unique contribution to the great evolutionary project initiated and continually supported by God, namely, bringing all creation together into one magnificent conscious loving

union.” After reframing the entire meditation he concludes, “For this, God empowers you to grow in passionate love and care for all elements of the cosmos, since they, as you, all live and move and have their being in God's love.”

The Meditation on the Kingdom continues the cosmic perspective. The third prelude reads: “You may ask for the grace to fall in love with this cosmic-sized Christ that includes all of humanity and the rest of creation, and the desire to be part of bringing the cosmic Body of Christ to its highest potential.” The meditation then invites us to join not a single ideal earthly king but 10,000 leaders all over the earth “who represent ten thousand different caring groups, all rising above their daily difficulties, finding ten thousand different ways to improve Earth and the beings on it.”

The cosmic dimension is justified in the Meditation on the Incarnation, using the Gospel of John: “For God so loved the world [*cosmos*, or “all creation” in Greek] that he gave his only Son so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son...to condemn the world [creation], but that the world [creation] might be saved through him” (Jn 3:16-17). The grace sought in this meditation is recognizing how God's love is working for us in all creation and how in Jesus the Divine Word shows that all things are sacred and makes all things one—with him, in him and through him.

For Teilhard—and for Savary—The Contemplation for Obtaining Divine Love is the key to Ignatius' “finding God in all things” and therefore the key to the exercises. Here is the prayer he suggests for the conclusion of this contemplation: “My deepest desire and the grace I ask is that I may live consciously in you and with you as a part of your Christ, that I may realize that my primary privilege and

honor is to be a cell in the Cosmic Body of Christ. I wish to live and work no longer just as myself, but consciously as part of Christ—who holds all of us together on our way to you.”

I confess that I began to prepare this review with a suspicious attitude toward Savary’s refocusing of the Spiritual Exercises. The language was just too awkward and jarring. But my suspicion has yielded to an appreciation for his project. My recent retreats—both 30 days and eights days—have been blessed not only by renewal of a personal relationship to Christ but also by greater reverence and enjoyment of God’s presence in all creation. Savary and Teilhard seem to be inviting us to connect more explicitly our personal devotion to Christ with a devotion to the evolutionary and cosmic presence of the Christ.

Adapting the exercises to the spirit of the times is not new. The Second Vatican Council prompted the refocusing of the Spiritual Exercises—and all spirituality—from an exclusively personal relationship to Christ to a relationship that includes equally a social justice commitment. Might the Holy Spirit be leading us now toward a more cosmic and evolutionary adaptation?

I recommend *The New Spiritual Exercises* to all interested in Ignatian spirituality, particularly those who direct Ignatian retreats. Though Savary seems to suggest replacing entirely our current approaches to the Exercises, I see his perspective as a supplement rather than a replacement. For St. Ignatius Loyola, a personal relationship with and commitment to follow Christ are an indispensable foundation for Christian spirituality. And given the presence of the Spirit, won’t the adaptation to the evolutionary and cosmic Christ inevitably emerge?

RICHARD J. HAUSER, S.J., is director of the masters programs in Christian spirituality at Creighton University, Omaha, Neb.

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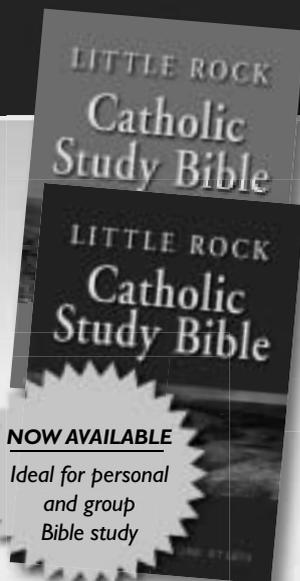
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LISTEN, OR NOT

ALREADY THERE Letting God Find You

Mark Mossa, S.J.

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GOD'S VOICE WITHIN The Ignatian Way to Discover God's Will

Mark E. Thibodeaux, S.J.

