

# America

MARCH 19, 2018

THE JESUIT REVIEW OF FAITH AND CULTURE

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*Jim McDermott*

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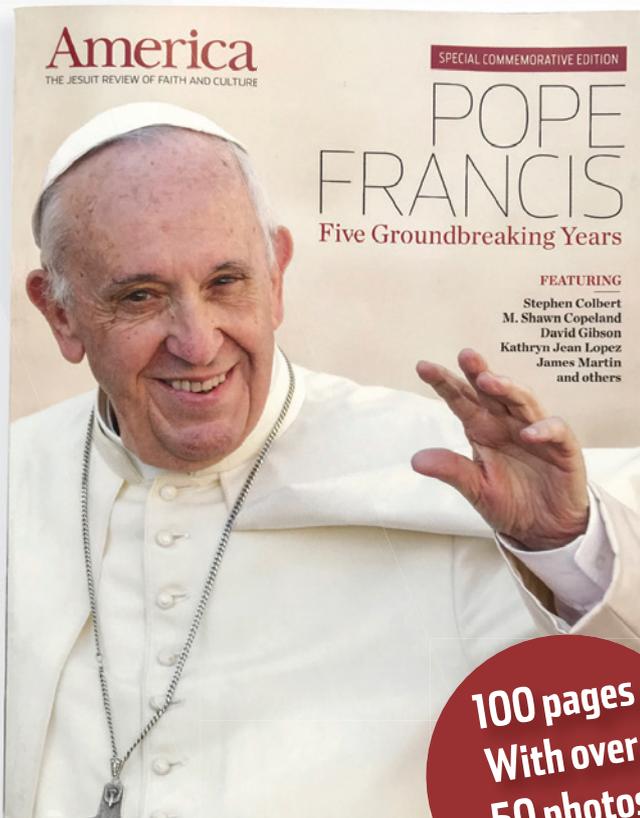
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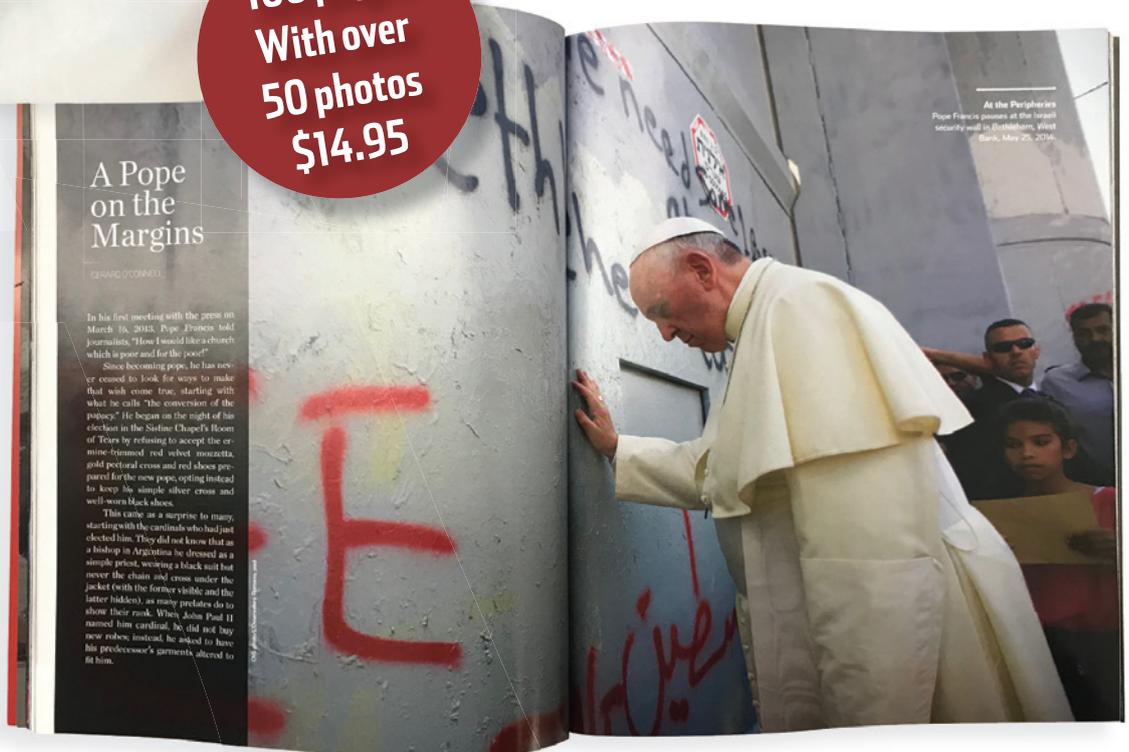




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## An Easter Smile

Sixteen Easters ago I entered the Jesuits in Boston, in a neighborhood that was then rapidly gentrifying after years of blight. Just a few weeks after I settled in, my novice master sent me to volunteer at a public hospital. Shattuck State Hospital was more Saint Elsewhere than Chicago Hope, a pretty poor and broken place, but one where important, life-giving work took place every hour, every day. Since I had no experience or training in pastoral ministry, I would simply visit the patients and talk with them.

One patient in the geriatric ward stood out. Bernice was an African-American woman and very nearly 100 years old. When I met her, she no longer spoke aloud and was mostly blind, yet she still seemed totally aware of what was happening around her. And I noticed right away that Bernice was always smiling. A broad and gentle smile, it conveyed that sense of inward serenity that elicits righteous jealousy, that makes the heart say, “I want what she has.” For weeks I sat and looked into Bernice’s ancient, smiling face and we talked. And while she never responded verbally, I felt as if I got to know her in a very deep and truthful way through these encounters.

The nurses filled in for me what little biographical detail they knew: Bernice was from somewhere down south and had migrated to Boston a thousand years before. With nowhere else to go, she had lived at the hospital for years. The nurses said that in her early days on the ward, she was known for her folksy wisdom and quiet piety, which she generously shared with her fellow patients.

One weekday morning while I

was visiting, a nurse came in to feed Bernice. “Bernice and me, we’ve been friends a long time; ain’t that right, Bernice?” the nurse said as she went about her work. I looked up at the nurse and said, “I’m always asking Bernice why she seems so happy, why she’s always smiling.” The nurse stopped what she was doing and looked straight at me. Her eyes widened and she tilted her head in that way people do when they really want you to listen. “Bernice knows Jesus,” she said. Then again, with gentle emphasis: “Bernice. Knows. Jesus.”

Suddenly, somehow, this made sense to me. And I felt somewhat ashamed. “How awful,” I had thought when I first met Bernice, “to be stuck on this ward, in this crappy hospital for all these years.” Yet Bernice’s smile belied that thought. She. Knows. Jesus.

Bernice was smiling because she was free. Her horizon, which was her hope, was not her bed, or the ward, or the hospital—not even this world. Bernice’s eyes were fixed on the hope of heaven. For that reason she was freer than I was then and freer than I have often been in the years that followed. In a word, Bernice had faith, a faith that gave her the strength to live in a fallen world because she knew, really knew, that there was more than this world.

People like to say that certainty, not doubt, is the opposite of faith. True enough. But the great enemy of faith is actually fear. It is the fear, known or unknown, that this world is ultimately all there is, that there is no life beyond here and now. This makes our choices harder. It makes life harder. For if this life is all there is,

then every choice is a choice between life and death. That is a high stakes gamble, and the fear of how the dice might land can paralyze us in a way Bernice did not know.

But in those moments when we choose in light of our faith, then other choices, real choices, free choices, become possible, because being wrong does not necessarily mean certain death. Faith is not easy. It is just easier than the alternative. Faith does not rob us of our choices, or make them for us, or even always make them clear to us. Faith simply lowers the costs of our choices, for someone else has already paid the ultimate price for our mistakes, and he does not measure the value of our choices by an earthly standard. Life, in other words, will go on.

That’s what Easter is about. Bernice had that Easter faith, which finds God in all things. Her heart beat with the living hope that everything in this world has within it the potential to call forth from us a deeper response to God and to his creation. In that sense, to paraphrase a lyric by Stephen Sondheim, while our choices might be mistaken, the choosing is not and never could be.

We profess every Sunday that the Holy Spirit has “spoken through the prophets.” Well, he spoke to me through a prophet named Bernice, in order to tell me simply, very simply, as Bernice might have put it: “Choose faith, Matthew. Life is hard. And there ain’t no sense in makin’ it any harder than it needs to be.”

—  
Matt Malone, S.J.  
twitter: @americaeditor.



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Shawn Roser, center, a student at the North American College in Rome from Venice, Fla., pictured in St. Peter's Square on Feb. 26.

Cover: AP Photo/The Hutchinson News, Lindsey Bauman

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## What should be the main topic of discussion in this year's state elections?

In response to the above question, posed on social media, **America** received a variety of answers. The most popular were health care (25 percent), gun control (23 percent) and education (15 percent).

Respondents who named health care as their priority for state elections frequently specified the issue: how universal health care would benefit everyone. Mary Ann McCoy of Des Moines, Iowa, wrote: "The cost of health insurance and drugs is hurting all people: young and old, middle-class and especially low-income families." Joe Gallenstein of Covington, Ky., also noted that better and more accessible health care is long overdue. "While many were left out of the Affordable Care Act, for the first time since its passing we are seeing more people become uninsured. This is a problem we have failed to address for too long and must take seriously."

Closely following health care as the most popular answer, 23 percent of respondents argued gun control should be the main topic of discussion in this year's state elections. Many highlighted the urgency of this issue for their state. "Children are dying," wrote Susan Backlund of Medford,

Ore. "They are not safe at school. Neither are their teachers. There are several other top priorities in state elections, but since the corrupting power of the National Rifle Association is an integral part of many issues, I'm going with this one."

Some respondents, such as Mary Kirtz of Oberlin, Ohio, pointed out that gun control is a pro-life issue. "The proliferation and easy availability of guns is a serious public health issue, killing tens of thousands of Americans," she said. "If we are truly pro-life, we should be talking about how to end this carnage."

Education was the third most popular choice by respondents in this informal survey. "An uneducated electorate is a danger to democracy," said Edward J. Higgins of Yonkers, N.Y.

Many respondents drew attention to how U.S. education has been struggling for a long time, hence the need for action now. "Underfunding of public education has been a pattern," said Teresa Baustian of Des Moines, Iowa. Judith Allen of Custer, Wash., said: "We have historically not funded public education properly. Our kids are our future and deserve a first-class education (or at least an acceptable one)."

### WHAT SHOULD BE THE MAIN TOPIC OF DISCUSSION IN THIS YEAR'S STATE ELECTIONS?



These results are based on reader responses to a poll promoted on Facebook, Twitter and in our email newsletter. Because of rounding, percentages may not add up to 100.

### Count Me on Board

Re “U.S. Bishops Condemn Trump’s Proposal to End ‘Chain Migration,’ Say It Threatens Families,” by J.D. Long-García (3/5): I consider myself a proponent of immigration and a never-Trump voter. However, I have to admit I like Mr. Trump’s immigration proposal. First, it goes further than President Obama in taking care of the DACA problem. Second, it strengthens the borders and reduces the incentives for the illegal immigration that created the DACA problem in the first place.

Third, the end to chain migration is only for extended family members, not for the nuclear family. But the best part is the movement to a merit-based system (like Canada’s and Australia’s) and to people who will admit to a love for the United States. Count me on board for this proposal.

**Tim O’Leary**

Online Comment

### Hopeful for China

Re “Uniting the Chinese Church: Five Things to Consider,” by Drew Christiansen, S.J. (3/5): I am hopeful the Vatican’s new approach will lead to a dramatic growth of the Catholic faith in China. Catholicism has a hierarchical structure with conformity and accountability. The Chinese government likes that. Catholicism is a religion of peace, for which supporting the government on secular matters poses little conflict (with the notable exception of the one-child policy, which is thankfully ending).

**Mike McDermott**

Online Comment

### Sterile Societies

Re “The Uncertain Future of Catholic Ireland,” by James T. Keane (3/5): For all those cheerleading the possibility that Ireland will follow the path of Quebec, we have seen how sterile societies become that reject the church, both literally, in terms of unsustainably low birth rates, and in terms of lived experience.

**Steven Blau**

Online Comment

### Disappointed and Disillusioned

“Western journalists have been too easily swayed by misleading accounts circulated by those opposed to an entente between Rome and Beijing,” writes Drew Christiansen, S.J. What a terrible and baseless accusation. Catholics in Hong Kong, including liberals and conservatives, have joined together to appeal to the Holy See to reconsider the agreement. An open letter appealing to bishops around the world has received more than a thousand signatures. So are we being “swayed”?

The author seems to think he understands China better than we do. Is it really that difficult for one single Jesuit to understand that today’s China is not the dynastic China Matteo Ricci traveled to? I am extremely disappointed and disillusioned.

**Mok Chit Wai**

Online Comment

### Not Self-Perfection

Re “In Praise of Noise” (Our Take, 3/5): What is most important about Pope Francis is his effort to lead our church back to being a church that is based on mercy and love and not on self-perfection. Only a church that so thoroughly shows the divine love of Jesus can attract all who desire Jesus to greater communion and reconciliation.

**S. J. Sparber**

Online Comment

### Mother of Us All

Re “Black, Broken, Beautiful,” by Mickey McGrath, O.S.F.S. (3/5): In Catholic elementary school in the 1970s, I was the recipient of many holy cards. One was called, I believe, Our Lady of the Cherry Blossoms and depicted Mary as Japanese. This image resonated powerfully with me at the time and still does. I often think how Mary, mother of us all, looks like us all. This thought gives me joy.

**Mary Kelley Donovan**

Online Comment

### See Themselves

The reactions of my Haitian children when they saw Black Panther leads me to the same conclusion as this article. They need to see themselves in the Lady they love.

**Amy L. Becker**

Online Comment

## Journalism Is Rotting at the Roots

Confidence in the news media is alarmingly low, and it is worth examining something the public considers a high priority: the news from outside Washington, D.C. More and more public policy is being decided at the state level, and it is more common for millions of dollars to be spent in a single state legislative race; but trustworthy sources of information about state capitals are fast disappearing.

The alarm started sounding in the 1980s with a steady decline in the number of daily newspapers in the United States. More recently, the survivors of the newspaper shakeout have cut back on local coverage to reduce costs. The Pew Research Center calculated that the number of full-time statehouse reporters at major daily newspapers fell from 467 in 2003 to 303 in 2014.

Some newspapers are holding on by the grace of owners with potential conflicts of interest. The largest newspaper in Las Vegas was bought in 2015 by Sheldon Adelson, a casino magnate in a city where the gambling industry dominates both business and government reporting. The Washington Post is owned by Jeff Bezos, chief executive officer of Amazon, the second-largest employer in the United States, which is considering the Washington, D.C., area for a second headquarters. Another disquieting sign: Last month The Charleston Gazette-Mail in West Virginia filed for bankruptcy less than a year after winning a Pulitzer Prize for its coverage of the state's opioid crisis. Staffers fear that even if The Gazette-Mail can survive with a new owner, it may not be able to continue its vigorous coverage of the coal industry or state government.

Meanwhile, "alternative weeklies" in New York, Philadelphia, Boston, Los

Angeles and other cities have closed or have abandoned investigative journalism. These publications often served as watchdogs over municipal government, holding officials accountable for corruption or inefficiency regardless of party affiliation.

As for television, still the most popular source for news, Pew has reported that 86 percent of local stations have no reporter regularly assigned to state government. Coverage is not likely to improve with the consolidation of local affiliates. The Sinclair Broadcast Group, which is seeking to own more than 200 stations, has ordered its outlets to run commentaries on national issues by a former official of the Trump administration; this takes time away from news stories and editorials that address state and local issues.

Hope that the digital age could invigorate local journalism, now freed from the costs of newsprint and delivery, has run up against the limitations of a model with little pay for journalists (encouraging them to shift to national media outlets at the first opportunity). Last year, the owner of Gothamist shut down local news sites in five cities after the staff in New York voted to unionize; public radio is trying to revive a few of the sites, but having NPR dominate local news is not an ideal answer to media consolidation.

Facebook, stung by criticism that it has become a repository for dubious stories about national politics, recently announced that it will prioritize stories from "local publishers" in users' feeds and will work with newspapers in about a dozen cities to help them increase their digital subscriptions. These are welcome steps, but they do not address the larger question of how local news outlets can

remain financially sustainable as the internet continues to drain advertising revenue. Similarly, the Canadian government has started a fund to support local journalism in smaller communities, but there is debate over whether the fund is big enough to do any good in the long run.

A healthy democracy requires oversight and transparency at all levels of government. No matter how one feels about the trustworthiness of the Washington press corps, we should all be concerned about the threats to local journalism and should continue to look for practical ways to preserve it.

## Punishing the Hungry

There are so many obvious problems with the "America's Harvest Box" proposal floated by the Department of Agriculture that many people thought the idea was a joke. The proposal would replace half of all SNAP benefits, commonly known as food stamps, with boxes of nonperishable food items. Pitched as a cost saver, delivery alone would probably increase SNAP's cost to the taxpayer. But the foundational flaw with the proposed reform is the stripping away of choice, and the dignity that comes with it, from low-income Americans.

That a party dedicated in principle to limited government should seek to standardize and control from Washington what goes onto the plates of millions of families across the country reveals a paternalistic suspicion that the hungry are not as worthy of freedom as the rest of us. Thankfully, the Trump administration has said that given the extent of the backlash, the program is unlikely to be implemented.

Yet the erroneous notion that poor people are frivolous spenders buying junk food and luxurious food items persists. The state of Wisconsin, for example, is on the verge of passing stricter work requirements for SNAP recipients. Meanwhile, food insecurity affects millions of Americans. A recent study showed existing SNAP benefits already are insufficient to cover basic meals in large areas of the country.

Needing food assistance should not be a mark of shame. The assault on the dignity of the poor and the hungry continues in the richest country on earth.

## From the Ashes

The Christian tradition gives us powerful symbols with which to enter into the Lenten season of penance and reflection on sin and death. This year, an ancient symbol saw its significance magnified all the more on a tragic Ash Wednesday. The news media on Feb. 14 carried numerous images of distraught parents outside a school in Parkland, Fla., many with ashes still on their foreheads, as they waited to hear if their children were alive or dead after yet another mass shooting.

The images could have come straight from Scripture: parents marked by signs of penitence and sorrow, lamenting the suffering of their children, anxious for good news and fearing the worst. As we move through the final weeks of Lent and await the coming of Easter, their suffering is a poignant reminder to the rest of us of our need for hope and for resurrection into new life. And the courageous witness of the student-survivors in their fight for gun safety is a reminder of the need for action in this life.

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## President Trump's unpredictable style is causing existential anxiety in Africa

Unpredictability is perhaps the linchpin of President Trump's negotiating style. He brags about it, and his base appreciates it as a mark of authenticity. Yet as I traveled around East Africa, I found that his unpredictability and crass belittling of others is fostering an existential anxiety among those working with the poor.

For example, all across the continent, many H.I.V./AIDS programs depend upon funding from the President's Emergency Plan for AIDS Relief. Thus far, the Trump administration has not targeted PEPFAR for budget cuts, but as I visited programs in East Africa, many asked whether the program is safe. After it was reported that the president referred to Africa as a collection of "shithole countries" in a White House meeting on immigration, it is easy to understand why clinic staff members are anxious. In addition, the budget plan released this winter by the Trump administration does propose deep cuts to the budget of the international development agency USAID. The anxiety in Africa is not based in partisanship (PEPFAR, after all, was started by Republican President George W. Bush); it is about a fear that Mr. Trump's lack of understanding about Africa will destabilize their work.

Another contributor to the anxiety is the belief that the United States is abdicating its moral leadership on global issues. The symbolism of Mr. Trump withdrawing from the Paris accord on climate change is strong in East Africa, where growing seasons are shrinking due to climate change. As I was interviewing people worried

about farming conditions, Mr. Trump declared the United States "open for business" at the World Economic Forum in Switzerland. This caused eye rolls from women religious in Ethiopia, who asked me, "Does he really think the United States is underdeveloped?"

Disapproval of Mr. Trump is not universal. I was surprised to learn from a Nigerian Jesuit that many in Nigeria prayed for his election, believing he would provide more support in the fight against the terrorist group Boko Haram. The Jesuit said that the wealthy pay little attention to Mr. Trump's blustering, and members of the elite assume it will not affect their ability to get visas to the United States. Rightly or wrongly, those with money often do not see themselves included in Mr. Trump's dismissiveness of the continent—even as Mr. Trump seems unaware that there is more to Africa than poverty.