Loyola Press. 276p \$14.95 (paperback)

Ignatian wisdom is universal and has blessed many (including me). No question, St. Ignatius Loyola, the founder of the Society of Jesus, meant this practical spirituality to speak in all times, places, cultures and all life's seasons. That original vision is fine-tuned and fresh in the hands of two very different Jesuit spiritual masters. Mark Mossa and Mark Thibodeaux, both Jesuit priests who are creative teachers, directors and ministers, bring life to the ancient path. And it is good; we who were once formed by it have reason to welcome these new treatments of spiritual life in all its depth and surprise. Each author pins down for the reader a yearning, a sometimes disturbing voice, coming out of real stories, personal pitfalls and God's sometimes puzzling response.

Mark Mossa, long a minister for young adults, now teaches theology at Fordham University. He seems to have spent most of his life growing up; he wants to help others through the same self-doubt, darkness and blundering. With chapters like "Living in Palookaville," "Taking the Scary Bits Out of the Freezer," and "Who Told You That You Were Naked?" Mossa buttonholes the reader. After stumbling through most everything in life (that's his version of the story), he puts his practical insight to work for us.

"Already there" is the seemingly casual phrase he uses—insists on—to tell us how he eventually learned (and has to keep relearning) that the Lord was with him through every dilemma, every pratfall.

How does he convey this highly personal experience? Partly through one of his genuine passions, the movies. Do not scoff. Movies for him and a few generations before him capture the sharp pain of existence, of being on the planet without knowing why, Hamlet's cry about a world out of joint and feeling totally inadequate to the task—also, about the Lord being already there and then, when he has lavished his love, expecting us to move out to others. I took the author's advice and read each chapter slowly, as a meditation. I laughed at the recognition factors, the punch lines: "I coulda been a con-tenda." Mossa leads, but does not push

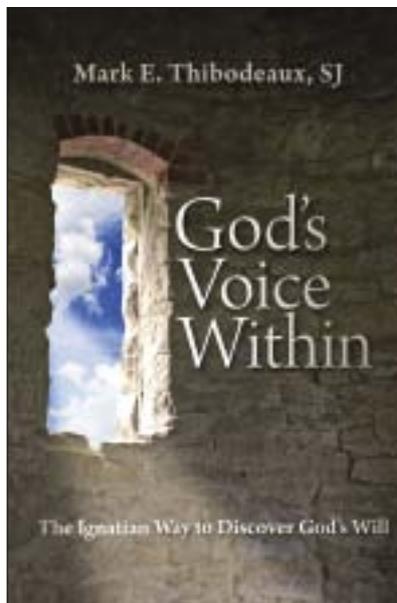
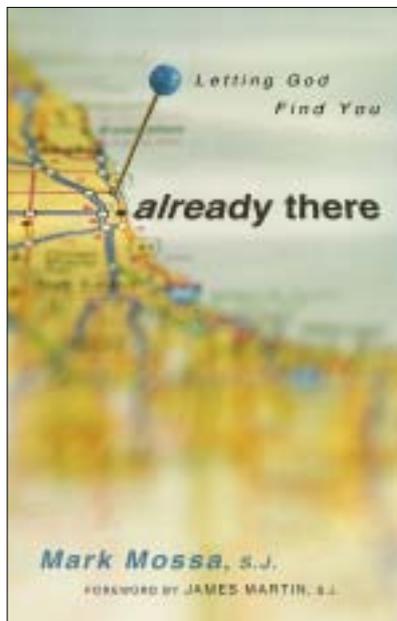
too far ahead, constantly assuring us of the heartache and the heart's ache for a Lord whose love is ours already and who, despite our confusion, will never fail us.

Mark Thibodeaux is a well-known

Jesuit novice-director, author and speaker who lives in Grand Coteau, La. He is a man who blesses many, but to whom my only tie is a kind of reader's gratitude. A veteran high school teacher, Thibodeaux now works mostly with adults, and he clearly cares about the way language tracks for each generation.

He knows how to apply ancient teachings in hard cases. He knows how to wait and help others wait—when insight seems to fail, when darkness sets in and nothing adds up. That is what Ignatian discernment is about. Hearing God's voice (maybe out of left field) or not hearing it. Listening or not listening. Living in the question, maybe even before the question can be framed, the question lying underneath. My favorite thing about this book is not just that Thibodeaux uses the old language fearlessly ("False angel, Angel of Light") but also that his book befriends the reader. Like any good director or spiritual writer, he stands at the intersection between not knowing and know-

ing. He helps us to be alert to God's blazing unpredictability. It is not new information. No, the simple restatement of an ancient truth in our language is what we most need: "Why do I want to go to college in the first



place?... What is my purpose as a lawyer in the grand scheme of things?" Thibodeaux respects our diffidence and reserve, our ways of hiding and covering up, yet shows the human heart sometimes dodging the mystery and experience of grace.

These accessible books (the authors are quick to admit) are not exactly retreats, but retreats in disguise, confronting us. A chapter, sometimes a few pages, can be enough. We are invited, we cannot say just how, into our own space with God. Then (by God's grace, we say) the book falls away, the questions fail and the only language we can speak is not fully articulate.

There is a passage in Thibodeaux's book to which I kept returning: "Seek God's presence in the painful moments of your past." The author illustrates this with a story from a man who "unconsciously used his painful past to get in touch with the pain of those he counseled." Why did I feel this passage was speaking just to me? Was it a simple, artless revising of the tradition? Or something about a contemporary director's understanding of the depth of the soul? Or just God's grace? Readers will also appreciate, as I did, the book's attempt to distill the process and make it work, encouraging readers with indexed stories, biblical examples, a glossary of such Ignatian terms as "desolation," "consolation" and "indifference."

So, do consider spending time with one or the other Father Mark, or both. They will challenge you. Maybe (especially Father Mossa) they'll make you laugh at your own failings, or theirs. Either way, you will sense a kind of process—not always experienced as progress—the inching steps of not getting somewhere, but hearing and listening to the Lord who sometimes gets our attention.

EMILIE GRIFFIN writes about the spiritual life from her home in Alexandria, La. Her latest book is *Souls in Full Sail: A Christian Spirituality for the Later Years* (InterVarsity Press, 2010).

LETTERS

Blessed Franklin and Eleanor

Constance M. McGovern's review of Hazel Rowley's book *Franklin and Eleanor, An Extraordinary Marriage* (5/16) reminds me that at the beginning of his presidency Franklin Roosevelt told one of the women in his professional life, Frances Perkins, a fellow Episcopalian: "We're going to make a country in which no one is left out." Together Franklin and Eleanor strove throughout the 40 years of their lives together to achieve that still unfinished goal. Because I believe they were moved by the call of the baptismal covenant to seek and serve Christ in all persons, loving their neighbor as themselves, and to strive for justice and peace among all peoples, I have long said that if I were founding an Episcopal congregation I

would want to call it the Church of Eleanor and Franklin. Not coincidentally, Secretary Perkins has now been listed among the holy women and holy men of the Episcopal church.

FRANK BERGEN
Tucson, Ariz.

Courage in the Pulpit?

Your editorial "Solidarity Forever" (5/16) reminds us that democracy depends on checks and balances, transparency and fair treatment for all.

In the United States, barely 7 percent of private-sector workers are unionized and 30 percent of those in the public sector. Chief executive officers today make over 300 times what the average worker makes. C.E.O. wages rose 24 percent last year, those of workers with jobs 3.3 percent. In Bergen County, N.J., where I am president of the county workers, ours aver-

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GERRY DRUMMOND
Dumont, N. J.

'Error Has No Rights'

Re your Signs of the Times note (5/16) on the removal of Bishop William M. Morris of Toowoomba, Australia, because of his pastoral letter mentioning the ordination of women and married men: Should anyone be surprised at this action? The official apparatus of the church is simply hell-bent on stifling anything that remotely deviates from the official line. Transparency and due process are terms without meaning for the shepherds of our church. The era of "Error Has No Rights," if it ever was dead, is back again and alive.

JOHN D. FITZMORRIS
New Orleans, La.