In Nairobi, a friend of mine at an international nonprofit pointed out: "I don't think Trump has any idea what it takes to get to the United States as a legal immigrant. The poor cannot access the visa lottery system; only the middle class and rich can." That is, the poor and uneducated do not have access to the program that President Trump keeps insisting is letting in all the wrong people. In fact, applying to the diversity visa lottery program requires hundreds of dollars, plus multiple interviews and visits to a U.S. embassy, all with no guarantee of success.

"I do not understand how he can say such things," many of the African sisters I met in Kenya, Ethiopia and Tanzania said of Mr. Trump. "Does he really not

understand the lives of the poor?"

On my last day in Nairobi, I visited a tailoring class where one of the young women was wearing a beautiful red-and-black kitenge dress. As I shook her hand, I exclaimed: "I love your dress! I have one in the same fabric!" We all smiled, admiring each other's dresses, and conversation became easier.

I came to the class to learn about the challenges for poor women in Nairobi. As the walls of injustice, poverty and my own privilege that often divide us began to crack, sharing was possible. But the women did not ask me about politics or President Trump. They are routinely ignored by global power structures, even though, living on the margins of society, they are continually affected by the decisions of distant men in power.

I wish there were a way for President Trump to have such a truly human encounter with people in these countries he dismisses so easily. Such an encounter could include a willingness to learn about the diverse history of African nations and the complex lives of the global poor. Such an encounter might lead to a realization of the gifts that so many people in African nations bring to their own countries and as immigrants to the United States.

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*Meghan J. Clark is an associate professor of moral theology at St. John's University in New York. She is the author of *The Vision of Catholic Social Thought: The Virtue of Solidarity and Praxis of Human Rights (Fortress, 2014)*. She is a member of America's board.*

# THE CHURCH IN AMERICA

A conversation on immigration, education and incarceration, with a special focus on how these topics effect Hispanic Catholics in the United States.

## FEATURING:

**Kevin Appleby**, Senior Director of International Migration Policy,  
Center for Migration Studies

**Laura Garcia**, Racial Justice Program Manager for YWCA

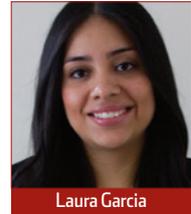
**Jill Kafka**, Exec. Director, Partnership Schools

**Zach Presutti, S.J.**, Exec. Director, THRIVE for Life Prison Ministry

Moderated by **J. D. Long-Garcia**, Senior Editor, *America* magazine



Kevin Appleby



Laura Garcia

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# IS 17 MORE FINALLY ENOUGH?

*Survivors of the Parkland high school massacre force the issue on gun control*

Just months after his 18th birthday, three days after his troubling conduct led to expulsion from Marjory Stoneman Douglas High School in February 2017, the author of the mayhem in Parkland, Fla., on Ash Wednesday went to a gun store to buy a weapon. He was too young to buy a handgun; under federal law he would have to wait until he was 21.

But at 18 he was just the right age to buy a rifle. In some states he would not need to be older than 14 or 16. He selected an AR-15, the civilian version of the military's M16 rifle, and he used it to carry out the nation's deadliest school shooting in more than five years, taking 17 lives in six minutes.

Americans have walked through a familiar script of outrage, deflection and finally inaction following such gun massacres in recent years. Fourteen years after the expiration of the assault weapons ban in 2004, little has changed except the number of guns in circulation, now estimated at more than 310 million, as the dying in the nation's streets, cinemas, workplaces and schools has only continued.

This time, however, the victims themselves have thrown the familiar process out of sync. From the moment the first shots rang out, Marjory Stoneman Douglas students captured the horror and broadcast it, forced the nation to confront it and talk about it.

They are impatient and outraged and unwilling to



Sofia Hidalgo, 15, of Glenmont, Md., leads a student protest for gun control legislation in front of the White House on Feb. 21.

let the alleged adults, particularly the nation's politicians, escape with the usual platitudes this time. They are demanding action in passionate and profane retorts on Twitter, in thoughtful and heartbreaking moments captured on cable news, in heartrending memorials and reminiscences in their communities and on social media.

Their unique advocacy appears to be penetrating the public consciousness on gun control. On Feb. 28, Archbishop Blase Cupich of Chicago urged all Americans to listen to them.



AP Photo/Evan Vucci

## PUBLIC ENDORSES STRICTER GUN LAWS

The remarkable children’s crusade against guns comes at a time of growing receptivity to tighter restrictions on guns in the United States. According to a Quinnipiac University poll released on Feb. 20, U.S. voters now support “stricter gun laws” by 66 percent to 31 percent, the highest level of support ever measured by the independent national poll. Seventy-five percent say that Congress needs to do more to reduce gun violence.

A little over two years ago, tighter gun regulation was endorsed by only 47 percent of the voting public, Quinnipiac researchers say, so the new figure suggests a significant change of opinion, perhaps encouraged by a series of shooting incidents across the nation in recent months that have claimed scores of lives.

A Marist poll released on Feb. 23 reached similar results, reporting that 71 percent of American adults, including 58 percent of gun owners, agree the laws governing the sale of firearms need to be stricter. The Parkland shooting “revitalized the debate over gun policy,” said Dr. Lee M. Miringoff, director of the Marist College Institute for Public Opinion. “If this intensity of debate continues to shape discourse through the midterms, candidates running for office will need to pay careful attention to the issue.”

Quinnipiac pollsters found that support for universal background checks was just about unanimous, at 97 percent overall, even among gun owners. According to the pollsters, support for gun control in other respects is at its highest level since the Quinnipiac University Poll began focusing on this issue in the wake of the Sandy Hook elementary school massacre in 2012.

Support “stricter gun laws” in general	<b>66%</b>
Support a nationwide ban on the sale of military-style weapons	<b>70%</b>
Support a mandatory waiting period for all gun purchases	<b>83%</b>
Support universal background checks	<b>97%</b>
Believe it is “too easy” to buy a gun in the United States today	<b>67%</b>
Believe if more people carried guns, the U.S. would be less safe	<b>59%</b>

Source: Quinnipiac University poll

“The youth of our nation are shaming the adult world into action,” Cardinal Cupich told reporters in Springfield, Ill., adding his voice to those of the survivors of the Ash Wednesday shooting. “Their voices are a wakeup call that should have been heard years ago,” the cardinal said.

The cardinal visited the state capital in Illinois as lawmakers considered legislation designed to curb the gun violence that continues to plague Chicago and the nation. Invoking Pope Francis, who called arms sellers “merchants of death,” the cardinal said, “We should not be naïve about

*Continued on next page*

the role of money in our national epidemic of gun violence. Arms dealers are driven by profits.

“But profits are never more important than people, and we must never allow the desire for money to eclipse our most sacred duty to keep our children safe,” he said. “When even small measures to limit access to items such as armor-piercing bullets, bump stocks and high-volume magazines are opposed, we must ask those who oppose them: Whom are you protecting?”

The cardinal, who last year implemented a policy banning guns from all archdiocesan property, recalled his meetings with the families of victims of gun violence in Chicago.

“The carnage we saw in Florida happens nearly every day throughout our state and our nation. I say this as one who has prayed with family members of children lost to gun violence, trying my best to offer God’s love and healing,” he said.

“In the name of those murdered children, [elected officials] must begin the process of walking away from the moral compromises that doom our society to inaction,” the cardinal said.

Political leaders “can stop saying that they will pray for victims and uphold family values if that is the only response they care to give to these tragedies.”

“The time for words is over, our children are telling us,” he said. “What is now required is action.”

It has been a painful irony that in the aftermath of other shooting massacres in recent years, gun laws have become even more relaxed. That is reason to keep a careful eye on the Concealed Carry Reciprocity Act. A top N.R.A. priority, it passed the House in December. The proposed law allows gun owners with concealed-carry licenses in their home states to take their concealed weapon anywhere in the country, overruling other states’ gun laws.

This month student organizers around the country are working toward a “March for Our Lives” in Washington on March 24 that they hope will draw as many as 500,000 demonstrators for gun control to the nation’s capital.

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Kevin Clarke, *chief correspondent*. *Twitter: @ClarkeAtAmerica*.  
Michael J. O’Loughlin, *national correspondent*.  
*Twitter: @MikeOLoughlin*.

## Cardinal Sarah calls Communion in the hand a ‘diabolical attack’ on the faith



Mass at St. John’s University in Jamaica, N.Y., in July 2017.

CNS photo/Gregory A. Shernitz, Long Island Catholic

In an introduction to a new book about Communion practices, Cardinal Robert Sarah, the Vatican’s most senior liturgy official, wrote: “We can understand how the most insidious diabolical attack consists in trying to extinguish faith in the Eucharist, sowing errors and favoring an unsuitable manner of receiving it,” according to a translation published by praytellig.com. “Truly the war between Michael and his Angels on one side, and Lucifer on the other, continues in the heart of the faithful: Satan’s target is the Sacrifice of the Mass and the Real Presence of Jesus in the consecrated host.”

Cardinal Sarah questions why Catholics stand—rather than kneel—and receive Communion in the hand and asks, “Why this attitude of lack of submission to the signs of God?” The Vatican allows the faithful to receive Communion in the hand in nations around the world, and the practice has become nearly universal in many countries, including the United States.

John F. Baldovin, S.J., a professor of historical and liturgical theology at the Boston College School of Theology and Ministry, said in an email to **America** that Cardinal Sarah’s remarks “betray a fundamental disagreement with a theology and piety of the Eucharist that understand the act of Communion as an act of a loving Savior who wishes to make us a part of his body—both in receiving the sacrament itself and in becoming more a part of his body which is the church.”

“Catholics are perfectly free to receive Communion on the tongue,” Father Baldovin said. “In a world riven by so many divisions, it is not helpful for Cardinal Sarah to divide Catholics even further.”

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Michael J. O’Loughlin, *national correspondent*.  
*Twitter: @MikeOLoughlin*.

## 'Lives in the balance': U.S. bishops' call-in urges action for Dreamers



DACA recipients and supporters march in New York on Feb. 15 at the start of their "Walk to Stay Home," a five-day, 250-mile trek from New York to Washington to demand that Congress pass a clean DREAM Act.

they are willing to act with courage to negotiate and seek compromises and resist the temptation to keep using this issue for their political advantage," the archbishop said in a statement.

Kevin Appleby, senior director of international immigration policy for the Center for Migration Studies of New York, said the the Catholic community needs to keep pushing for action on Dreamers "sooner rather than later."

"The Supreme Court's decision, while legally sound, was a tip of the hat to the Dreamers, as it gives Congress more time to address their situation," he said. "Ironically, it relieves the urgency for Congress to address the issue, which keeps these young people in limbo and unable to plan their lives."

The U.S. bishops encouraged Catholics throughout the country to call their senators on behalf of Dreamers on Feb. 26. Ashley Feasley, director of migration policy and public affairs for the U.S. bishops, believes it may have been the first time ever that U.S. bishops sought to engage in the U.S. church in this manner, certainly the first time on behalf of Dreamers.

"We know of DACA priests, we know of leaders within parishes," she said. "There's a real uncertainty among young people who felt like they complied with the program and had a reprieve. Now that's being taken away. It has created so much anxiety. There's a real need to get this done."

And after the recent court decisions, there is "more uncertainty, not less," Ms. Feasley said. It is urgent that legislators find a bipartisan way forward, she said. She believes that would pave the way for more comprehensive immigration reforms.

Isaac Cuevas, associate director of immigration affairs for the Archdiocese of Los Angeles, reported positive results from the U.S. bishops' national call-in. "It's an incredibly positive move by the bishops," he said.

"The clear message is for the parties to put aside their bias and work together for a solution. This has nothing to do with politics and much more to do with the two million people who could be deported if nothing is done."

J.D. Long-García, *senior editor*. *Twitter: @jdlongarcia*.

Congress has not yet been able to find a legislative solution for Dreamers, undocumented immigrants who came to the United States as minors. But an estimated 800,000 Dreamers have been allowed to stay in the United States under the Deferred Action for Childhood Arrivals, an Obama administration policy that protected them from deportation. Last September, the Trump administration announced the policy would end on March 5.

"People's lives and families' futures hang in the balance," said Archbishop José H. Gomez of Los Angeles, vice president of the U.S. Conference of Catholic Bishops. "Now is the time to pass legislation that enables the Dreamers to become citizens and full contributing members of our society."

While hundreds of thousands of young people are protected by DACA for now, the Center for Migration Studies in New York estimates that there are more than 2.2 million Dreamers in the United States. Recent court decisions have temporarily blocked the Trump administration from ending DACA in March, as it planned. But the rulings affect only DACA renewals and do not require that new applications to the program be accepted.

This is also true of the Supreme Court's decision on Feb. 26 to decline to hear challenges to DACA decisions, returning the issue to lower courts. Archbishop Gomez said the decision, while granting a reprieve, still leaves Dreamers facing an uncertain future.

"Congress has the responsibility to make immigration policy. It is long past time for members of Congress to take their responsibilities seriously—seriously enough that

# Canadian Catholics welcome new office to oversee global mining

After years of petitions, letters and protests, Canada's Liberal government announced a plan to create a Canadian Ombudsperson for Responsible Enterprise on Jan. 17, fulfilling a 2015 campaign promise to rein in Canada's extractive industries.

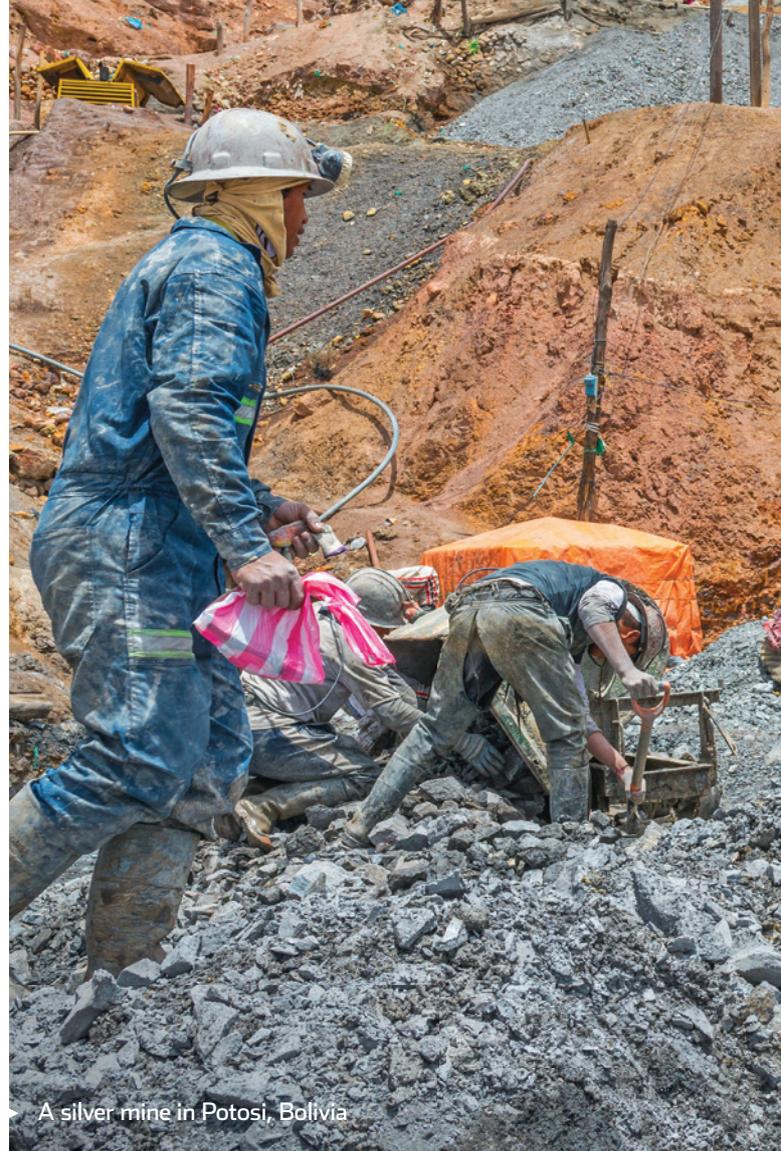
The ombudsperson will be charged with overseeing mining, oil and gas, and garment companies; the office could expand to cover all Canadian industries that operate internationally. A news release from Global Affairs Canada, which manages the country's international trade, reports that the ombudsperson's office is mandated to investigate allegations of human rights abuses linked to Canadian corporate activity abroad.

"It's a big victory for us," said Elana Wright, advocacy officer at Development and Peace, the official international development organization of the Catholic Church in Canada. Development and Peace first started hearing about the injustices of the Canadian mining industry from partners living in affected areas in the early 2000s and has been advocating for an ombudsperson for 10 years.

Ms. Wright said the petition and card campaigns that touched on mining "brought the message home" for Canadians. "Many Canadians come from mining communities. Our economy is really based on natural resource extraction management. [Mining abuses] touched a nerve with our Canadian members when they heard Canada's reputation is being stained by the activities of Canadian mining companies."

Mining was the third largest contributor to Canada's gross domestic product at the end of 2017, behind real estate and manufacturing. According to the Mining Association of Canada, a lobby that represents most of the largest mining companies in Canada, the industry directly employs over 370,000 people and indirectly employs nearly 200,000 across the country. In 2013, Development and Peace reported that over 75 percent of mining operations globally are registered in Canada, and over 60 percent of their projects are in Latin America.

Last August, the Canadian Conference of Catholic Bishops wrote to Prime Minister Justin Trudeau and other



A silver mine in Potosi, Bolivia

government officials condemning the abuses of Canadian mining companies and encouraging more regulation. Among the abuses the bishops mentioned were "threats, violence, extortion and even murder," also noting that the "control, extraction, processing and trade of these resources finance armed groups."

Regulating extractive industries is an international effort, and Ms. Wright said the Catholic community has embraced the problem across national boundaries. Groups like *Coopération Internationale pour le Développement et la Solidarité*, a network of Catholic development agencies in Europe and North America, have been working to listen to partners in the global south, like those in the Latin American network *Iglesia y Minería*, which aims to strengthen popular movements, priests, bishops and laypeople.

"They want to do something about what they're seeing in their parishes," said Ms. Wright. "Their



Photo: iStock

parishioners have lost their livelihood because of a mine in their area.”

Ms. Wright said Development and Peace now seeks not only redress for past mining injustices through the ombudsperson but also the prevention of new abuses. She said Catholics should be proud of the role they played in pushing for the creation of the new office, noting that from laypeople to Pope Francis, Catholics have made mining a central international concern.

“We’ve really had church leadership, and we’ve seen the power of church movements influencing change,” she said. “We see we do have a moral authority.”

When Canadian Catholics organize, she said, by letter writing, demonstrating and signing action cards, “it’s clear it has a big impact on parliamentarians.”

Dean Dettloff, *Toronto correspondent.*  
 Twitter: @deandettloff.



# EASTER DATA BASKET

## ESTIMATED % OF U.S. CATHOLICS ATTENDING MASS

Christmas week	68%
Easter week	52%
Ash Wednesday week	45%
Typical week	26%
Typical week in 1958	62%

## EASTER TRADITIONS IN THE U.S.

Eat the ears first on a chocolate bunny	89%
Parents make Easter baskets for their children	77%
Families make special Easter meals	57%
Parents have Easter egg hunts for their children	35%

## EASTER LILIES

Smith River, California: four family-owned farms produce over 10 million lilies a year, or 99 percent of all Easter lily bulbs sold in North America. (See “Consider the Lilies,” Page 26 in this issue of *America*.)



## EASTER CANDY

**\$823 MILLION**  
**146 MILLION POUNDS**

OF CANDY BOUGHT IN THE U.S. IN THE WEEK BEFORE EASTER 2015, OR A HALF-POUND FOR EVERY PERSON IN THE COUNTRY.