It's What You Do That Counts

Concerning the John Jay report (Signs of the Times, 5/30): I have read all 183 pages, including the footnotes. The crisis has never been over priests, married or celibate, or gays or the pedophile or the ephrophile. Any institution or activity with children of any age within its care—Catholic, private or public, school or athletic, or even playground—has some form of the problem. You can try; but like the poor, it will always be with you. It is what you do when it rears its head that counts. That is, it is a management issue. The institutional church has not faced it. It will not get over the crisis until a bishop is removed as easily and forcefully for not handling a sex scandal as he is when he has a doctrinal difference.

A bishop who says we should think about married priests is removed promptly; but a bishop who offers to resign over the sex scandal finds that the Vatican rejects his resignation. Or a cardinal who is "run out of town" gets a high appointment in Rome and participates in the selection of the next pope. People up the line are not held accountable. Even in Philadelphia, the

district attorney is afraid to indict the cardinal.

The issue is not unique to the church. How many on Wall Street who received bonuses because their investment banks did well selling toxic assets were indicted when things went south because of the fraud? It is only because we say that the church is different that it hurts so deeply.

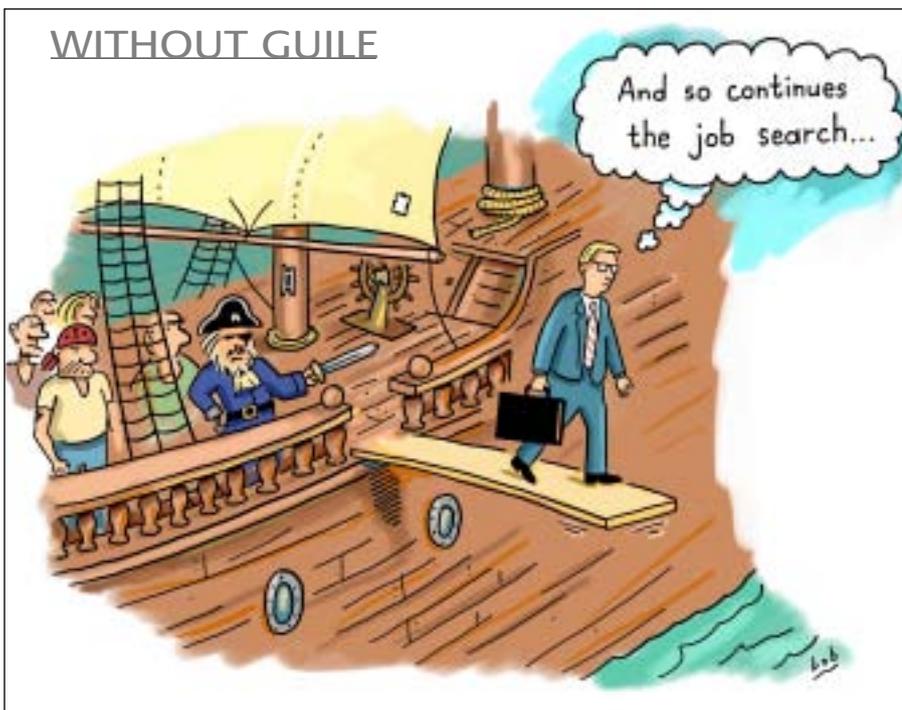
ROBERT G. BLAKEY
South Bend, Ind.

Confusion, if Not Scandal

Reading J. Peter Nixon's review of Cardinal Donald Wuerl's *The Mass* (5/23), I was reminded how this sort of short-circuited thinking results in people being confirmed in their ahistorical understanding of the faith and the church. Oversimplified presentations are at the basis of the claims that Jesus "ordained priests" at the Last Supper, that the pope is the "vicar" of Christ on earth and therefore the closest thing to God on earth, and that bishops are "successors" of the 12 apostles, as if Jesus himself had instituted holy orders and cardinals (if not monsignors).

Ignoring the complexity and gradual development of offices, which were often based on Jewish and Roman models, and the sociological elements involved in the mono-episcopate under the guidance of the Spirit, for example, only adds to the confusion, if not scandal, when Catholics have their cherished beliefs challenged, expanded or clarified.

ROBERT NUGENT
Baltimore, Md.



CARTOON BY BOB ECKSTEIN

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Unleashing Inner Power

PENTECOST (A), JUNE 12, 2011

Readings: Acts 2:1-11; Ps 104:1-34; 1 Cor 12:3b-13; Jn 20:19-23

“There appeared to them tongues as of fire, which parted and came to rest on each one of them.” (Acts 2:3)

The day will come when, after harnessing the winds, the tides and gravitation, we shall harness for God the energies of Love. And on that day, for the second time in the history of the world, [humankind] will have discovered fire.” So wrote Teilhard de Chardin in his book *Toward the Future*. Properly speaking, human beings did not discover fire. We know from cosmologists that fire is at the very center of our universe, which burst forth some 15 billion years ago in a great burning explosion of light. What human beings did discover in the Early Stone Age was how to control fire for heating, cooking and many other uses. Teilhard’s likening our ability to harness the forces of love to that of controlling fire for good purposes taps into one of the metaphors used by Luke in today’s first reading.

In the Acts of the Apostles, the metaphor of tongues of fire is used to describe the divine power unleashed in the disciples at Pentecost. Although some Christian artwork depicts this literally, with little flames hovering over the heads of the disciples, Luke is clearly using symbolic language that evokes the same earth-shattering experience of the Holy One by the Israelites at Sinai. Moses had brought the whole of the twelve tribes to the

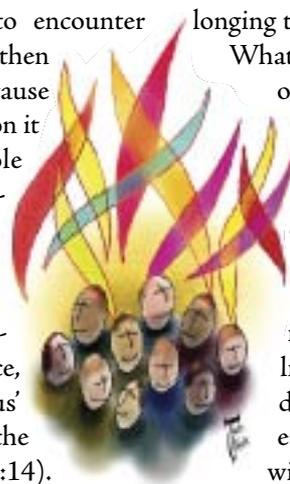
foot of the mountain to encounter God. The mountain was then “wrapped in smoke because the Lord had descended on it in fire” and “the whole mountain shook violently” (Ex 19:18).

So, too, at Pentecost, the whole entourage of Jesus’ followers was gathered together in one place, including the eleven, Jesus’ mother and siblings and the Galilean women (Acts 1:14). The believers numbered 120 persons (Acts 1:15), a symbolic number for the full people. A strong driving wind fills the house, much as the mighty wind that swept over the chaotic waters at creation (Gn 1:2). The wind and fire are symbols evocative of re-creation, not only on a personal level, emboldening frightened followers, but also signaling a rebirth on a cosmic scale that will result from their mission to ignite Christ’s love everywhere.

Images of rebirth are strong in Paul’s First Letter to the Corinthians. Paul speaks about the groaning of the whole of creation, still in the throes of labor, as God’s work of birthing new life continues unceasingly. He speaks also of how our groaning joins that of the cosmos as we experience the pangs of redemption and hope coming to fruition through the Spirit’s movement in and through us. Paul affirms that the Spirit herself echoes these inexpressible groanings, as she acts as a midwife, drawing forth the new life

longing to emerge.

What is notable about the image of birthing that Paul uses to speak about the unleashing of the power of the Spirit is that it concurs with the direction in which the power of the cosmos moves. The movement of birth from inside the womb outward to life in the world mirrors the dynamic of the universe that is ever expanding, exploding with life from the center out-



PRAYING WITH SCRIPTURE

- Allow the Spirit to groan within you for a rebirth of hope.
- Reflect on how the Spirit enables us to hear one another across boundaries of difference, as in the Acts of the Apostles, in ways that deepen understanding.
- Ask the Spirit to help you to pray when you do not know how.

ward, in gorgeously creative, chaotic, irreplacable patterns. Pentecost, then, is not so much about the power of God coming from outside us down onto us but a releasing of the power that is already within us, breathed into us by God at creation (Gn 2:7) and by the risen Christ still among us (Jn 20:22). As the Gospel affirms, it is particularly through acts of forgiveness that we can harness for God the energies of love, setting a contagious fire for the re-creation that is groaning to emerge.