## MOST POPULAR EASTER CANDY

REESE'S PEANUT BUTTER EGGS	JELLY BELLY JELLY BEANS	EASTER M&M'S
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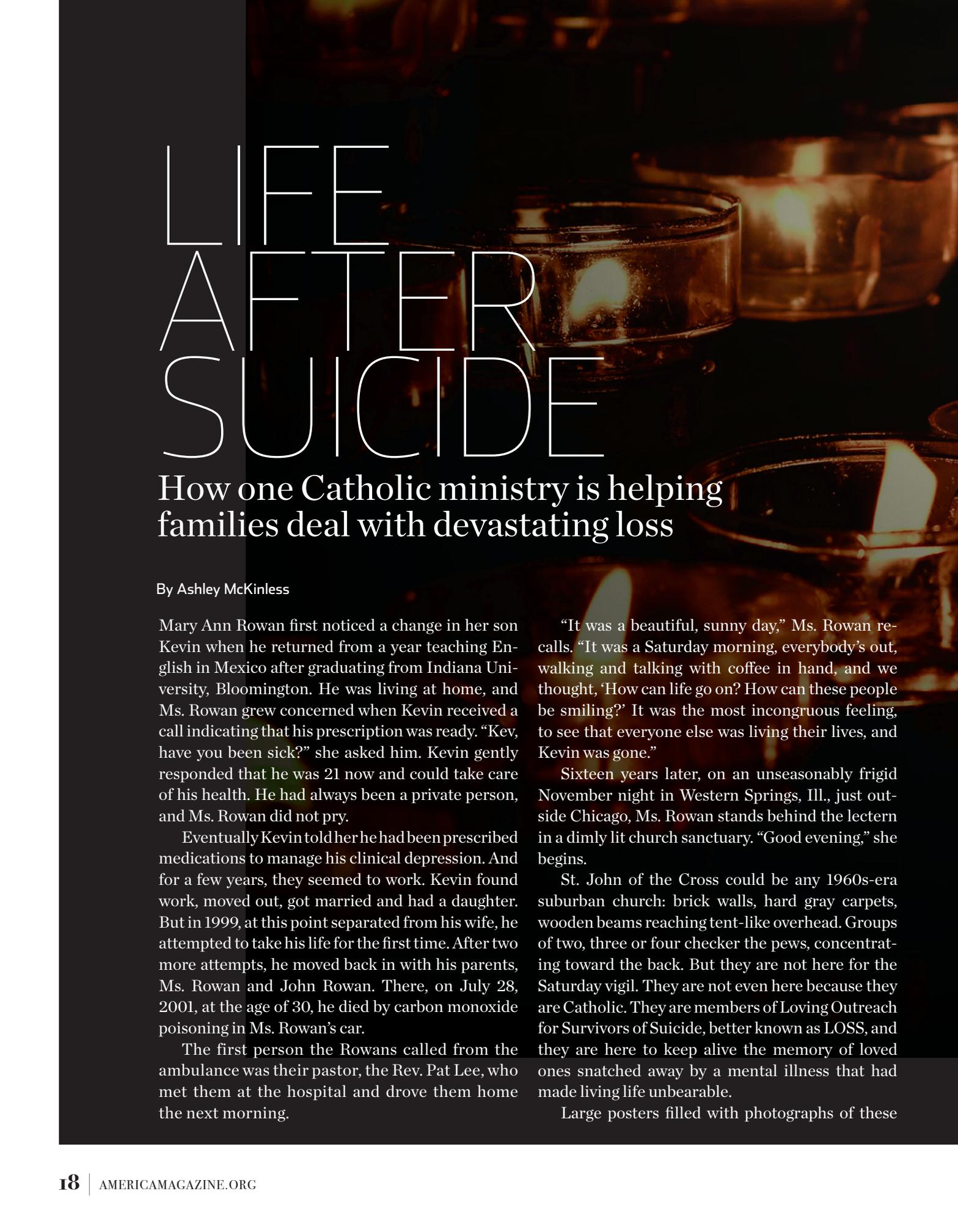
## NOTABLE DATES

<b>1878</b>	First Easter Egg Roll on the White House lawn
<b>1890</b>	First Easter Parade in New York City
<b>1953</b>	First mass production of marshmallow Peeps
<b>1963</b>	First Marche du Pardon in Montreal (Stations of the Cross procession)

## GOOGLE SEARCHES FOR “CATHOLIC CHURCH”: BUSIEST WEEKS (2017)

<b>Ash Wednesday:</b> February 26-March 4
<b>Easter Week:</b> April 9-15
<b>Christmas:</b> December 24-30

Sources: Mass attendance from the Center for Applied Research in the Apostolate (CARA); Easter traditions from WalletHub; Easter candy from CNBC and an Omaha World-Herald national poll; Google Trends.



# LIFE AFTER SUICIDE

## How one Catholic ministry is helping families deal with devastating loss

By Ashley McKinless

Mary Ann Rowan first noticed a change in her son Kevin when he returned from a year teaching English in Mexico after graduating from Indiana University, Bloomington. He was living at home, and Ms. Rowan grew concerned when Kevin received a call indicating that his prescription was ready. “Kev, have you been sick?” she asked him. Kevin gently responded that he was 21 now and could take care of his health. He had always been a private person, and Ms. Rowan did not pry.

Eventually Kevin told her he had been prescribed medications to manage his clinical depression. And for a few years, they seemed to work. Kevin found work, moved out, got married and had a daughter. But in 1999, at this point separated from his wife, he attempted to take his life for the first time. After two more attempts, he moved back in with his parents, Ms. Rowan and John Rowan. There, on July 28, 2001, at the age of 30, he died by carbon monoxide poisoning in Ms. Rowan’s car.

The first person the Rowans called from the ambulance was their pastor, the Rev. Pat Lee, who met them at the hospital and drove them home the next morning.

“It was a beautiful, sunny day,” Ms. Rowan recalls. “It was a Saturday morning, everybody’s out, walking and talking with coffee in hand, and we thought, ‘How can life go on? How can these people be smiling?’ It was the most incongruous feeling, to see that everyone else was living their lives, and Kevin was gone.”

Sixteen years later, on an unseasonably frigid November night in Western Springs, Ill., just outside Chicago, Ms. Rowan stands behind the lectern in a dimly lit church sanctuary. “Good evening,” she begins.

St. John of the Cross could be any 1960s-era suburban church: brick walls, hard gray carpets, wooden beams reaching tent-like overhead. Groups of two, three or four checker the pews, concentrating toward the back. But they are not here for the Saturday vigil. They are not even here because they are Catholic. They are members of Loving Outreach for Survivors of Suicide, better known as LOSS, and they are here to keep alive the memory of loved ones snatched away by a mental illness that had made living life unbearable.

Large posters filled with photographs of these



missing loved ones encircle the sanctuary like modern-day Stations of the Cross. As members arrive, they pause before each collage, some lingering to tell a story about the smiling cheerleader or the devoted White Sox fan, captured in their youth and memorialized here.

Ms. Rowan informs the congregation that the evening's intended presider, Cardinal Blase J. Cupich, the archbishop of Chicago, will not be joining them. No one seems fazed by the last-minute cancellation, as she leads her fellow survivors in a moment of silence in preparation for the interfaith prayer service. It is the power of community, not the promise of a cardinal, that has brought them out this night.

### Struggling to Understand

One of the first questions survivors of suicide victims face is what to tell others about their loved one's death. The *Baltimore Catechism*, used in Catholic schools in the United States through the late 1960s, held that "persons who willfully and knowingly commit such an act die in a state of mortal sin and are deprived of Christian burial." The *Catechism of the Catholic Church* approved by St. John Paul II in 1992 does not deny Catholics who die by suicide a Catholic funeral, but it maintains that "suicide contradicts the natural inclination of the human being to preserve and

perpetuate his life" and is, therefore, "gravely contrary to the just love of self" (No. 2281).

That began to change in the mid-1960s and '70s when the church and society as a whole began to see suicide not as a cowardly or selfish sin but as an act of desperation, of surrender to a disease that made living unbearable. Studies show that nearly 90 percent of suicides are completed by individuals with a diagnosable mental health or substance abuse disorder. The 1992 catechism takes this into account, stating that not every suicide involves the same degree of moral agency: "Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide."

Despite increasing understanding and compassion around suicide, "it is still the ultimate taboo to kill yourself," says Ronald Rolheiser, O.M.I., a popular spiritual writer and the author of *Bruised & Wounded: Struggling to Understand Suicide*. Fifteen years ago, after performing a funeral for a young family who had lost a father to suicide, he began devoting one of his weekly columns every year to suicide.

"Not a week goes by where I don't get a phone call, an email, a letter from a family who has lost someone to suicide," he says. "Not a single week."

If you lose a loved one to cancer or an auto accident, you know precisely why they died. With suicide, you don't know, and you most likely never will. 🕯️🕯️

The church's more compassionate stance on suicide has "trickled down theoretically but not emotionally," Father Rolheiser says. "When you see someone who has lost someone to suicide there is a certain shame and a certain worrying and anxiety that comes with it [for them]."

### Telling the Truth

While the Rowans were still in the hospital, Father Lee asked what they wanted to say about the death. "John looked at him and immediately said, 'We'll tell the truth,'" Ms. Rowan recalls. Kevin had a Catholic funeral and was buried in a Catholic cemetery. But not everyone was so accepting.

"A number of people who should have been [at the funeral] didn't come because it was suicide or wouldn't tell a family member because it was suicide," Ms. Rowan says.

While Ms. Rowan continued to go Mass and to pray after her son's death, she did not seek out emotional or spiritual support from the church. "All grief is hard," she says, "but grief from suicide is different." That difference is reflected in the way people who have lost a loved one to suicide describe themselves: as survivors. "Your loss becomes a part of who you are," Ms. Rowan says.

And every survivor has different ways of coping. "I shut down," Ms. Rowan says. "I really didn't talk to anyone about it. I just had to put one foot in front of another." One of the last things Kevin said to his mother was how proud he was of her for pursuing a doctorate. Ms. Rowan threw herself into writing her dissertation and earned her Ph.D. eight months after his death.

Then, in 2002, she and Mr. Rowan began meeting with Father Rubey.

### 'Engulfed by God'

The Rev. Charles Rubey did not set out to establish the church's largest support network for survivors of suicide. After earning a master's degree in social work in 1977, Fa-

ther Rubey was put in charge of mental health services for Catholic Charities of the Archdiocese of Chicago. In 1979, three different parents who had lost children to suicide approached him seeking counseling. At the time, there were few nationwide suicide support groups and no formal suicide ministries within the church. What began as regular meetings in one couple's home quickly grew beyond Father Rubey's wildest expectation. Today, LOSS operates at 15 sites in four dioceses in Illinois and Indiana, reaching thousands of people each year.

Although LOSS is sponsored by Catholic Charities, Father Rubey says, "we make it clear that we're nondenominational; we don't proselytize." Its services, which include individual counseling, monthly group meetings, eight-week group counseling sessions and a monthly newsletter, are provided free of charge. (It recently began accepting third-party payments from individuals with insurance.)

The group serves people from a wide variety of ethnicities, religions and income levels. "Suicide," Father Rubey says, "is not a phenomenon that is just for middle-class people or wealthy people or poor people."

Each two-hour group meeting is facilitated by one or two survivors and a licensed therapist. "The point is not the religion," says Ms. Rowan, who, with her husband, became a group facilitator after spending a year and a half in weekly one-on-one meetings with Father Rubey. "It's about getting people to open up."

When she began leading meetings 14 years ago, "there would be a night where one person would come," Ms. Rowan says. "That never happens now. Our room is full, which is so sad. It's so good, but it's so sad."

Between 1999 and 2014, deaths by suicide in the United States increased by 24 percent, according to the Centers for Disease Control and Prevention. Today, it is the 10th leading cause of death in the United States: roughly 45,000 people each year, 123 people each day.

Left in the wake of this public health scourge are millions of mothers, fathers, brothers, sisters, sons and daughters trying simply to put one foot in front of the other and make sense of what Father Rubey frequently calls "a different form of death." Studies suggest that for every death by suicide at least six loved ones are affected, often experiencing "complicated" or prolonged grief, and are even at greater risk of developing depression or suicidal thoughts. An estimated 85 percent of people living in the United

States personally knew someone who has died by suicide.

Over the past four decades, Father Rubey has met and counseled thousands of survivors, and carries and shares each story of loss as the unspeakable tragedy it remains for the families and friends left behind.

They have “become like a parish for me,” he says. “You get entwined in these people’s lives, and that’s a good thing; that’s what I was ordained for.”

He believes this is a ministry where the church still has room to grow—and learn. “The church should be involved in this, because there are people here who feel neglected and feel stigmatized,” Father Rubey says. While the stigma around suicide has diminished since Father Rubey began his ministry four decades ago, he continues to hear from survivors about priests who have told them their loved ones are in hell or who insist that an untimely death could not possibly be a suicide because the deceased came from “a good family.”

When speaking about suicide, Father Rubey says pastors should have a good understanding of mental illness and avoid “fire and brimstone” denunciations as well as language that could glamorize taking one’s own life. “Keep it out of the realm of sinfulness,” he says. “It doesn’t belong there.”

For Father Rubey, suicide belongs in the realm of mystery. “Survivors have to live with the mystery of not knowing precisely why their loved one took their life,” he says. “If you lose a loved one to cancer or an auto accident, you know precisely why [he or she] died. With suicide, you don’t know, and you most likely never will.”

In his role as a Catholic priest, Father Rubey has created a liturgy of sorts around this mystery. “I believe that where a person died is a holy place,” he says. “I’ve gone into garages and basements and closets and shower stalls where a person has died and blessed it...because that is where the person is engulfed by God.”

At St. John of the Cross, the liturgy is also crucial to healing. Men and women from different faiths and traditions take to the lectern. An African-American woman shares an adaptation of the Yizkor service, the Jewish prayer of remembrance for the dead: “When we are weary and in need of strength,/ When we are lost and sick at heart,/ We remember them.”

A thin man with gray hair and thick-framed eyeglasses reads, “Our friend died at his own battlefield,” a eulogy



KEVIN ROWAN  
Oct. 22, 1970 - July 28, 2001

for suicide victims attributed to the Rev. Weston Stevens: “Only God knows what this child of His suffered in the silent skirmishes that took place in his soul.” A teenage girl who lost her sister to suicide recites Psalm 27: “Wait for the Lord;/ be strong and he shall comfort your heart.”

Heavy silence descends, only to be pierced by the combined choirs of three parishes singing Simon and Garfunkel’s “Bridge Over Troubled Water.” In the pews, hands reach out to hands, arms wrap around shaking shoulders. Eyes empty their tears as the flood of pain, still raw months, years or decades after the loss, rises with each verse.

### The ‘Why, God?’ Question

It is a pain Katy Wertz has lived with for more than 10 years. On May 18, 2007, her son Robert died by suicide, just six weeks shy of his 18th birthday.

“He is one of the stories you hear of somebody where you didn’t see it coming,” Ms. Wertz says. “He was six-foot-six, good looking, athletic. He was going to play basketball at St. Ambrose [University].”

She can recount the day it happened down to the minute. It was his last day of high school and Ms. Wertz, a waitress, was working a double shift. She dropped him off at the side door of the school, as she did every day, and he told her, “I love you.” He called her in the middle of the day and asked her to bring him a gallon of oil to pour on

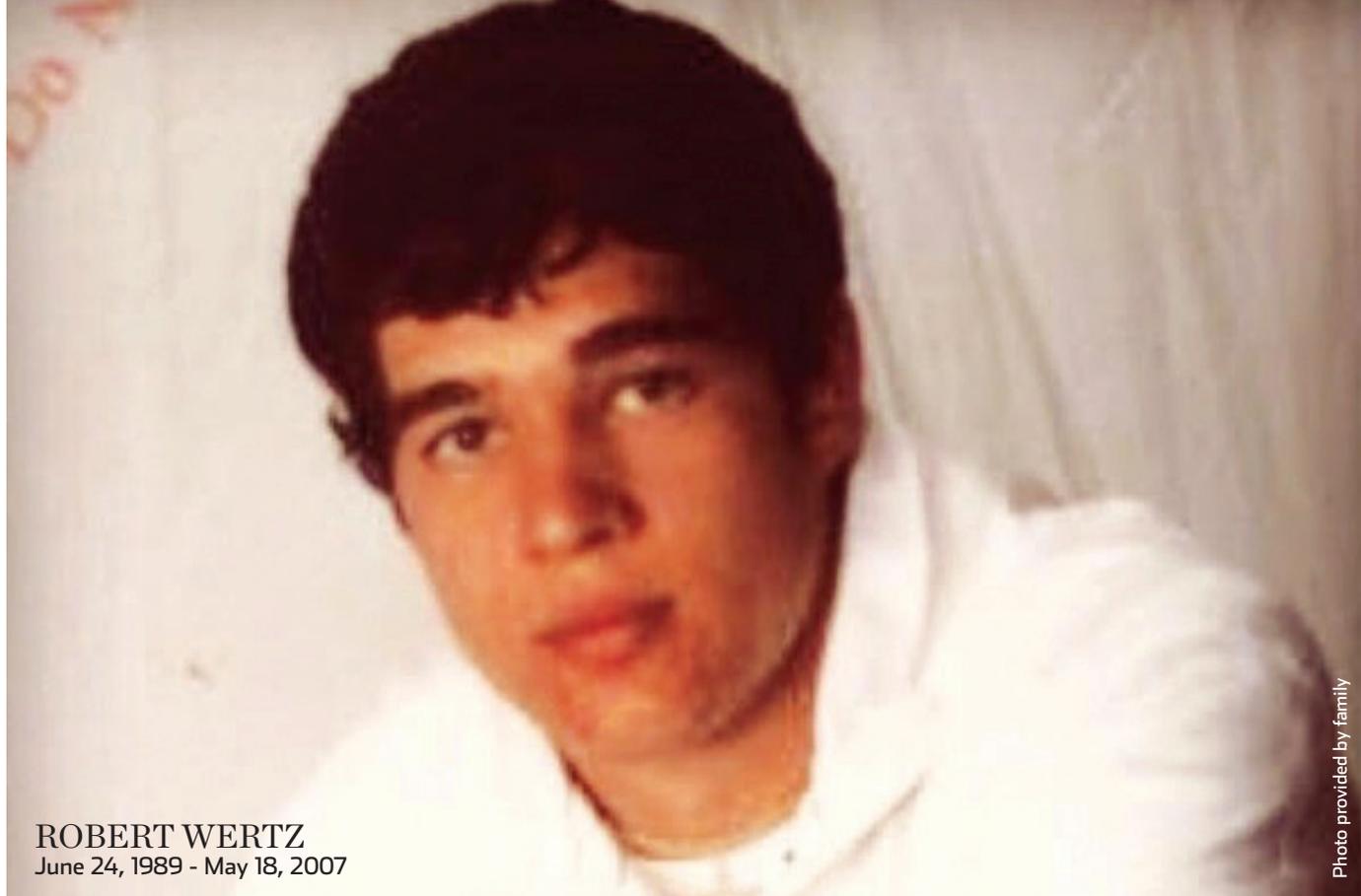


Photo provided by family

**ROBERT WERTZ**  
June 24, 1989 - May 18, 2007

the gym floor as a senior prank. (“In hindsight,” she says, “you think, ‘Did he just want to see you? Was it just a ruse to see you?’”) Rob got a ride home from school, briefly saw his dad, Ms. Wertz’s ex-husband, who had stopped by the house to check in, and then said he was going to take a nap.

“He put everything he owned on my kitchen table,” Ms. Wertz recounts, “walked through my bedroom to the balcony and hung himself off our balcony.” He left a note that read in big letters, “I’m sorry. I have my reasons.”

“Until Rob died I had never experienced true grief,” she says. “[It] was just horrific. I cried a lot; I was disengaged with people. I didn’t understand, and I certainly didn’t think anyone else understood what I was going through.”

But as the breadwinner, and with another son, Patrick, 16 at the time, to take care of, Ms. Wertz had no choice but to find a way to keep going and get back to work. Two weeks after Rob died, Ms. Wertz began seeing Father Rubey. She would continue seeing him every Monday for two straight years. Together they worked through the inevitable whys and what-ifs that follow any sudden suicide. “Why did I have to work a double? It’s your kid’s last day of high school—why couldn’t you just take off? What if I had called him?”

“Father Rubey always says, ‘When you get to heaven you can ask him. But then you won’t care.’”

Ms. Wertz says that after a suicide, “there’s always

the ‘Why, God?’ question.” But she did not see her parish community or her faith as a source of support in the immediate aftermath. “It was irrelevant that Father Rubey is a Catholic priest,” Ms. Wertz says. “He wore a cable-knit sweater. He could have been anybody, but he had enough experience to know what he was seeing across the table.”

Father Rubey agrees that “the pain of suicide is not religious. It’s human.” But he still believes pastors and religious leaders should be on the front lines in supporting survivors. His vision of the church echoes Pope Francis’ image of the field hospital. “The church is supposed to be there at critical times,” he says, “whether it’s joyful or sorrowful. By being afraid to do this, you are perpetuating the stigma.”

Father Rolheiser describes the way this stigma functions in the wake of a suicide as “the antithesis of canonization.” “Oftentimes we try to erase the memory of that person,” he says. “Their pictures come down; you don’t talk about how they died; there’s always a hush around it.”

In his writing, Father Rolheiser attempts to reframe the way family members understand suicide. “We all have an emotional immune system,” he says. “Some people’s emotional immune system breaks down, and it affects them so much they eventually die from it.”

LOSS seeks to spread a more compassionate understanding of suicide by bringing the faces and stories of victims out into the open. In 1999, to mark the organization’s



MARK A. EDWARDS II  
April 29, 1986 - Oct. 9, 2005

20th anniversary, survivors made cloth patches with images and messages to memorialize their lost loved ones.

The resulting quilt recalled the AIDS Memorial Quilt, which sought to celebrate the lives of those who died from AIDS-related causes. The message was simple: Depression kills, just like AIDS, cancer or any other deadly disease.

Today, 23 quilts hang in parishes around the Archdiocese of Chicago; more patches are added every year.

### Survival

Mary Edwards arrived at the prayer service in November with a new square for this tapestry, though it took some time for her to find comfort in the development of the church's understanding of suicide.

"The concept of suicide in the Catholic Church...was something I really had to find some way to reconcile," she says. "I was raised Catholic, and it bothered me that things can change.... How could you have 1,000 years of suicide being bad, and now it's O.K.?"

Her son, Mark Edwards II, had given up a football scholarship to the University of Michigan to play at a small college, University of Mount Union, so he could be close to his high school girlfriend, who was attending Franciscan University of Steubenville. When their relationship did not survive their first year at different schools, Ms. Edwards knew Mark was distraught but did

not realize just how dark his feelings had become.

One weekend in the fall of his sophomore year, Mark decided to stay behind while the rest of the family took a trip to a state park in Indiana. That Sunday, Oct. 9, 2005, the Edwardses received a call from the police that Mark had been found with carbon monoxide poisoning in their garage.

"There were no drugs, no alcohol," Ms. Edwards says, "just his sadness." In the hours leading up to his death, Mark had sent out over 200 emails to friends with the message, "I need help."

"I don't know who invented the word 'sad,'" Ms. Edwards says. "Only three letters. It should be about 100 letters long. It was such a profound sadness for me."

When her son was pronounced dead, there was a local priest in the emergency room. "All I could say was: 'Tell me my son is with Christ, please tell me.' He started to give me dogma," she says. "I cannot be disrespectful to a priest [but] if I could have found the words to ask him to leave, I would have.... It crushed me. He doesn't realize what it did to me."

Several weeks later Ms. Edwards and her husband, Mark, met with Father Rubey. But while Mr. Edwards found it helpful and went a few more times, Ms. Edwards was not ready for counseling. She was still on an all-consuming quest to answer the question: "Where is my son? Where is he?"



◀ Two of the 23 LOSS memorial quilts on display in churches throughout Archdiocese of Chicago.

She eventually found a priest and social worker named Father Richard (she cannot remember his last name). She vividly recounts sitting in his office, peppering him with questions about the fate of her son. While typing away at his computer, the priest offered Ms. Edwards assurances that Mark is in heaven and that God’s mercy can reach even those sinners we consider beyond redemption. Exasperated, she finally asked the priest, “You’re telling me that some miserable old pedophile who was in prison for murdering a little 14-year-old is sitting with Christ?” Right then, Ms. Edwards says, Father Richard turned from his computer and declared, “Absolutely!”

“And I thought to myself, ‘If that man I just described...can see Christ, then my son is with Christ.’” Father Richard, she says, saved her relationship with the Catholic Church.

The Virgin Mary was another story. “I couldn’t look at her,” Ms. Edwards admits. “We would go to say the rosary to Our Lady of Fatima, and I was still angry because she knows what it feels like to be a mom. She knows the pain, and if she knows the pain she should have warned me.”

Eventually, the Edwardses, who live across the border in Indiana, began to work through that pain together in the monthly group sessions offered by LOSS, driving an hour or more each way to attend group meetings in Chicago.

“The moment you walk in and you see that there are people sitting in that room that have all lost somebody to suicide, it’s overwhelming,” she says. “You think you’re alone, and you find out there are people who have been five years out. How did you survive five years? I’m not even sure I’ll make it to Friday.”

After a few years of group sessions, the Edwardses became facilitators themselves, and eventually convinced their bishop to allow them to bring LOSS to the Diocese of Gary, Ind. “When our bishop said he would allow this—just him letting us use his rooms, their facilities, use people they pay—he’s putting his stamp that suicide needs help from everybody, including the Catholic Church.”



## Resurrection

The prayer service at St. John of the Cross culminates in a candle lighting ceremony. Survivors process up the center aisle, tea candles in hand, and one by one place the fragile lights in rows beside the altar.

“The paschal candle represents the life hereafter,” Father Rubey says after the service. “What these candles represent is that the tragedy greater than suicide is if their loved ones are forgotten.”

In this act of remembrance, he says, survivors provide the church with a concrete example of the paschal mystery of passion, death and resurrection.

“Families of suicide bring hope, bring understanding, bring gratitude,” Father Rubey says. “They are such brave people to continue living and not care what people think of them or their loved ones. They are gifts to the church because they can laugh again, smile again.... They share in the fullness of the resurrection.”

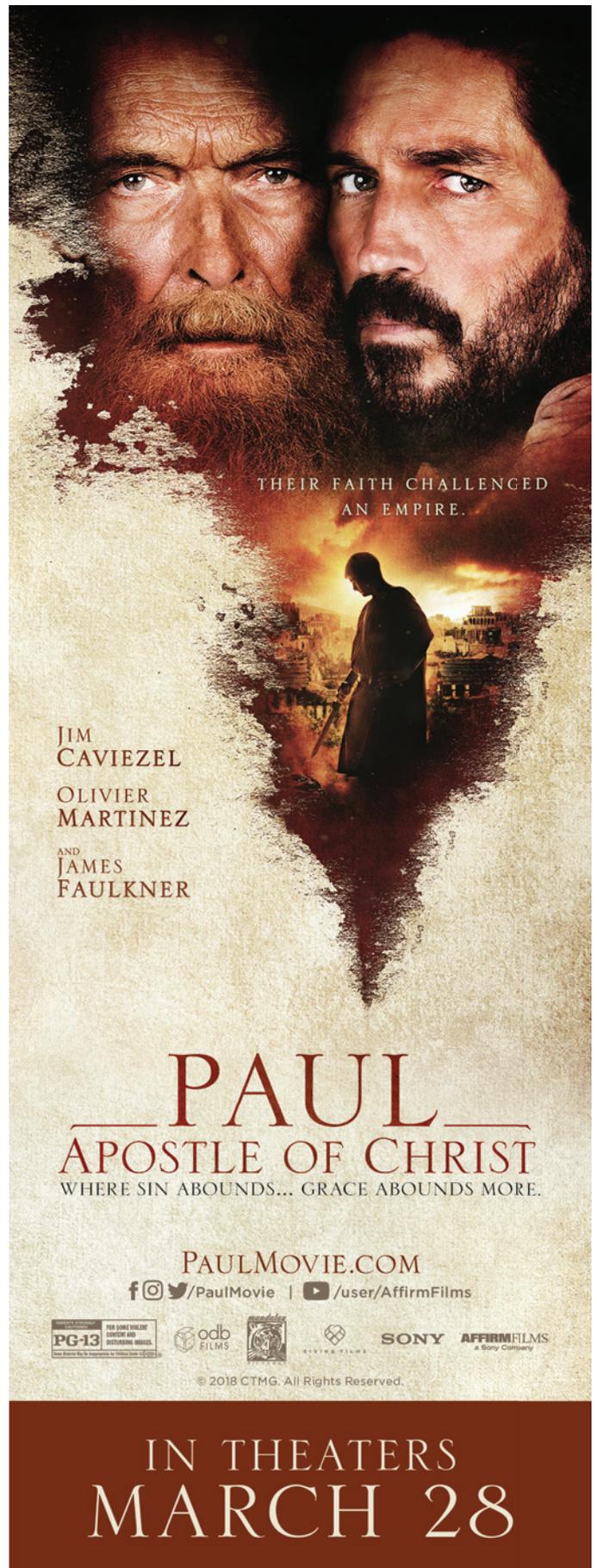
Father Rolheiser also sees in Jesus’ death a message of consolation for survivors. Crucifixion in first-century Palestine, he notes, was a death that came with stigma, humiliation and an assumption of guilt. But Mary never left the foot of the cross. Father Rolheiser believes the church today should show the maternal face of God in its ministry to survivors of suicide. At funerals, in public writings and in private correspondence, he reassures survivors that their loved ones “are met by the feminine side of God.”

“Your mother is your symbiotic link to life, and no matter what age you are, that is still the ultimate comfort,” he says.

Ms. Edwards has forgiven the Virgin Mary for failing to warn her. “Now I see: It hurt [to pray to Mary] because I hurt,” she says. “Mary had to have hurt immensely.”

For years after Mark’s death, she cried during Mass at the consecration. “Easter came to life for me. Knowing that Jesus could die on the cross for me, to have had those 19 beautiful years meant so much for me.... I know I grew up with it, but it was right smack dab in my face now. I had to buy into it or walk away from my faith. And I was there, hook, line and sinker, because I do believe.”

Ashley McKinless is an associate editor of *America*.



THEIR FAITH CHALLENGED  
AN EMPIRE.

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CAVIEZEL  
OLIVIER  
MARTINEZ  
AND  
JAMES  
FAULKNER

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IN THEATERS  
MARCH 28



Lily bulbs bounce along a conveyor belt at Palmer Westbrook, one of four family farms that produce bulbs for Easter lilies. (All Photos: Jim McDermott)



Image: Wikimedia Commons

# CONSIDER THE LILIES

By Jim McDermott



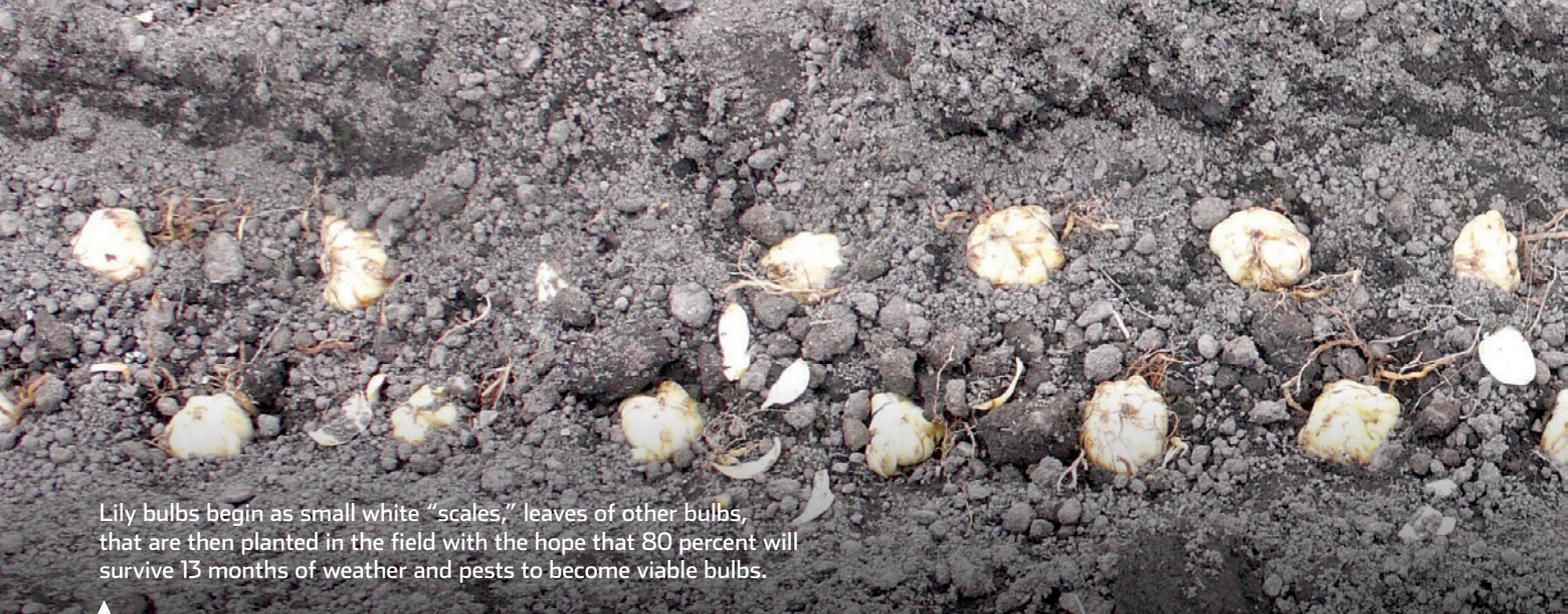
***The four farms, three years of work and millions of bulbs that will produce your altar decorations this Easter***

At the very top of California, far from the population centers the state is known for and surrounded by the oldest redwoods in the world, lies the little community of Smith River. Like so many small towns in the United States, it flashes by in an instant—a drive-through coffee shop in the lot of a now-abandoned supermarket; the remains of a BBQ joint, its neon martini glass permanently empty; glimpses of a church, a corner store, Lolita's Taqueria, farming fields and then, for all intents and purposes, it is gone.

Of course it is not, really. Tucked away from the highway, kids on quiet streets as pretty as any in America play basketball in their driveways, ride bikes past the grade school, with its cream paint and blue trim. Alongside the Pacific and north of the mountains that hug the area on two sides, a few of the community's 1,000 residents live in expansive homes. Elsewhere trailers cluster at the ends of long dirt roads.

Mostly the area is known for the redwoods and the Smith, the wildest and cleanest river in the United States outside Alaska, with copper in the ground giving it a gorgeous azure hue.

But in this community and just across the border, four family-owned farms produce 99 percent of the Easter lily bulbs sold in North America—over 10 million lilies a year. Most will be bought in the next few weeks by Christians, for whom the



Lily bulbs begin as small white “scales,” leaves of other bulbs, that are then planted in the field with the hope that 80 percent will survive 13 months of weather and pests to become viable bulbs.

flower has come to symbolize new life.

And that is appropriate in ways beyond what we might realize; for the families who raise Easter lily bulbs find themselves in their own struggle to continue while facing not only the unique challenges of growing lily bulbs but of roundworms, lobbyists and the relentless creep of Big Box America.

Much like the feast it helps us celebrate, the Easter lily has its own remarkable story of a happy faith that persists in the face of many reasons to turn away.

### THE PERPETUAL STUDENT

When he meets me at Hastings Bulb Growers fields, where he has worked for over 40 years, Harry Harms wears a pastel green button-up work shirt, blue jeans and a warm grin. He looks like a happy grandfather, the one kids love to visit for his fantastic stories and maybe a sweet.

A dented, green steel thermos in hand, he walks me around the farm his son Zeke now runs. I have arrived at a busy moment; millions of bulbs are about to be dug up. But if that is a problem, Mr. Harms never shows it. He has a natural enthusiasm about him; as we talk through every aspect of lily farming, from the three years that lily bulbs must spend in the ground to business strategies, he frequently reaches out to touch my hand and draw my attention to details of the farm, as though to say, “Can you believe how great this is?”

Originally a farm kid from Orange County, Mr. Harms remembers his childhood as idyllic. But as the area grew congested, he longed for a way out. “The day I was going to Irvine and it was 6 in the morning and it was a traffic jam, I said, ‘I’m out of here.’” After college he and his wife moved to Hawaii. He worked what had been sugar cane fields, helping transform them into feed corn for local farms.

“It was an incredible grind,” he recalls. “It was harvest, it was planting, it never stopped. I went from being poor to having a bankroll, but it wasn’t a life.”

The wetter weather of Northern California appealed to him. “I wanted some days off,” he admits, laughing. “I wanted a time when it was going to rain enough that I knew we couldn’t work.” The Hastings Easter lily business, which he would join first as an employee and later as owner, was also thriving. “I’d never been in a farm in my life that was as well-kept and clean and painted and as well-serviced.”

But what really drew him, and what is most striking talking to him 40 years later, is the constant education that is Easter lily farming. “Frankly, corn is pretty easy. It’s a matter of keeping everything going and putting the hours in,” Mr. Harms said. “This was more of a chess game and a poker game and a thinking man’s game. It was just so much more interesting to me to try to do something like this for the rest of my life.”

### BETTING ON BULBS

It takes an astonishing three years to grow the Easter lilies that will adorn our altars and front rooms. They begin as small white “scales,” leaves of other bulbs with the shape of a small artichoke leaf and the slick texture of a slice of onion.

Each year Hastings and the three other lily bulb farms plant millions of these scales in their fields, with the hope that 80 percent will survive 13 months of weather and pests to become viable bulbs. After being cleaned and sorted by size, those bulbs will be replanted for a second year, and then again for a third, each time in new fields freshly treated with chemicals. In the end, each farm hopes to produce two to three million bulbs up to eight or nine inches in circumference.

The long growth period of lilies is in large part a function of consumer preference. Lily bulbs actually flower every year; removing the buds from the plants in the summer months is one of the many manual processes involved in lily bulb farming.

But customers today want at least five flowers, and generally no more than seven; ideally, the farmers say, you can get one bloom for every inch of bulb circumference. In practice



Harry Harms has worked at Hastings Bulb Growers for over 40 years.



"I've lived my whole life around the lilies," notes Linda Crockett, who has worked at and then co-ran Crockett United Lily Growers for almost three decades.

you tend to need closer to eight inches to get to five blooms. Hence the three-year wait.

Weather in the area is remarkably consistent—40 to 60 degrees in the winter, 50 to 70 degrees in the summer, and wet, with an average of 75 inches of rain a year. That stability is one of a number of reasons the Easter lily business has continued to thrive here while the many other lily farms that used to populate the West Coast have died away.

What is not consistent, though, is the date of Easter. Depending on the year's calendar, there may be five months between the harvest and Easter Sunday. Most farms sell their bulbs through brokers to independent greenhouses who will bring the plants to bloom; before that, the farms will package their bulbs in peat moss and store them for 1,000 hours in the dark in massive coolers. "We trick them into thinking they're still in the ground," which delays their bloom, Mr. Harms explains.

After being shipped to greenhouses all over the country, the bulbs will be subjected to an ongoing variation of heat and cold to cause them to bloom not only at precisely the right time but to the right height. Where once people preferred 26-inch lilies, today the standard is 24 inches, explains Mr. Harms, "and it's almost moving down to about 20, 22." The height is not just a matter of consumer taste; a shorter plant means a smaller box, which allows a greenhouse to ship more plants in one truck.

Mr. Harms and his fellow bulb farmers have nothing but praise for the greenhouses with which they work. "It's one of

the most complicated crops that a greenhouse grower grows," says Rob Miller, who runs Dahlstrom & Watt Bulb Farm. "Chrysanthemums, poinsettias or a lot of greenhouse crops, they're absolutely programmable. Lilies respond to stimuli, but they are not programmable."

Still, staying in touch with the greenhouses is a must; if something goes wrong there, if they so much as mix bulbs from two different fields, some plants will fail and both the greenhouses and the farms' business with flower sellers will suffer.

When he started, Mr. Harms says, greenhouses "used to brag they'd marketed 75 percent of the bulbs they bought. Well, now guys plan on marketing 95 percent, and they're not very happy unless they can hit about 97, 98 percent." The farmers must grow and sell a higher percentage of perfect bulbs to the warehouses to meet these goals.

### IMPROVING FARMING

Surrounded by lily bulb fields in the town of Smith River lies a small cemetery. It is quiet here, and picturesque. Forest green mountains rise in the distance. A hawk glides overhead on the wind currents.

The largest among the graves, with a striking statue of a young woman looking to heaven, belongs to Henry Westbrook. Born in Germany in 1830, he moved here in 1847 and went into dairy farming. Grass grows in Smith River pretty much year-round, making it a perfect place for cattle. The dairy's butterfat milk sold like gangbusters in San Francisco.

“TO BE A BULB FARMER  
THESE DAYS, YOU’VE GOT  
TO BE A LITTLE BIT NUTS.  
WHY WOULD ANYBODY  
WANT TO DO THIS?”



Where once people preferred 26-inch lilies, today the standard is 24 inches.

Westbrook’s grandson, also named Henry, helped pioneer the area’s Easter lily business in the 1940s. And today the younger Henry Westbrook’s grandsons run Palmer Westbrook, which includes lily bulb fields, a dairy and a production facility for certified organic beef.

Will and Matt Westbrook, along with Zeke Harms at Hastings and Leilani Crockett at Crockett United Lily Growers, represent the next generation of lily bulb farmers. Will has recently entered his 40s, but he seems younger than that. Frequently wearing a baseball cap, the bill folded sharp to offer shade for weathered skin, he often describes the challenges of the work as “fun.” “Sometimes the business side I don’t like so much, but there’s tractors to play on,” he says, cracking a grin.