BARBARA E. REID, O.P., a member of the Dominican Sisters of Grand Rapids, Mich., is a professor of New Testament studies at Catholic Theological Union in Chicago, Ill., where she is vice president and academic dean.

A Dance of Love

HOLY TRINITY (A), JUNE 19, 2011

Readings: Ex 34:4b-9; Dn 3:52-56; 2 Cor 13:11-13; Jn 3:16-18

“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you” (2 Cor 13:11-13)

There is a classic story told about St. Augustine, who was strolling along the seashore, struggling to comprehend the mystery of the Trinity. He encountered a youngster with a little pail. The boy trekked back and forth, emptying bucket after bucket into a hole in the sand, a short distance from the shoreline. When Augustine asked him what he was doing, the lad replied that he was putting the ocean into the hole. When Augustine told him that was impossible, the boy responded that it was just as impossible for him to comprehend the mystery of the Trinity.

Augustine himself affirms that if we think we have understood, then what we have understood is not God (*Sermon 117.5*). While Augustine’s insights are indeed true, this does not mean that we cannot know anything about the triune God. We strain to express in words and images and symbols what we have experienced of God, knowing that we cannot ever capture in our paltry expressions everything about who God is.

Moreover, we cannot know God in God’s own self but only in relationship

to us. When Moses was struggling to know how to name God to his fellow Israelites, God responded in terms of how the Holy One was ever present: “I will be with you as Who I Am” (Ex 3:14). At the same time, the enigmatic tetragrammaton, YHWH, can also be translated, “I am who I am,” or “I am the one who causes to be what comes into existence,” capturing also something of God’s being and God’s doing.

In the exchange between Moses and YHWH in today’s first reading, Moses entreats God to “come along in our company” and “receive us as your own.” This plea voices the desire of our hearts to experience God with us and for us and to know ourselves as belonging in the divine embrace. For Christians, the experience of God-with-us comes to its fullest expression in the unfathomable divine love enfleshed in the person of Jesus and the ever-abiding Spirit. Today’s Gospel tells of God’s ecstatic love for the world that overflows in the gift of the Son. He was sent not to die but to share the life and love that is the very essence of the holy One-in-Three.

While much of Christian art

depicts the relationship among the three persons using a triangle shape or in a linear procession, an ancient term from the Eastern church fathers, *perichoresis*, can help us envision the dynamic love relationship of the Trinity in circular fashion. The Greek word means literally “going around” and suggests a vigorous dance-like movement—each person circling, interweaving, whirling in vibrant interaction with the others. The point of this dance of love, however, is not the enjoyment of the divine dancers only. The dance is an open circle that invites all onto the dance floor, drawing them right into the midst of the energetic flow of divine delight. If some hesitate, preferring to sit on the sidelines, the Three-in-One circle back again and again, extending the invitation over

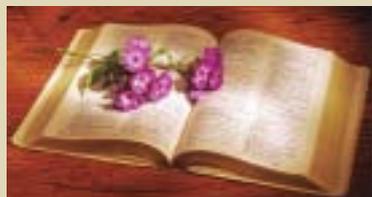
PRAYING WITH SCRIPTURE

- Pray with the image of *perichoresis* and let yourself join the circle dance of expanding love.
- Use one of the translations of YHWH as a mantra, and let the divine “I Am” be revealed in you.
- Give thanks for God’s self-emptying love, as expressed in Jn 3:16.

and over to each and to all, changing the pace and the rhythm, so that even the most clumsy of us can learn the steps in the dance of divine love.

Paul suggests some practice steps for the dance: rejoice, mend your ways, encourage one another, seek agreement, live in peace, greet one another with a holy kiss. In these ways, we help one another onto the dance floor, where we become one with the very source of grace, love and communion.

BARBARA E. REID



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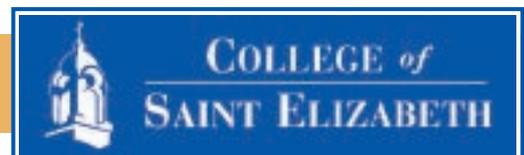
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