When I visit Palmer Westbrook, the shed where they clean and organize the lily bulbs for packaging or replanting is filled with life—the clack of equipment, the hum of workers’ conversation, an occasional work bell. The floorplan has the feel of a game of Mouse Trap, each successive step building on the last, yet much more improvised and ingenious than any factory. The Easter lily industry is so small that no one sells equipment designed for it; everything has to be repurposed from other businesses or designed from scratch. The conveyors that bounce the bulbs along via belts and water are old strawberry washers. The blue-tarped, old-timey mechanical creepers that move through the fields, carrying eight men and women lying on their stomachs as they weed and plant, are hand-made and hand-maintained.

Even standard equipment like tractors is rarely purchased new. “We used to buy a new one every year,” Mr. Westbrook tells me. “Now they’re like \$200,000. Nobody can buy a new one any more.”

There is no small amount of stress that comes with that kind of constantly improvised set-up. But there is great pride here too. Maria Reyes has worked in Smith River for 40 years. Some of the work is not easy at her age, she admits. “But I work anywhere!” she adds, patting her ropey arms.

As Mr. Westbrook walks me through the shed, he talks of how his father and grandfather designed the place, even designing special, hollowed-out walls that make it easier for the packers to shift back and forth between bulbs and moss.

He has the same hunger for creativity himself. He watches YouTube videos of Dutch bulb production lines looking for ideas, and describes with delight the thousands of varieties of bulbs they have bred, the different depths of planting they have tried, the different fertilizers, the different types of hills so as to maximize the movement of water (and with it, oxygen) through the soil—all to produce the most and the best bulbs.

“Nine times out of ten or more,” he admits, these experiments do not make a substantial impact. When it comes to lily bulb farming, “there are things you can do to help yourself, but most of it is out of your control.”

“But in some sense it’s kind of fun,” he says. “You might as well just laugh, there’s nothing you can do.”

He stops a beat, then shoots me another grin.

“But in other senses it can drive you nuts. Because there’s nothing you can do!”

### OF PERSISTENCE AND RESISTANCE

Among the many challenges the lily bulb industry faces today, a few stand out. The first is the never-ending task of dealing with the fungi, diseases and pests that plague lily bulbs. Consider just one, the nematode, otherwise known as the roundworm. Nematodes live as parasites within many forms of life, from sperm whales to human beings. (The tapeworm is a nematode.)

Easter lilies have no natural resistance to nematodes. And the microscopic worms, which feed not only on lily bulb roots but on the clover that also thrives here, are nearly impossible to eliminate. In one experiment, a University of California, Davis, nematologist kept some soil clear of vegetation for four years. Still the pests persisted.

Left in the dirt 13 months at a time, with the use of pes-



Matt and Will Westbrook represent the next generation of lily bulb farmers.



Rob Miller, who runs Dahlstrom & Watt Bulb Farm, says lilies are “one of the most complicated crops that a greenhouse grower grows.”

ticides to kill nematodes possible only once a year prior to planting, the bulbs are sitting ducks. The farmers have tried endless ways to thwart them. “We’ve tried long-term rotation of crops,” Mr. Harms tells me. “We’ve tried steam treatment on fields, which is not even remotely economical; we tried all kinds of heat treatments to cook them out of the roots. We’ve tried taking large amounts of sea produce, like sea shells, that exude a chemical that is supposed to reduce nematode population.

“We’ve had whole fields full of a marigold which exudes the actual chemical we use; one year it doesn’t work because they don’t produce enough, one year it works great because they grew and produced the right amount, and the next year it’s so much that it actually damages my crop.”

“That’s one of the problems with an organic application,” Mr. Harms explains, “getting predictability into the system. With a chemical application, I can learn to put it on a certain way at a certain rate and I can have a predictable response every year.”

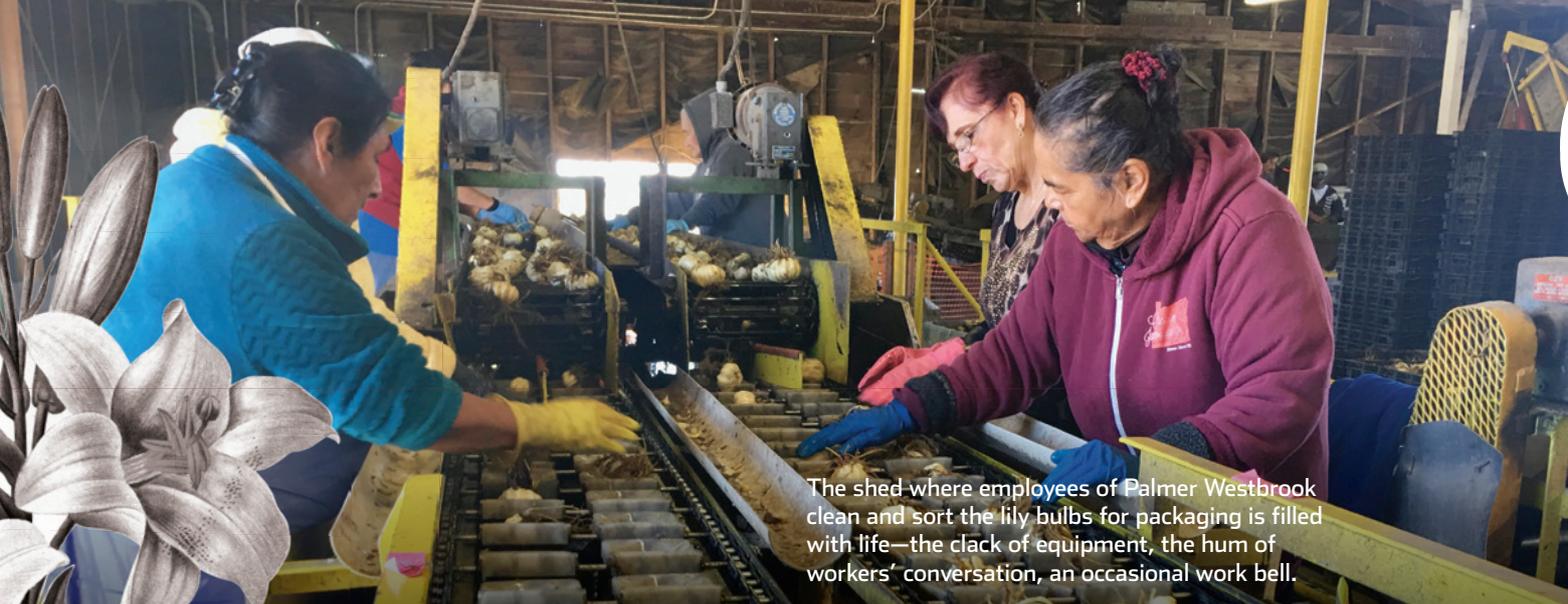
The question of organic versus chemical pest control constitutes a second major struggle in the industry today. For the last 16 years, the local Siskiyou Land Conservancy has pressed the farmers to go organic, claiming that the pesticides they use are harming both the natural environment and the residents of the community. In 2016 the organization conducted a nonscientific survey of residents and uncovered worrying anecdotes about health problems.

It is a compelling narrative: the Easter lilies you love may be hurting people. But after all these years, hard scientific data has yet to support the Land Conservancy’s claims. Like all agricultural endeavors, lily bulb farms are regularly evaluated by a variety of regulatory agencies. The State of California has the strictest pesticide regulations in the country, stricter than those of the federal Environmental Protection Agency. “We’re a state that produces a lot of fruit and vegetables,” says Charlotte Fadipe, assistant director for the California Department of Pesticide Regulation. “I think I read somewhere that if you’re eating fruit and vegetables in America, something like 60 percent on your plate comes from California. So we have to be very careful about the rules.” (The most recent statistics show California produces over a third of the nation’s vegetables and two thirds of its fruits and nuts.)

The state has found no evidence of lily bulb pesticides harming local people. After the Land Conservancy released its survey, the pesticide regulation department’s scientists took new samples. The results were once again fine. “They showed most of the pesticide levels were so low,” Ms. Fadipe says, “they could not even be detected.”

Siskiyou Executive Director Greg King does not accept these findings. When pressed, he also admits he opposes agricultural pesticides as a practice. “We believe and understand that most pesticide use is unnecessary and destructive.”

For their part, the families insist they are willing to change if their pesticides are determined to be causing harm. As they



The shed where employees of Palmer Westbrook clean and sort the lily bulbs for packaging is filled with life—the clack of equipment, the hum of workers’ conversation, an occasional work bell.

are quick to note, these issues affect them, their families and their workers, too. “I’ve lived my whole life around the lilies,” notes Linda Crockett, who has worked at and then co-ran Crockett United Lily Growers for almost three decades. “My house is in the middle of the ranch. I’ve been there 20 years.”

### BIG-BOXED OUT

A wiry man with hands textured by decades of farming, Mr. Miller speaks with a restless energy as he describes the third major challenge of lily farming today. Despite the fact that these four farms constitute nearly the entirety of Easter lily sales in the United States and Canada, “Everyone’s margin has become paper thin.”

Part of this is due to the ever-increasing cost of labor. Unlike many industries today, Easter lily farming remains remarkably labor-intensive, as the yearly planting, disbudding, packaging and weeding of these tens of millions of bulbs all must be done by hand. Still, the farmers do not seem eager to change their lot. They tell stories of the barbecues they have with their workers and the quinceañeras they attend. “The guy driving the forklift has probably been here for 30-something years,” says Mr. Westbrook. “Another guy 25 years, his cousin same thing. It feels like a family.”

Ms. Crockett, a stylish, athletic woman with short blonde hair who now runs the Easter Lily Research Foundation and a variety of other agricultural organizations for the area, fondly remembers years spent working the fields with her employees. “I wanted to be with the people, and I wanted my workers safe,” she says.

But the heart of the problem lies in the pricing of lilies, which is set by the big box stores. “Bulb [price] has gone up maybe 20 percent over the last 20 years,” says Mr. Westbrook, “maybe 30 percent. But your costs have gone up like 100 per-

cent, or 150 percent, probably even more.”

One farmer tells the story of a major bulb buyer who approached three of the biggest players in Easter lily sales, proposing a one dollar increase in retail price. Their research indicated it would not affect sales. Would they agree to try it?

Two said yes. But one said no, so the situation remains the same. “The chain stores are controlling the profitability of the majority of the flower industry,” says Mr. Miller. “And it’s tight. You can’t imagine how tight it is.”

Could they get priced out of their own market? “Oh you very well could,” says Mr. Westbrook. “We’re probably getting close to it.”

“Everyone who used to do lilies had a big house and a fishing boat,” he remembers. “My dad built a tennis court when I was a kid, swimming pools. I mean, they were killing it.”

He smiles and shrugs. “Well, that’s over. What are you going to do?”

Mr. Westbrook means the question rhetorically, but after a week here I wonder the same. When I ask him what advice he might give someone interested in getting into the business, he says he would tell them not to do it. “To be a bulb farmer these days, you’ve got to be a little bit nuts. Why would anybody want to do this?”

And yet he is laughing as he says this. After describing the business as “brutal,” Mr. Harms, says, “I also run RV parks, rentals, and it’s not [as] gratifying.”

These farms represent generations of their families’ lives. Today they are family to each other, too. “When I first started,” remembers Mr. Westbrook, “it was a lot of jockeying for position. [Everyone] was doing whatever to get a little more market share—whether they pack a bigger bulb or they use different brokers, or they go out wholesale.”

Now, he says, with the business down to just these four

IN THE END, EACH FARM  
HOPES TO PRODUCE TWO  
TO THREE MILLION BULBS UP  
TO EIGHT OR NINE INCHES IN  
CIRCUMFERENCE. 🍷🍷

families, “We’re all in the same boat. Everybody always helps each other. Somebody’s farm burns down or truck turns over, you’re always going to help. But it seems like it’s a little easier to communicate.”

In the end what keeps these families in this business seems to be the same things that burden them. The work is hard. It is unpredictable. You have to be good at 100 different things. You have to improvise.

“Every harvest I did was never the same,” says Ms. Crockett. “There was always some big issue to overcome. But I enjoyed the challenges.”

“Farmers are funny people,” says Mr. Miller. “They get a kick out of things that lots of other people don’t understand. I’ve enjoyed the crop all these years. There are no experts in this crop.”

“We’re either very tenacious or very stupid,” says Mr. Harms, “and for the life of me I can’t tell which.”

Mr. Westbrook’s grandparents were weekly service-goers at the local Methodist Church. With a business to run and kids to get to sports on the weekend, he does not get to services as often. But his life, like those of his peers, says much about what it is to be a person of faith. God, he speculates, “must like lilies. He lets them grow in the best place in the world.

“And I don’t know why he let me do it,” he says, with happy wonder. “But here I am.”

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Jim McDermott, S.J., is *America’s Los Angeles correspondent*.

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THE STORY YOU DON'T.

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Or to my knees will I fall  
Will I sing hallelujah  
Will I be able to speak at all

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# LENT'S HONEST LIGHT

*Daily Mass reveals the faint shape of faith*

By Richard Barry

The weekday Mass at St. Peter's begins promptly at 7 a.m. From the church's stone tower, bells ring out through the Capitol Hill neighborhood, resounding off nearby House office buildings. Out of a back passage, the presiding priest, trailed by two sweater-clad servers, walks to the altar. The congregation rises. With both hands lifted and bells still ringing, the priest begins the introductory rites. "In the name of the..."

Or so I imagine. I have never actually made it in time for the start of a weekday Mass at St. Peter's. Instead, at this juncture I am usually biking down Pennsylvania Avenue within earshot of the bell's chime, pedalling furiously in answer. I have slept through alarms and thrown on my daily Mass best: the clothes nearest and cleanest to the bed that morning.

The swinging doors of St. Peter's announce latecomers with a repeating flap and groan. Suited staffers, lapel-pinned lawmakers and neighborhood elderly—the churchgoing pros—turn to watch stragglers scurry in with a hurried genuflection. This is daily Mass, the big leagues, and I am just a rookie.

In 2016, I started the Lenten season with a lot to prove. Most years, I stumbled into Holy Week. Like a thief in the night, Easter caught me uncrumpling ties, ironing blazers, rushing to packed services and, if the high holiday happened to fall the same week as the federal tax deadline, filling out 1040EZs.

For once, I wanted to go whole hog. I resolved to pray, fast, give alms and, of course, abstain from eating hogs on Fridays. But what to give up? My precarious state of grace called for a real Lenten challenge. Chocolate or Netflix? Too easy. Why give up one treat with a thousand delectable, streamable replacements available? Instead of giving something up, I wanted to do something.

On Ash Wednesday, I found a lunch-hour service. With the priest's thumb tracing grainy, intersecting beams across my forehead, intoning a sure return to dust, I made my resolution. This Lent, I would go to Mass. And to get those stats up, I would make it daily.

The first weeks of Lent resembled my first months, possibly years, of working life. I struggled with punctuality, feared the judgmental eye of an omniscient supervisor and experienced great confusion over what I was actually supposed to do.

A cradle Catholic, I possess an instinctive feel for the Roman rite's rhythms of standing, kneeling, sitting. But I had no idea how to turn those acts into a spiritual exercise.

If I had adopted a paleo diet for Lent, after 40 days of raw kale and rabbit meat, I would have found myself a few pounds lighter and easing trimly into my Easter Sunday suit. Attending daily Mass, however, provided no obvious metric of my progress. I needed a spiritual Fitbit to wear on my wrist to track inner growth. Lacking such a device, I turned to my fellow parishioners.

In the faces of the regulars, I searched for the benefits of steady church-going, a glint of halo or an emanation of grace. The more closely I looked at these people, though, I could not help but imagine the personal horrors at work in their lives—the trials that compelled them to go to Mass every single day, especially during Lent.

Lent's daily Masses have a grim, medieval quality. In the dawn hours, cold, pre-spring winds whip through bare trees. The stenciled panels of the church's stained glass do not radiate grandly across the walls the way they do on Sundays. Instead, they are dimmed and clouded, gathered into themselves. The readings feature glum passages about sackcloth and hair shirts, deserts and famine, beating of breasts and rending of garments.

Something had to be terribly wrong with these people to trudge daily to Mass under these conditions. Love lost, death, illness—all of the things that can go wrong in a life—seemed to occupy the pew rows seeking sanctuary. I was bringing myself to St. Peter's because I deserved the penance; the weekday faithful seemed to need the Mass itself.

Unlike the cheek-to-jowl Sunday crowd, the smaller congregation distributed itself scattershot throughout the church, a pew to each person. Separated from the flock, I heard my own voice, jarringly clear, as I recited the responses and Pater Nosters. No longer able to hide in the murmur of a Sunday Mass, I felt like someone belting out a karaoke tune that I thought I knew by heart, only to have the prompter cut out mid-song:

*I confess to almighty God...  
And to the Republic for which it stands...  
Streetlights, people—*

*Therefore I ask blessed Mary ever-Virgin  
Hiding somewhere...in the niight!  
Thank you. Amen.*

I had hummed and ad-libbed my way through basic articles of faith for years. The stripped-down weekday Mass provided an unvarnished view of my spiritual state. Whatever hearts-on-fire moment I had expected during Lent was not happening.

• • •

March, April—the Mass bells tolled on. Two weeks before Easter, the purple cloth of Passiontide covered Mary, Joseph and the statues of other assorted saints. And while the finer points of faith remained shrouded, I was beginning to detect its faint silhouette, backlit by Lent's honest light. The more I went to Mass, through no special effort of mine, the more spirituality began to take shape in my life, forming within me hollowed pockets of need.

"There is a God-sized hole in all of us," says Richard Rohr, O.F.M. In his book *Falling Upwards*, the Franciscan spiritual teacher describes the soul as "a place of longing." In Father Rohr's spirituality, a filling of self occurs not through any kind of special devotion but as a gift. "God creates the very dissatisfaction that only grace and finally divine love can satisfy," he says.

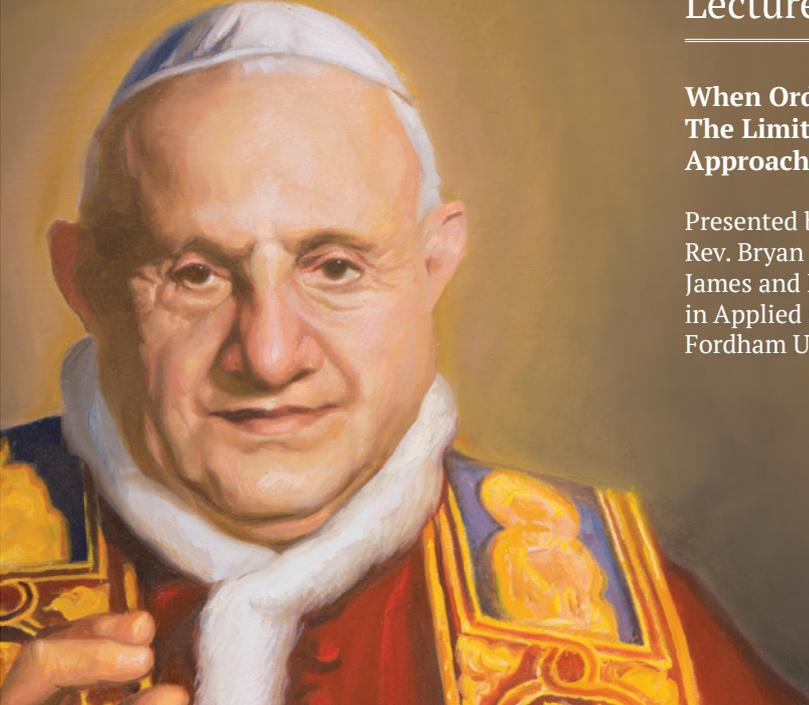
In this way, I could understand not just fulfillment but wanting as the gift. I had expected Mass to bring with it a bursting of spirit. But this is Mass—nothing is going to jump out of a cake. It can remind, though. The liturgy can open a door to an inner room and build there in the untended hearth a desire for warmth and illuminating love.

The weekday Mass ends at 7:25 a.m. "Go in peace," the pastor says. His vestments fan across the sanctuary as he walks toward a side door followed by the servers, cable knit and cardigan. From somewhere in the church recesses, the P.A. system flicks off, and silence settles into the high-ceiling vastness.

The regulars make their way toward the exit. I keep my eyes on my own work though. The church is empty. I am empty. A swelling inhalation collects the air into a strong, clear breath. It fills me and carries me out of the pew, down the aisle and out into the day.

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Richard Barry lives in Washington, D.C. He is a former volunteer with the Jesuit Volunteer Corps Northwest serving in Omak, Wash. Twitter: @richbarrys.



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Rev. Msgr. J. James Cuneo • 2001..... Connecticut  
Mr. Ricky J. Curotto • 1999..... California  
Sr. Joan Curtain • 2015.....New York  
Mr. Joseph A. D'Anna • 2002.....New Mexico  
Mr. Steven J. Damozonio • 2002..... California  
Mr. Joseph Dasbach and Mrs. Mona Dasbach • 2016. Md.  
Ms. Julia De La Torre • 2014..... Texas  
Mr. Edward J. Degeyter • 2008..... Louisiana  
Dr. Rosemary DeJulio • 2016.....New York  
Ms. Judith Del Tredici • 2017..... California  
Mr. and Mrs. Richard P. Delaney • 1988..... Texas  
Mr. and Mrs. Edward J. Dempsey • 2004. Massachusetts  
Ms. Mary Ann Deskins • 1992..... Kansas  
Timothy R. Diamond • 2017..... Ohio  
Mr. and Mrs. Robert L. Dineen • 2001..... Alabama  
Mr. and Mrs. Frank S. Dinger, Jr. • 1985.....New York  
Rev. Timothy Dolan • 2017..... Minnesota  
Charles F. and Helen A. Dolan • 2006.....New York  
Ms. Margaret Donohue • 2015..... Texas  
Mr. and Mrs. John G. Donohue • 2004..... Florida  
Ms. Eileen H. Dowling • 2001.....New York  
Mr. Leonard Dubi • 2017..... Illinois  
Mr. Phillip J. Kerwin  
and Ms. Alyssa A. Dudkowski • 2003.....Wisconsin  
Rev. John P. Duffell • 1988.....New York  
Mr. Richard F. Duncanson • 1985..... California  
Ms. E. Anne Dunn • 2014..... Louisiana  
Ms. Lucetta Dunn • 2002..... California  
Mr. Stephen P. Dunphy • 2013..... California  
Mr. Michael J. Durbin  
and Mrs. Mary Kay Durbin • 2016..... Illinois  
Chaplain William Eagan • 2017..... Massachusetts  
Rev. Douglas Ebert • 2015..... Minnesota  
Ms. Frances E. Edson • 2007.....New Jersey  
Mr. John G. Eifler • 2017..... Kentucky  
Msgr. William E. Elliott • 2012..... California  
Mr. and Mrs. Tom Engelhardt • 2013.....Missouri  
Mr. William N. Epping  
and Mrs. Linda Epping • 2014..... California  
Mr. and Mrs. Joseph W. Erlach • 2000.....Nevada  
Ms. Mary Anne Ernst • 2006.....New York  
Ms. Kara Eschbach • 2017.....New York  
Mr. and Mrs. Thomas E. Ewens • 1997..... Rhode Island  
Mr. and Mrs. George Fahey • 2017..... Illinois  
Rev. John P. Fallon • 1995..... California  
Mr. Stephen J. Fearon • 1989.....New York  
Ms. Gilda Ferrara • 2009.....New York  
Ms. Theresa M. Ferrari • 2017..... Pennsylvania  
Ms. Patricia T. Finan • 1994.....New York  
Dr. Paul F. Fitzgerald, M. D. • 2006..... Virginia  
Dr. Arthur W. Fleming • 1992..... Pennsylvania  
Rev. James B. Flynn, Ph.D. • 1988..... Massachusetts  
Ms. Patricia A. Foley • 2017.....New Jersey  
Mr. Robert K. Freeland • 1998.....New York  
Mr. Vincent T. Gaglione • 1992.....New York  
Most Rev. Joseph A. Galante • 2014.....New Jersey  
Mr. Peter J. Gaspeny • 2014..... Michigan  
Rev. Joseph A. Gaudet • 2001..... Massachusetts  
Rev. John J. Gildea • 2004.....New York  
Rev. Niles J. Gillen, O.Carm • 1998..... Florida  
Mr. John Girardi • 2003..... California  
Mr. James Glaze • 2015..... Alabama  
Mr. and Mrs. Martin J. Gleason • 1998..... D.C.  
Ms. Nina G. Glorioso • 2008..... Louisiana  
Mr. and Mrs. John E. Glynn • 1993.....New York  
Maria E. Gnecco De Mayo • 2017..... North Carolina  
Mr. and Mrs. Aaron W. Godfrey • 2003.....New York  
Mr. and Mrs. Robert F. Goeke • 2006..... Massachusetts  
Ms. Kathleen A. Golden • 2004.....New York  
Mr. and Mrs. Lawrence P. Goldschmidt • 1987... Virginia  
Mr. Robert E. Goodfellow • 1999.....New Mexico  
Ms. Lorraine Gordon • 2015.....Missouri  
Rev. Joseph T. Graffis • 1988..... Kentucky  
Mr. Neil Graham • 2017.....New York  
Jake and Ruth Graves • 2000..... Iowa  
Ms. Lynn Graybeal • 2017..... Hawaii  
Mr. and Mrs. E. James Greiner • 2012.....New York  
Mr. and Mrs. Michael D. Groshek • 1998..... Colorado  
Rev. Richard J. Groshek • 1988..... Michigan  
Mr. J. Ferrel Guillory • 1998..... North Carolina  
Mr. and Mrs. Leslie Guinn • 2017..... Michigan  
Rev. Msgr. Charles W. Gusmer • 2012.....New Jersey  
Rev. James G. Gutting • 1989..... Pennsylvania  
Mrs. Marie-Jeanne Gwertzman • 1993.....New York  
Dr. Edda H. Hackl • 2000..... Illinois  
Ms. Judith H. Halli • 2014..... Alabama  
Dr. and Mrs. Thomas F. Halpin • 1990..... Massachusetts  
Rev. Joseph F. Hanley • 1989.....South Carolina  
Mr. John J. Hardiman • 2007.....New York  
Mrs. Rose A. Harrington • 1995..... Connecticut  
Dr. Timothy Hartnagel • 1987..... Alberta, Canada  
Rev. George J. Haspedis • 2000..... Washington  
Mr. James J. Hastings • 2003..... Maryland  
Rev. Robert Hawkins • 2002..... Rhode Island  
Mr. Eugene M. Hayes • 2012..... Georgia  
Mr. George T. Hayes, Jr. • 2001.....New Jersey  
Rev. John H. Hedrick • 1988..... Wisconsin  
Mr. Joseph Henchey • 2014.....New Jersey  
Mr. and Mrs. David and Lynda Hennon • 2015..... Calif.  
Rev. John C. Hergenrother • 1992..... Wisconsin  
Mr. and Mrs. Bob Hernandez • 2014..... California  
Mr. and Mrs. Andrew J. Hernon • 2005.....New York  
Mr. John D. Herrick • 1999..... Florida  
Mr. and Mrs. Ralph P. Higgins, Jr. • 2014..... Ohio  
Rev. Thomas M. Higgins • 2003..... Pennsylvania  
Mrs. W. J. Hill • 2015..... Pennsylvania  
Mr. and Mrs. Kathryn Hingle • 2017..... California  
Mr. John G. Hodgson, Jr. • 2017.....South Carolina  
Bro. Patrick J. Hogan, SVD • 2016.....New York  
Mr. and Mrs. William R. Holmes • 1991... North Carolina  
Mr. Homer • 2014..... Maryland  
Thomas W. Horton • 2017.....New York  
Mr. and Mrs. Peter C. Hothorn • 2012..... Florida  
Mr. and Mrs. Thomas J. Houlihan • 2012... Pennsylvania  
Mr. Ivan J. Houston • 2006..... California  
Mr. and Mrs. John S. Howell • 2017..... California  
Mr. Thomas P. Huber • 2012..... Hawaii  
Rev. Thomas P. Hunstiger • 2012..... Minnesota  
Mr. William Hunt • 2017..... Ohio  
Fr. Leon Hutton • 2017..... California  
Mr. Daniel Illich • 2015..... California  
Dr. Lucie Johnson • 2016..... Minnesota  
Mrs. Ann F. Johnson • 1997..... Virginia  
Mr. T.J. Johnsrud, R.P.H. • 2016..... Iowa  
Mr. and Mrs. J. R. Joy • 2010..... California  
Mr. Peter P. Kalac • 2003.....New Jersey  
Dr. Mike J. Kaminski & Mr. Ruben de Anda • 2007.. Wash.  
Mr. and Mrs. Christopher P. Keating • 2017..... Conn.  
Mr. Thomas E. Kelleher • 1988..... Massachusetts  
Mr. Thomas X. Kelley • 2014..... Iowa  
Mr. James R. Kelly • 1990.....New York  
Ms. Eileen D. Kennedy • 2017.....New Jersey  
Ms. Beatrice L. Kernan • 2014.....New York  
Rev. Ronald M. Kettler • 1988..... Kentucky  
Francis J. Kicsar • 2002..... Wisconsin  
Mr. Harold W. Kimble, Jr. • 1990.....New Jersey  
Ms. Ann M. Klocke • 1997..... Illinois  
Mr. Denny Klosterman • 2015..... Missouri  
Mrs. Maureen Klotz & Mr. Chris W. Klotz • 2017 .... Neb.  
Mrs. Marie E. Knoblock • 1997.....New Jersey  
Rev. Kenneth Koehler • 2012..... Colorado  
Kathryn Kolacz • 2017..... Missouri  
Rev. Rudolph J. Koser • 2015..... Pennsylvania  
Ray Koslewicz • 2017.....New York  
Rev. Paul P. Koszarek • 1998..... Wisconsin  
Dr. George Kovacs • 2006..... Florida  
Walter J. Kowalski • 2017..... Virginia  
Mr. Doug Krause • 2017..... California  
Rev. William F. Krlis • 1989.....New York  
Ms. Mary Jo Krohn • 2013..... Illinois  
Mrs. Joanne Kroon • 2014.....New York  
Mr. William Kuntz • 2017.....New York  
Mr. and Mrs. Lawrence and Peggy Kwacala • 2014..... Ill.  
Rev. Joseph A. Lang, Sr. • 2003..... Michigan  
Leo and Murielle Langlois • 2003..... Arizona  
Mr. and Mrs. Leon LaPorte • 2012..... Maryland  
Dr. Thomas Larkin • 2015.....New York  
Rev. Allan R. Laubenthal • 2006..... Ohio  
Rev. Edward J. Lauden • 2014..... Louisiana  
Mr. and Mrs. Bernard Lavelle • 2017..... Massachusetts  
Col. James E. Lawrence, USAF (Ret.) • 1999..... Virginia  
Mr. Bernard J. Lechner • 1988..... Florida

Mr. and Mrs. Ronald Lehman • 2006..... California  
 Mr. and Mrs. Paul Leitzinger • 1994..... Ohio  
 Mr. Ronald J. Lesko and Mrs. Linda Lesko • 2009 .... Me.  
 Mr. Thomas B. Lewis & Mrs. Mary C. Lewis • 1996...N.J.  
 Ms. Carol A. Litzler • 1993..... Ohio  
 John and Dolores Loftus • 2002.....New York  
 Mr. and Mrs. Nicholas A. Lombardo • 2006..... Virginia  
 Mr. and Mrs. Frederick J. Lower, Jr. • 1989..... California  
 Mr. and Mrs. Dennis Lucey • 1998..... Virginia  
 Rev. John P. Ludwig • 2005..... Iowa  
 Mr. Thomas & Alicia Luna • 2014 ..... Maine  
 Mr. and Mrs. Jack Lynch • 2017..... Rhode Island  
 Mr. Hugh G. Lynch • 2004.....New York  
 Rev. James H. MacDonald • 2007..... California  
 Ms. Joan B. MacDonnell • 2001..... Maryland  
 Mr. Emmanuel Magro • 2017 ..... Maryland  
 Ms. Mary Ellen Mahon • 2015..... New Hampshire  
 Mr. and Mrs. Anthony P. Mahowald • 2005 ..... Mass.  
 Mr. and Mrs. Francis X. Maloney, Jr. • 2015..... Mass.  
 Mr. Michael Manni • 2016.....Michigan  
 Ms. Kathleen M. Manning • 2009 ..... New Jersey  
 Helen Mannion • 2017 ..... North Carolina  
 Ms. Janaan Manternach • 2013..... Iowa  
 Ms. Lucine Marous • 1987 ..... Pennsylvania  
 Mr. and Mrs. Robert Marston • 2017 ..... New Hampshire  
 Ms. Elenor S. Martin • 2014..... Pennsylvania  
 Dr. Mary Martinen, M.D. • 2003 ..... Michigan  
 Mr. and Mrs. Philip A. Mascari • 2015..... California  
 Ms. Laurie J. Massa • 2017 ..... Ohio  
 Mr. and Mrs. Joseph M. Mattone, Esq. • 2012...New York  
 Mr. and Mrs. Arthur W. Maurer • 2010.....New York  
 Ms. Dana May • 2017 ..... Pennsylvania  
 Mr. Donal F. McCarthy • 1991..... New York  
 Ms. Marie McConnell • 2012.....New York  
 Ms. Suzanne McDermott • 2015 ..... New Hampshire  
 Gloria M. McDonnell, Ph.D. • 2005 .....New York  
 Patrick McEvily • 2012.....New York  
 Mr. John McGlynn • 2014.....Florida  
 Rev. Richard W. McGowan, S.J. • 1999 ..... New Mexico  
 Mr. William A. McIntosh • 2016..... Illinois  
 Deacon and Mrs. Ronald L. McIntyre • 1990....Michigan  
 Mr. George McKenna  
 and Mrs. Margaret Wojtowicz • 2017..... Maryland  
 Mr. and Mrs. Michael McKenna • 2016..... Florida  
 Dr. George J. McKenna • 1990..... Florida  
 McMeel Family Foundation • 2017 ..... Missouri  
 Mr. Brian S. McNiff • 1996..... Massachusetts  
 Steven Meier • 2017 .....New York  
 Rev. Robert J. Meissner • 1993..... Michigan  
 Mr. and Mrs. Joseph Merklin • 1994..... Kansas  
 Mrs. Elizabeth A. Meyer • 1985 ..... Massachusetts  
 Mr. Kevin Michel • 2017.....New York  
 Joe and Linda Michon • 1998 ..... California  
 Mr. and Mrs. Michael J. Micklus • 2014.....New Jersey  
 Mr. Frederick L. Milos • 1996..... New Jersey  
 Dr. Emile R. Mohler, Jr. • 2014..... Maryland  
 Ms. Catherine A. Moore • 2014 ..... Ohio  
 Mr. James T. Morley, Jr. • 2012..... Connecticut  
 Mr. Richard F. Morrisroe • 1982..... Indiana  
 Mr. and Mrs. Thomas P. Mortell • 2016 ..... Colorado  
 Ms. Barbara Mosley • 2002..... Iowa  
 Mr. and Mrs. Peter P. Mullen • 1987 ..... Connecticut

Ms. Helena Mullin • 2010 ..... New Mexico  
 Mr. and Mrs. Dennis Mulvihill • 2010..... California  
 Ms. Anne Murphy • 2015 ..... Virginia  
 Mr. P. Terence Nolan • 2014..... Texas  
 Mr. Eugene L. Nunziati • 2017 ..... California  
 Rev. Leo P. O'Brien • 2008.....New York  
 Mr. Edward I. O'Brien • 1983 .....New York  
 Rev. William J.J. O'Donnell • 1996 ..... Pennsylvania  
 Mr. Patrick M. O'Donnell • 1988 ..... Pennsylvania  
 Mr. John F. O'Keefe • 2013..... California  
 Rev. Vincent O'Reilly • 1990..... California  
 Dr. Arthur O'Shea • 2016 ..... Massachusetts  
 Ms. Agnes Pambid • 2016..... Pennsylvania  
 Mr. and Mrs. Thomas F. Parker • 2003..... Connecticut



Mr. and Mrs. Charles Parry • 1988 ..... Florida  
 Ms. Janice M. Patronite • 2015..... California  
 Mr. and Mrs. John W. Peck • 2015..... Pennsylvania  
 Mr. and Mrs. Helen K. Penberthy • 2009..... Virginia  
 Mrs. Doris Pesci • 2007..... Pennsylvania  
 Mr. and Mrs. Drew M. Petersen, Jr. • 2009 ..... Utah  
 Mr. and Mrs. Steven C. Peterson • 2014... North Carolina  
 Rev. Steven J. Peterson • 1990.....New York  
 Fr. Robert F. Pfeiffer • 2015..... Ohio  
 Dr. and Mrs. Phillips • 2008 ..... Pennsylvania  
 Mr. Keldon S. Pickering • 2004 ..... Indiana  
 Ms. Mary C. Piorkowski • 2017 ..... Massachusetts  
 Mr. William Plante • 2004 ..... District of Columbia  
 Rev. James H. Plough • 1998 ..... Colorado  
 Mr. and Mrs. J. Kenneth Poggenburg • 1994.... California  
 Mr. Robert G. Potter  
 and Ms. Tamara Vanderark-Potter • 2003...Michigan  
 Mr. Lantz Powell and Mrs. Cathy Powell • 1983 ..... Tenn.  
 Harold J. Quinn • 2017 ..... South Carolina  
 Ms. Catherine A. Quinn • 2015 ..... Oregon  
 Dr. Neil Quinn • 2013 ..... California  
 Dr. and Mrs. Jorge Rakela, M.D. • 2002.....Arizona  
 Bishop Ricardo Ramirez • 2004 ..... New Mexico  
 Mr. John Reehill • 2013.....New York  
 Ms. Elinor Meyers Rees • 2000 ..... Georgia  
 Noraleen Renaud • 2017 ..... Michigan  
 Mr. Raymond Reyes • 2013 ..... Minnesota  
 Ms. Anna Reynolds • 2017 ..... North Carolina

Rev. Robert Richter • 2005 ..... Virginia  
 Mr. and Mrs. Joseph Roach • 1991 .....New York  
 Mr. John Robertson • 2017..... Pennsylvania  
 Mr. and Mrs. Peter S. Robinson • 1987 ..... Delaware  
 Most Rev. Frank J. Rodimer • 2014 ..... New Jersey  
 Mr. and Mrs. Gustaaf Roemers • 2010..... California  
 Mr. John S. Rogers • 2014 .....New York  
 Rev. Paul J. Rossi • 2003..... California  
 Mr. and Mrs. James M. Rossman • 2016..... Florida  
 Mrs. Helen M. Rothermich • 1988 ..... Connecticut  
 Rev. Msgr. John Rowan • 2002.....New York  
 Mr. and Mrs. Bernard C. Rudegear • 1995 ..... Pa.  
 Rev. Patrick Ryan, S. J. • 2015.....New York  
 Ms. Marianne Ryan • 2014..... Illinois  
 John and Lou Ella Saam • 2013..... Michigan  
 Francis Salinel • 2017 ..... Illinois  
 John Salomone • 2014..... Rhode Island  
 Mark and Margaret Scheibe • 1988 ..... Wash.  
 Ms. Mary A. Schlichting • 2016.....Nebraska  
 Mr. and Mrs. Paul G. Schloemer • 2000 ..... California  
 Mr. and Mrs. Kent C. Schmidt • 2017..... Illinois  
 Mr. Christopher Schmit • 2017 ..... Illinois  
 Dr. Eugene J. Schmitt • 1985..... Ohio  
 Mr. Steven A. Scholer • 2012.....Nebraska  
 Mr. John Schoonover • 2016 ..... Pennsylvania  
 Mr. and Mrs. Timothy J. Schwieger • 2007 .. Washington  
 Deacon Anthony J. Sciolino • 1998.....New York  
 Mr. and Mrs. James J. Scott • 2004..... Missouri  
 Mr. and Mrs. Mark L. Segal • 2016..... Ohio  
 Ms. Macrina H. Seitz • 2004..... Maryland  
 Ms. Maryann Semancik • 2014..... California  
 Rev. Msgr. Joseph F. Semancik • 1985..... Indiana  
 Ms. Mary I. Sepucha • 2017 ..... Virginia  
 Mr. James A. Serritella • 2015..... Illinois  
 Ms. Margaret M. Sharkey • 2017 .....New York  
 Mr. Terrence P. Shaughnessy • 1995 ..... Minnesota  
 Mr. Thomas Shaver • 2017..... Georgia  
 Mr. Paul Shay • 2012..... Pennsylvania  
 Mr. and Mrs. Jack Shea • 1984 ..... California  
 Ms. Katherine Shen • 2000..... California  
 Mr. and Mrs. Robert E. Shields • 2008..... Pennsylvania  
 Ms. Joanne Shreeve • 2015..... Oregon  
 Deacon Thomas Shubeck • 2016 ..... New Jersey  
 Mr. Ronald L. Sigrist • 2013 ..... North Carolina  
 Sidney S. Simmons • 2012..... Florida  
 Mr. and Mrs. Roy J. Simms • 2006 ..... Washington  
 Rev. Kenneth C. Simpson • 2015..... Illinois  
 Mr. Sam Sirianni • 2016 .....New Jersey  
 Fr. Richard A. Sitzmann • 2012 ..... Iowa  
 James Skarzynski • 2017 .....New York  
 Most Rev. Richard J. Sklba, S.S.L. • 1983 ..... Wisconsin  
 Anthony L. Skufca • 2017..... New Mexico  
 Mr. James L. Smith • 1997 ..... Pennsylvania  
 Rev. Richard S. Sniezyk • 1987 ..... Florida  
 Mr. and Mrs. Alan & Kathryn A. Souders • 2016 .... Wash.  
 Mr. Thomas C. Spavin • 2016..... Virginia  
 Mr. George T. Spera and Ms. Jane Ginsburg • 2015... N.Y.  
 Mr. Rene Springuel • 2013..... Maryland  
 Ms. Michele Stapley • 2017..... Arizona  
 Mr. and Mrs. Robert Steinberger • 2017.. North Carolina  
 Mr. and Mrs. Greg Gregory Stephen • 1993 ..... Illinois  
 Ms. Mary Strickland • 2016 ..... Florida

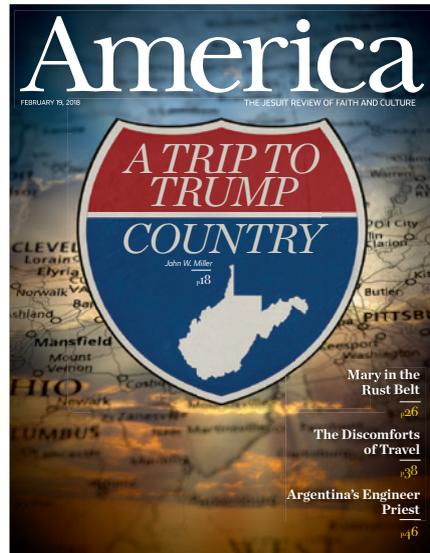
Mr. and Mrs. Jeremiah M. & Carole Sugrue • 2014. Mich.  
 Mrs. Lucille F. Sullivan • 2016..... Massachusetts  
 Rev. Terrence J. Sullivan • 2014 ..... California  
 Mr. Frances A. Sullivan • 2013.....New York  
 Mr. Roger W. Sullivan • 1990..... Massachusetts  
 Ms. Diane Sundrup • 2016.....Ohio  
 Ms. Ann M. Swanson • 1990..... Massachusetts  
 Ms. Ann Marie Swartz • 2014..... New Jersey  
 Dr. Stephen J. Sweeny  
     and Mrs. Barbara M. Sweeny • 2000 ..... Florida  
 Mr. and Mrs. James R. Tallon, Jr. • 2014 .....New York  
 Mr. Nicolas Taylor • 2015..... London, England  
 Dr. Brendan P. Teehan • 2004..... Pennsylvania  
 Rev. Carl Tenhundfeld • 1997..... Texas  
 Ms. Mary Jane Terrell • 2015 ..... New York  
 Mr. Stephen H. Thomas • 1992 ..... Indiana  
 Ms. Clare Thompson • 2013..... New Jersey  
 Mr. Michael J. Thompson • 1992..... Pennsylvania  
 Mr. John M. Thomson • 2014 ..... Kansas  
 Dr. Bernard G. Tomasso • 2015.....New York  
 Mr. Aurelio Topete • 2017..... California  
 Mr. James M. Tracy and Mrs. Susan R. Tracy • 2014 Neb.  
 Thomas Travers • 2017 .....New York  
 Mr. Christopher Treado • 2015 ..... Virginia  
 Mrs. Charlene S. Trochta • 1995..... Texas  
 Mr. Robert D. Tuerk • 1988..... Illinois  
 Ms. Cathryn Vanderzicht • 2015 ..... Washington  
 Mr. and Mrs. James D. Vaughan, Jr. • 1993..... Mass.  
 Dr. Julio Vidaurrazaga • 2004 ..... Puerto Rico  
 Ms. Cindy M. Vojtech • 2016..... District of Columbia  
 Mr. Warren Von Eschenbach • 2017..... Indiana  
 Ms. Rebecca Von Gillern • 2017..... Ohio  
 Rev. John G. Vrana • 2016..... Ohio  
 Rev. Josef A. Wagenhoffer • 2014 ..... New Jersey  
 Mr. Terrance Wagner • 2015..... Florida  
 Ms. Jeanne S. Walewski • 2016..... New York  
 Most Rev. Emil A. Wcela • 1990..... New York  
 Mr. Kent R. Weber • 2003..... Florida  
 Mr. Steven Weissenburger • 2016 ..... Tennessee  
 Ms. Patricia Weitzel O'Neill • 2015..... Massachusetts  
 Rev. Msgr. Dale L. Wellman • 2009..... Illinois  
 Mr. and Mrs. Joseph F. Wellnitz • 2017 ..... Kansas  
 John R. Wempe • 2017 ..... Kansas  
 Ms. Julie Whelan • 2017..... Texas  
 Ms. Mariellen Whelan • 1989..... Maine  
 Rev. Leo A. Wiley • 2007..... New York  
 Mr. Dennis Wilson • 2015..... Washington  
 Ms. Martha Wilson-Byrne • 2017..... Massachusetts  
 Mrs. Lisa Woodall • 2015..... Ohio  
 Dr. and Mrs. Bernard J. Worth • 2014 ..... Minnesota  
 Rev. Msgr. Richard W. Woy • 2004 ..... Maryland  
 Xavier Jesuit Center • 2014..... Colorado  
 Mr. Paul H. Young • 1977..... New York  
 Mr. and Mrs. Paul N. Zenker • 2016..... Minnesota  
 Ms. Mary R. Zukowski • 2013..... Illinois

## AMERICA GENERAL SUPPORTERS

Dr. Patricia Abernethy • 2014..... Delaware  
 Mr. Hans D. Ackermann • 2000..... Colorado  
 Ms. Rita J. Adrosko • 1994..... Virginia  
 Mr. John A. Ahern • 2014..... New York  
 Mr. Robert F. Ahern • 1983..... Texas  
 Ms. Diane E. Alas • 2013 ..... Florida  
 Ms. Myrtle K. Alberts • 2007 ..... Louisiana  
 Rev. John T. Albosta • 1998..... Pennsylvania  
 Ms. Mary M. Albright • 2014 ..... Ohio  
 Mrs. Roenna Alegre • 2015..... California  
 Ms. Susanne Allen • 2017..... District of Columbia  
 Dr. Loyd Allen • 2013..... Georgia  
 Mr. and Mrs. George Allen • 2004..... Arizona  
 Mr. Joseph P. Alves • 2016..... Connecticut  
 Annette L. Anderson • 2017..... Colorado  
 Mr. and Mrs. Jean P. Andrieu • 2017 ..... California  
 Mr. Paul J. Angelis • 2013 ..... Illinois  
 Dr. Joseph G. Antkowiak, M.D. • 2004 ..... New York  
 Mr. Ken Arko • 2017..... New Jersey  
 Monica Armstrong and Donald Kapa • 2015...Tennessee  
 Rev. David J. Arseneault • 2013 ..... Pennsylvania  
 Rev. George Aschenbrenner, S.J. • 1993 ..... Pennsylvania  
 Mr. Thomas G. Ashmore  
     and Mrs. Ursula K. Ashmore • 2016..... New York  
 Mr. Henry L. Atkins, Jr. • 2012 ..... Texas  
 Dr. Jo-Ann M. Baca • 2016..... Delaware  
 Prof. Alice Bach • 2017 ..... Ohio  
 Mr. and Mrs. James M. Backes, Jr. • 2014 ..... Alabama  
 Mr. and Mrs. Wallace E. Bailey • 2000 ..... Connecticut  
 Mr. Kenneth F. Bailie • 2003..... New York  
 Mr. Robert Baker • 2015..... New York  
 Mr. and Mrs. Stephen and Jill Ball • 2014 ..... Texas  
 Mr. and Mrs. Rodger Ballentine • 2017 ..... Texas  
 Mr. James Balma • 2012..... North Carolina  
 Mr. and Mrs. Donald H. Bambeck • 2004 ..... Maryland  
 Mr. and Mrs. Stephen A. Banks • 2010 ..... Virginia  
 Mr. James H. Barnes • 2015..... California  
 Ms. Margaret Barrosse • 2017..... Florida  
 Rev. James O. Barta • 1997 ..... Iowa  
 Justin Bartkus • 2017..... Indiana  
 Mr. Michael Basile • 2013..... Kentucky  
 Ms. Beverly Bassett • 2017..... Washington  
 Mr. Keith Bateman • 2017..... Arkansas  
 Mr. John Bauer • 2017 ..... Mississippi  
 Ms. Barbara Bavinger • 2017 ..... Missouri  
 Mr. Charles J. Beaupre, Jr. • 2014 ..... New Mexico  
 Dr. and Mrs. Margaret Beauregard • 1998..... Michigan  
 Mr. and Mrs. Paul O. Behrends • 1990..... Maryland  
 Mr. Gerald R. Belanger • 2017 ..... New Hampshire  
 Ms. Stephanie J. Belovich • 2001 ..... Ohio  
 Dr. and Mrs. James J. Benjamin, M.D. • 1990...Maryland  
 Ms. Helen V. Berg • 2013 ..... Michigan  
 Ms. Myra Berghane • 2016 ..... Connecticut  
 Rev. Albert J. Berner • 1987 ..... New Jersey  
 Rev. Amelio J. Bertelli, Jr. • 2005 ..... Massachusetts  
 Mr. Floyd R. Bielski • 2016 ..... Pennsylvania  
 Dr. Stuart Bintner • 2013 ..... Missouri  
 Mr. David Bjerklie • 2010..... Connecticut  
 Ms. Kathryn F. Black • 2017..... New Mexico  
 Ms. Carol Ann Black • 2013..... Florida  
 Rev. Melvin C. Blanchette, S.S. • 1989..... D.C.  
 Mr. and Mrs. John P. Blessington • 2002 ..... Connecticut  
 Rev. Robert H. Blondell • 2016 ..... Michigan  
 Ms. Eloise Blondiau • 2017 ..... New York  
 Fr. Clair Boes • 2009..... Iowa  
 Mr. and Mrs. Michael Boland • 2017..... Florida  
 Mr. William Boles • 2014..... Wisconsin  
 Mr. Trent and Dorinda Bolling • 2016 ..... South Carolina  
 Mr. Sanford Bottino • 2017 ..... New Mexico  
 Mr. Dean K. Bouffard  
     and Ms. Kathleen M. Conlin • 2016.. New Hampshire  
 Charles Bourke • 2017..... Massachusetts  
 Mr. Thomas Bowes • 2013 ..... Illinois  
 Ms. Meredith E. Braden • 2014 ..... Texas  
 Mr. John Bradley • 2017 ..... Virginia  
 Mr. and Mrs. Richard L. Braun • 2007..... Nebraska  
 Dr. Ralph J. Bremigan • 2010..... Indiana  
 Ms. Anne Brenaman • 2006 ..... Washington  
 Mr. Colin T. Brennan • 2010 ..... New Jersey  
 Ms. Marie C. Bridy • 2015..... Pennsylvania  
 Brendon and Tamara Briggs • 2017 ..... Georgia  
 Ms. Rita A. Brinkman • 2017 ..... Ohio  
 Ms. Barbara A. Brooks • 2015..... Pennsylvania  
 Mrs. Susan M. Brown • 2013..... London, Ontario  
 Mr. and Mrs. Richard J. Brown • 2013 ..... California  
 Ms. Marie H. Brown • 2004..... California  
 Mr. and Mrs. Joseph A. Bruno • 2003 ..... Pennsylvania  
 Mr. Mario Bruschi • 2017..... New York  
 Ms. Lisa Bryan • 2016..... Pennsylvania  
 Rev. Jerome A. Brzezinski • 2003..... Michigan  
 Mr. and Mrs. Mark and Margaret Bubenik • 2012 . Wash.  
 Doctor and Mrs. Jerome Buckley • 2005 ..... Colorado  
 Mr. Thomas E. Buckley • 2001..... New York  
 Dr. and Mrs. Louis V. Buckley • 1997 ..... Connecticut  
 Ms. Maryanne Bunda • 2007 ..... Michigan  
 Mr. Paul J. Buras • 2016..... Louisiana  
 Ms. Martha Ann Burch • 2016 ..... Texas  
 Mr. Patrick M. & Catherine Burke • 2016..... New Jersey  
 Rev. James Burke • 2015 ..... Massachusetts  
 Mr. Curt E. Burwell • 2017 ..... New York  
 Rev. Edward Byrne • 2006..... New York  
 Rev. James L. Caddy • 2012..... Ohio  
 Mr. Mark J. Cady and Mrs. Ellen Lee Cady • 1998 .. Mich.  
 Ms. Marie L. Caffrey • 2012 ..... Pennsylvania  
 Ms. Susan Cahill • 2017 ..... Texas  
 Ambassador Jill Caldwell • 2016..... Montana  
 Mr. and Mrs. Daniel and Sidney Callahan • 2016 ..... N.Y.  
 Mr. Pat W. Camerino • 1983..... Texas  
 Ms. Andrea Campana • 2016 ..... Texas  
 Ms. Lucy M. Campanella • 2007 ..... New Jersey  
 Mr. and Mrs. John P. Campbell • 2008 ..... Pennsylvania  
 Ms. Marita A. Campbell • 2002..... Kansas  
 William and Janet Canty • 2001 ..... Massachusetts  
 Sr. Carolyn Capuano, HM • 2014 ..... Ohio  
 Ms. Diane Carlson • 2017 ..... Ohio  
 Ms. Mary T Carlson • 2017 ..... Illinois  
 Mr. Gregory C. Carnevale  
     and Ms. Diane Mahon • 1994..... Michigan  
 Ms. Elsie Carney • 2017 ..... New York  
 Ms. Adele B. Carr • 2015..... California

Ms. Argelia Carracedo • 2017 ..... Florida  
 Mr. and Mrs. Roger A. Carrier • 2015..... Connecticut  
 Mr. Curtis Carro • 2017 ..... Florida  
 Sister Clarice M. Carroll • 2013..... North Dakota  
 Mr. William Carruth • 2016..... Massachusetts  
 Mr. Richard Carter • 2015..... Tennessee  
 Mr. and Mrs. Robert F. Carusi • 2015 ..... Delaware  
 Mr. and Mrs. M. and P. Casazza • 2017 ..... New York  
 Mr. and Mrs. David Casey • 2015 ..... New Jersey  
 Mr. and Mrs. Stephen J. Casey • 1997..... Pennsylvania  
 Drs. Cay and John M. Casey, M.D. • 1988..... California  
 Ms. Mary Cashin • 2015 ..... New York  
 Mr. Keith Castelino • 2017 ..... Arkansas  
 Mrs. Margo Castelli • 2017..... New York  
 Dr. Jorge S. Cerruti, M. D. • 2012 ..... New York  
 Ms. Amy L. Chapman • 2016..... Massachusetts  
 Rev. John F. Child • 1994..... Michigan  
 Ms. Kathleen S. Christenson • 1988..... California  
 Fr. Glen Chun • 2017 ..... Illinois  
 Rev. Victor P. Cinson, Jr. • 2014 ..... Ohio  
 Col. Dennis E. Clancey, U.S.M.C. • 1988..... Virginia  
 Msgr. Douglas P. Clancy • 2014 ..... Connecticut  
 Mr. and Mrs. Christian Clark • 2017 ..... New York  
 Mr. and Mrs. M. Robert Clark • 2016..... California  
 Ms. Virginia Clark • 2013..... Illinois  
 Ms. Patricia F. Clark • 2013 ..... New York  
 Mr. Edmund W. Clarke, Jr. • 2004..... California  
 Dr. Mary Clemency • 2014..... California  
 Mr. and Mrs. John Clendenning • 2017..... California  
 Mr. Nicholas R. Clifford • 2003 ..... Vermont  
 Mr. Colby P. Coates  
     and Mrs. Barbara S. Coates • 2016 ..... Ohio  
 Mr. Enrique E. Codas • 2013..... Maryland  
 Mr. Frank J. Cody • 2017..... Michigan  
 Mr. James Coldwell • 2012 ..... Oklahoma  
 Mr. and Mrs. John Collins • 2017 ..... Florida  
 Mr. and Mrs. John P. Collins • 2016 ..... Massachusetts  
 Dr. F. Farrell Collins Jr., M. D. • 1979..... North Carolina  
 Mr. Thomas Columbus • 2016..... Ohio  
 Sr. Deborah A. Conley, LCM • 2013..... Illinois  
 Rev. Monsignor Peter V. Conley • 2012..... Massachusetts  
 Mr. and Mrs. William F. Connelly • 2016 ..... S.C.  
 Ms. Carol M. Connelly • 2002..... District of Columbia  
 Mr. Donald A. Connolly • 2005 ..... Maryland  
 Mr. John M. Conroy  
     and Mrs. Katherine W. Conroy • 2000..... New York  
 Mr. James Considine • 2017..... New York  
 Mr. Robert Conway • 2017..... Arizona  
 Mrs. Anita H. Cook • 2003 ..... Ohio  
 Mr. Ronald E. Cooney • 2015 ..... Delaware  
 Mrs. Camille Copeland • 2017 ..... Louisiana  
 Joseph and Barbara Corry • 1987..... Wisconsin  
 Ms. Clare Costello • 2013..... New York  
 Ms. Mary C. Costello  
     and Ms. Virginia A. Cohrs • 1996 ..... Illinois  
 Ms. Mary E. Cotter • 2014 ..... Michigan  
 John Coyle • 2017 ..... California  
 Rev. James P. Coyne • 2009 ..... Washington  
 Mr. and Mrs. Joseph F. Cramer, Jr. • 2014..... Illinois  
 Mr. and Mrs. Malcolm Crawford • 2017..... Massachusetts  
 Mr. John D. Crawford • 1994 ..... Illinois  
 Rev. Gerard Creedon • 2017 ..... Virginia

Mr. P.J. Creegan • 2015..... California  
 Mr. Richard E. Croker • 1997..... Nebraska  
 Mr. and Mrs. Timothy H. Cronin • 2016 .. Massachusetts  
 Richard Culp Robinson • 2017 ..... South Carolina  
 Ms. Liana Cunningham • 2017 ..... Michigan  
 Dr. William F. Cunningham, Jr. • 2016 ..... Colorado  
 Ms. Patricia Curran • 2017 ..... New York  
 Ms. Mary E. Cushing • 2008..... Virginia  
 Mr. and Mrs. William Cusick • 2012..... California  
 Ms. Joan T. Dabelko • 2014 ..... New York  
 Mr. Pete Daley • 2017 ..... Texas  
 Mrs. Theresa Daly • 2017 ..... New York  
 Ms. Sara Damewood • 2014..... South Carolina  
 Mr. and Mrs. Nicholas P. Damico • 2008..... Maryland



Mr. Serge Danielson-Francois • 2017 ..... Michigan  
 Ms. Rosemary Darmstadt • 1998 ..... New York  
 Mr. Zac Davis • 2017 ..... New York  
 Ms. Judith M. Davis • 1996..... Indiana  
 Mr. and Mrs. Patrick J. Davitt • 2014 ..... Iowa  
 Mr. Antonio J. De Varona • 2014 ..... Florida  
 Ms. Patricia Deal • 2017 ..... Virginia  
 Mr. Alan E. Dean • 2014 ..... California  
 Rev. Joseph Deane • 2008 ..... Texas  
 Rev. Stephen Deaver • 2005..... Nebraska  
 Mrs. Katherine E. DeBacker • 2008..... Colorado  
 Mr. R. Michael Deddens • 2017 ..... California  
 Ms. Anne DeGraaf • 2016 ..... New Jersey  
 Mr. and Mrs. Frank DeGuire • 2015..... Wisconsin  
 Rev. Louis E. Deimeke • 2002 ..... Nevada  
 Ms. Rosa Del Saz • 2014..... New Jersey  
 Mr. Robert Deland • 2017 ..... Michigan  
 Ms. Ann Delarot • 2010 ..... Florida  
 Monica Delmartini • 2017 ..... California  
 Mrs. Rosemarie DeVivo • 2015 ..... Connecticut  
 Mr. and Mrs. Digan • 2014 ..... Indiana  
 Mr. James J. Divita and Mrs. Mary Divita • 2014..... Ind.  
 Mr. David Dodson • 2014 ..... Illinois  
 Mr. and Mrs. Bernard Doherty • 2010..... Ohio  
 Mr. Charles Donahue, Jr. • 2016..... Massachusetts  
 Mr. and Mrs. Richard W. Doney • 1991..... New York  
 Ms. Dorothy A. Donovan • 2010 ..... Massachusetts  
 Ms. Mary Doody • 2015 ..... Pennsylvania

Ms. Anna Dos Ramos • 2015..... California  
 Mr. and Mrs. James P. Dougherty • 2010 ..... Indiana  
 Dr. Patrick T. Dowling • 1995..... California  
 Mr. James L. Doyle • 2017 ..... South Carolina  
 Mr. Robert Doyle • 2017 ..... Washington  
 Mr. Joseph C. Doyle • 2016..... New Jersey  
 Mrs. Mary H. Doyle • 2015 ..... Florida  
 Mr. Alexander G. Draffan, Jr. • 2017 ..... California  
 Mr. and Mrs. Ralph Droste • 2000 ..... Connecticut  
 Mr. Joseph Dubanowich • 2006 ..... North Carolina  
 Ms. Maureen Dugan • 2015 ..... Massachusetts  
 Mr. Terrence J. Dugan  
     and Mrs. Diane C. Dugan • 2014 ..... California  
 Lt. General Leo J. Dulacki, U.S.M.C. (RET) • 2012.. Ariz.  
 Mr. Joseph Dulany • 2015..... Maryland  
 Mr. and Mrs. Anthony J. Dunleavy • 2006 ..... Pa.  
 Rev. George E. Dunn • 2014 ..... Colorado  
 Mr. and Mrs. John Dunn • 2004 ..... Illinois  
 Mr. John R. Dunne • 2004 ..... New York  
 Rev. Arthur J. Dupont • 1993..... Connecticut  
 Mr. Gary Duquette • 2012..... Michigan  
 Dr. Pierre Durand • 2006 ..... California  
 Mr. Paul V. Dwyer • 2005..... Florida  
 Ms. Eleanor G. Dyett • 2016 ..... Vermont  
 Mr. Robert P. Edler and Mrs. Alice A. Edler • 2017 ..... Mo.  
 Mrs. Patricia Egan-Myers • 2016 ..... Michigan  
 Ms. Rita Ehrenberg • 2014 ..... Illinois  
 Mr. William C. Ehrhardt • 1988..... New Jersey  
 Mr. Harry A. Eick • 2007 ..... Michigan  
 Mr. James Eisele • 2015..... Michigan  
 Sr. Mary Del Rey Ekler • 2010 ..... Colorado  
 Ms. Susan Elliott • 2017 ..... Alaska  
 Dr. Edward A. Ellis • 1991 ..... Florida  
 Mr. Lawrence M. Enomoto • 2017 ..... Hawaii  
 Mr. John J. Entwistle • 1998..... New York  
 Mr. James Eraci • 2017 ..... Illinois  
 Col. Charles R. Erlinger • 2014 ..... Texas  
 Mr. Jeffrey Erpelding • 2017 ..... Minnesota  
 Mr. Jeffrey Even • 2017..... Washington  
 Mr. Edward P. Evert, Jr. • 2017..... Illinois  
 Mr. Dan Faas • 2017 ..... New York  
 Ms. Kelly S. Fairweather • 2012..... New York  
 Ms. Patricia Fallon • 1983..... Maryland  
 Ms. Marilyn Falvey • 2017 ..... New York  
 Mr. Gregory P. Falzon • 2001..... New Jersey  
 Fr. Robert Fambrini, S.J. • 2014..... California  
 Mr. Anthony K. Farina • 2010 ..... New York  
 Mr. Nicholas H. Farnham • 2017 ..... New York  
 Fathers of the Society of Jesus • 2014..... New Mexico  
 Ms. Nancy Fava • 2017 ..... New York  
 Mr. and Mrs. Christopher Feeley • 2015..... Connecticut  
 Robert J. Fehling • 2017 ..... North Carolina  
 Mr. Joseph F. Felker • 2013 ..... California  
 Rev. Robert J. Fenzl • 2000..... Wisconsin  
 Deacon Dismas Fernandez • 2014 ..... Illinois  
 Mr. and Mrs. John A. Finch • 2016 ..... California  
 Ms. Barbara Fink • 2006 ..... Ohio  
 Mr. Thomas B. Finn • 2015..... New Jersey  
 Mr. Richard J. Fishbune • 2012 ..... Minnesota  
 Ms. Ellen Fishman • 2015..... New York  
 Mr. and Mrs. Thomas G. Fitzgerald, Sr. • 2012..... Md.  
 Ms. Mary Ann Fitzgibbon • 2012 ..... New York

Ms. Kathryn Fitzsimmons • 2013.....Maryland  
Mr. Patrick F. Flaherty • 2005.....Illinois  
Sr. Mary P. Flattery • 2015.....Connecticut  
Miss Barbara Floodman • 2015.....Missouri  
Ms. Cathryn Flynn • 2017.....New York  
Mr. Peter W. Flynn • 2017.....Virginia  
Mr. Sean Flynn • 2015.....New Jersey  
Mr. and Mrs. Ramon Fobes • 2017.....Arizona  
Mr. Thomas P. Folan, Jr. • 2014.....Massachusetts  
Ms. Nancy Fontenot • 2007.....Louisiana  
Mr. & Mrs. Joseph A. & Joan M. Formisano • 2016 ... N.Y.  
Dr. Eve Forrest • 2016.....California  
Jeanne Foy • 2017.....Alaska  
Mr. and Mrs. Ronald G. Franz  
and Barbara A. Lefebvre • 2016.....California  
Mr. Joseph P. Fredrick  
and Mrs. Barbara B. Fredrick • 2010.....California  
Ms. Josephine Freeman • 2017.....Mississippi  
Dr. and Mrs. R. Terrell Frey • 2004.....Ohio  
Mr. and Mrs. Richard K. Fueyo • 2002.....Florida  
Mr. Guy Gagne • 2017.....New York  
Ms. Mary Anne Galehouse • 2015.....Massachusetts  
Rev. Edward L. Gallagher, Jr. • 2016.....California  
Mr. Edward J. Gallagher, III • 2014.....Iowa  
Ms. Mary C. Gallagher • 2002.....New York  
Ms. Carly Ann Gannon • 2017.....New York  
Dr. and Mrs. Efrain Garcia • 1997.....Texas  
R Garcia Vazquez • 2017.....New Jersey  
Mr. John P. Gargan • 2000.....Texas  
Mr. John A. Garisto • 2017.....Massachusetts  
Msgr. Paul V. Garrity • 2017.....Massachusetts  
Ms. Kathleen T. Garry • 2003.....New York  
Rev. James W. Garvey • 1990.....Pennsylvania  
Mrs. Dorothy E. Garvin • 2010.....New York  
Rosendo Garza • 2017.....California  
Ms. Claire Gaudiani • 2017.....New York  
Mr. and Ms. John Gauquie • 2017.....New York  
Ms. Elizabeth Gavula • 2001.....Pennsylvania  
Mr. Carey Geghan • 2017.....Florida  
Ms. Michele Geraghty • 2017.....Pennsylvania  
Dr. Lillian Gibbons • 2016.....Maryland  
Deacon and Mrs. Paul A. Gifford • 1994.....Maryland  
Ms. Dorothy Gillan • 2009.....California  
Mr. William Gilles • 2017.....Connecticut  
Mr. and Mrs. John T. Gillespie • 2000.....Pennsylvania  
Mr. George B. Gilmore • 2009.....Alabama  
Mr. and Mrs. Joseph A. Giordmaine • 1988....New Jersey  
Ms. Rachel Girard • 2015.....Maine  
Mr. Edward Girres • 2010.....Iowa  
Mr. and Ms. James Gleason • 2015.....New York  
Dr. and Mrs. Michael Gliatto, M.D. • 2010.....Pa.  
Ms. Nathalie Godinot • 2016.....Indiana  
Mr. John Goltz • 2013.....Maryland  
Dcn. and Mrs. Robert Gontcharuk • 2004.....New York  
Mr. Michael R. Goonan • 2003.....New York  
Ms. Nancy Gordon • 2014.....New Jersey  
Mrs. Frances S. Grace • 1999.....Wisconsin  
Ms. Ann M. Grady • 2017.....Virginia  
Mr. and Mrs. Arthur E. Graham • 1983.....Kentucky  
Mr. and Mrs. Joseph M. Graney • 2012.....Pennsylvania  
Rev. Susan Grant Rosen • 2017.....Massachusetts  
Mr. Albert Grendler • 2017.....Iowa  
Mr. Edward Grieb • 2016.....New York  
Mr. and Mrs. Mark Grilli • 2017.....New Jersey  
Marie-Laure Grimaldi-Marvel • 2017.....Massachusetts  
Rev. Robert D. Grosch • 2008.....Montana  
Ms. Margaret E. Grossenbacher • 2003.....New York  
Ms. Peggy Grossman • 2015.....Illinois  
Mr. and Mrs. Richard B. Grosso • 2016.....Indiana  
Rev. Wayne Gubbels • 2007.....Iowa  
Mr. and Mrs. Francis S. Guistolise • 2012.....Illinois  
Mr. and Mrs. Francis X. & Carol M. Haas • 2015.....Colo.  
Mrs. Karen Marie Habersky • 2016.....Pennsylvania  
Ms. Margaret M. Haggerty • 2013.....Washington  
Mr. and Mrs. Thomas Hale • 2009.....Pennsylvania  
Ms. Camilla Hall • 2017.....Pennsylvania  
Ms. Melanie J. Halvorson • 2009.....Illinois  
Ms. Anne Hamilton • 2017.....California  
Mr. and Mrs. Joseph V. Hamilton, Jr. • 1995.....New York  
Ms. Maisie Hamlet • 2016.....Florida  
Ms. Lucille M. Hammes • 2014.....California  
Ms. Kathryn A. Hand • 2016.....New Jersey  
Ms. Doris Hand • 2010.....California  
Ms. Janet Hannon • 2012.....New York  
Mr. and Mrs. William A. Harkins • 2006.....New Jersey  
Mr. and Mrs. Robert and Joan Harper • 1987..California  
Mr. Michael A. Harrington • 2014.....Georgia  
Mrs. Doris Z. Harrington • 1985.....Connecticut  
Rev. Msgr. Robert M. Harris • 2005.....New York  
Ms. Kathleen Haser • 2014.....Maryland  
Ms. Ann M. Hassett • 2012.....Ohio  
Mr. Paul Hauge • 2015.....New Jersey  
Mr. Thomas W. Havey • 2008.....Florida  
Rev. Robert L. Hayden • 2009.....New York  
Rev. Philip A. Hearn • 2009.....New York  
Sr. Rita Hecker • 2017.....Pennsylvania  
Ms. Martha M. Heidkamp • 2014.....Ohio  
Ms. Grace E. Heising • 2016.....Florida  
Ms. Joann Held • 1989.....New Jersey  
R. M. and P. T. Helmer • 2017.....New Jersey  
Mr. and Mrs. Bernard Hennig • 2017.....Illinois  
Rev. Stanley J. Herber • 2012.....Indiana  
Ms. Judith Hereford • 2017.....Missouri  
Mr. Jose L. Hernando • 2014.....Florida  
Mr. Rod J. Herrera & Ms. Marie Mitarotondo • 2014 N.J.  
Mr. William Herring • 2017.....Florida  
Mr. Patrick Heslin • 2016.....Florida  
Rev. Roger J. Hessian • 1989.....Minnesota  
Ms. Marguerite Hessian-Gatz • 2017.....Minnesota  
Mrs. Marjorie Hicks • 2017.....Pennsylvania  
Mr. Wayne Hicks • 2016.....North Carolina  
Mr. and Mrs. William Higgins • 2016.....Connecticut  
Mr. and Mrs. James F. Higgins • 1998.....Pennsylvania  
Rev. David Holloway • 2013.....Missouri  
Mr. Ronald Holman • 2017.....Massachusetts  
Mr. and Mrs. Robert Holzlohner • 2017.....Nevada  
Mr. and Mrs. Richard & Maria Horwitt • 2013.....Md.  
Ms. Deanna Howes • 2016.....District of Columbia  
Mr. George F. Howlett, Jr. • 2006.....Wisconsin  
Mr. Timothy Hoye • 2017.....New Jersey  
Most Rev. Howard J. Hubbard • 1989.....New York  
Mr. James G Hubert • 2017.....Ohio  
Mr. Alec Hufford • 2017.....New York  
Mr. and Mrs. Dennis Hughes • 2012.....Illinois  
Mr. Scott Huizenga • 2016.....Michigan  
Mr. Samuel Hull • 2015.....Texas  
Ms. Ann D. Hungerman • 2006.....Michigan  
Dr. Martha Hunt • 2014.....California  
Mr. Denny Hunthausen • 2017.....Washington  
Mr. Robert N. Hunziker, II • 2006.....Texas  
Ms. Deanna Huseth • 2017.....Montana  
Leroy J. and Virginia L. Hushak • 2002.....Ohio  
Mr. Peter J. F. Hussey • 2002.....Connecticut  
Ms. Margaret E. Hylant • 2017.....New York  
Ms. Deborah Igarashi • 2017.....Texas  
Mr. Robert L. Inglis, Jr. • 2015.....Illinois  
Mrs. LouAnne Insprucker • 2017.....California  
Mr. Frank P. Iovine • 1995.....New York  
Ms. Heather Ironside • 2017.....New York  
Mr. and Mrs. Samuel Iwobi • 2016.....New York  
Ms. Katharine Jackson • 2017.....Kansas  
Mr. Richard A. Jacobs • 1995.....Maryland  
Mr. Stephen Janec • 2017.....Connecticut  
Mr. Louis Janelle • 2017.....Ohio  
Mrs. Louise M. Januzzi, P/A • 1990.....New Jersey  
Dr. Robert N. Jarman, M. D. • 2013.....Oklahoma  
Ms. Joan Jarosek • 2015.....Texas  
Mr. Gerald W. Johnson • 2002.....Nebraska  
Mr. and Mrs. Thomas C. Jones • 2017.....Michigan  
Mr. Robert Jones • 2015.....Arkansas  
Dr. Janice Jordan • 2017.....North Carolina  
Dr. Carium Joseph • 1993.....South Carolina  
Mr. and Mrs. Robert B. Joyce • 2003.....Texas  
Rev. Bernard W. Kahlhamer • 1981.....Minnesota  
Rev. Msgr. Peter V. Kain • 1988.....New York  
Mr. and Mrs. Robert & Kay Kaiser • 2016.....Missouri  
Ms. Mary Beth Kamp • 2008.....Michigan  
Mr. George Kampalath • 2013.....Texas  
Mr. Dennis Kane • 2015.....New Mexico  
Mr. Arthur W. Kane • 2007.....Florida  
Rev. George J. Kane • 1993.....Illinois  
Ms. Tari L. Karbowski • 2017.....New York  
Mr. James Keane • 2017.....New York  
Mrs. Maurya C. Keating • 2017.....New York  
Mr. John Kehoe • 2015.....Texas  
Mr. John Keiser • 2017.....Maryland  
Mr. John D. Kelleher & Ms. Viki A. Fowler • 2005..Mass.  
Mr. and Mrs. Terry F. Keller • 1985.....Connecticut  
Ms. Kathryn Kelly • 2017.....District of Columbia  
Mrs. Mary Ann T. Kelly-Wright • 2002.....Minnesota  
Ms. Elizabeth C. Kennedy • 2017.....Massachusetts  
Rev. Daniel R. Kent • 2004.....Florida  
Ms. Janet M. Keogan • 2012.....New York  
Mr. John Kiely • 2008.....Michigan  
Mr. and Mrs. John and Mary Klaus • 2015.....Illinois  
Mr. and Mrs. John J. Klein • 2017.....Arizona  
Fr. David M. Knight • 2014.....Tennessee  
Mr. Joseph Kobos • 2013.....Texas  
Deacon and Mrs. Paul Konold • 2016.....Virginia  
Mr. and Mrs. John W. Kopff • 2016.....Missouri  
Mr. and Mrs. Brad and Jean Korte • 2015.....Illinois  
Mr. John N. Kotre • 2001.....Michigan  
Ms. Charleen Kramer • 2017.....Maryland  
Deacon Robert Kreps • 2017.....Florida  
Mr. William E. Kretschmar • 1997.....North Dakota  
Rev. Henry Kriegel • 1989.....Pennsylvania

Rev. Msgr. Raymond J. Kupke • 1989.....New Jersey  
 Dr. A. Peter Kurtz • 2003.....Massachusetts  
 Mr. Michael R. Kuse • 2016.....Illinois  
 Mr. and Mrs. Ludwig L. Kuttner • 2006.....Arizona  
 Fr. Stephen J. LaCanne • 1997.....Minnesota  
 Ms. Carol LaCentra • 2016.....Florida  
 Mr. Michael Lally • 2017.....Connecticut  
 Mr. Loyd Lamois • 2017.....Virginia  
 Mr. and Mrs. Richard Landfield • 2017.....Maryland  
 Ms. Joan Landon • 2017.....Florida  
 Mr. and Mrs. Gerald F. Lange • 2010.....South Dakota  
 Mr. Terence Langley • 2017.....Wisconsin  
 Mr. and Mrs. Robert W. Lannan • 2017.....Maryland  
 Sr. Natalie M. Lariccia, R.S.M. • 2017.....Pennsylvania  
 Msgr. Richard P. LaRocque • 1996.....Connecticut  
 Mr. Lewis Henry Larue • 2016.....Virginia  
 Ms. Olga Bensì Latessa • 2015.....New York  
 Ms. Katherine Lawrence • 2014.....New York  
 Ms. Angela Lawton • 2017.....Pennsylvania  
 Dr. Joseph Legan and Mrs. Susan E. Legan • 2015.....Va.  
 Most Rev. John J. Leibrecht • 1991.....Missouri  
 Mr. Jeffrey T. Leitch • 2016.....Ohio  
 Ms. Mary T. Lemanek • 2017.....Michigan  
 Mr. Gerry Lenocker • 2017.....Washington  
 Rev. Thomas P. Leonard • 1985.....New York  
 Dr. Rosemary Lesser • 2015.....Utah  
 Ms. Georgette Levesque • 2017.....New York  
 Ms. Judith A. Lindbom • 1999.....Wisconsin  
 Ms. Nancy E. Lindsay • 2008.....District of Columbia  
 Ms. Kathryn Lisansky • 2016.....Pennsylvania  
 Mr. James Listorti • 2017.....District of Columbia  
 Mr. and Mrs. Charles T. Liszky • 2014.....Ohio  
 Mariana Llanos • 2017.....Florida  
 Mr. Bob Loftus and Mrs. Mary Jo Loftus • 2014.....Minn.  
 Fr. James Logan • 2009.....Wisconsin  
 Rev. John Loncle • 2017.....New York  
 Ms. Maria Lonczak • 2017.....New York  
 Mr. and Mrs. Ronald V. Long • 2010.....Colorado  
 Ms. Estela Lopez • 2015.....California  
 Ms. Judith Lorrìg • 2017.....Minnesota  
 Ms. Jane Loughlin • 2017.....New York  
 Mrs. Joanne Love • 2014.....Georgia  
 Mr. and Mrs. Atherton C. Lowry • 2015.....Pennsylvania  
 Mr. Guillermo Loyola • 2017.....California  
 Mr. and Mrs. Dan Luby • 2017.....Texas  
 Mr. and Mrs. Michael R. Lukey • 2014.....Wisconsin  
 Dr. Thomas J. Ludlum, J.W.C. • 2015.....New Jersey  
 Mr. Thomas R. Lundstrom • 2012.....Colorado  
 Mr. Peter Lupario • 2014.....New Hampshire  
 Mr. James Lynch • 2017.....Florida  
 Mr. and Mrs. Thomas & Margaret MacAvoy • 2001.....Va.  
 Rev. Paul V. MacDonald • 2006.....Massachusetts  
 Mr. and Mrs. Joseph and Ellen A. Macek • 2003.....Md  
 Lt. Col. and Mrs. John F. MacKay, RET • 2013.....Maine  
 Ms. Beatrice A. Mackenzie • 2010.....Connecticut  
 Mr. Paul F. Mackey • 1993.....Nevada  
 Mr. John H. Mackinnon • 2013.....Massachusetts  
 Mr. John B. Madden, Jr. • 1988.....New York  
 Mr. William A. Maddigan • 1997.....California  
 Ms. Sandra Madigan • 2017.....Colorado  
 Rev. John W. Madsen • 2012.....New York  
 Mr. and Mrs. James V. Maher • 1993.....Pennsylvania

Mr. and Mrs. Thomas F. Mahoney • 2015.....Maryland  
 Dr. G. M. Makhlof • 2016.....Virginia  
 Mr. and Mrs. Malarkey • 2006.....Maryland  
 Sr. Franceline Malone • 2017.....Pennsylvania  
 Ms. Helen Manaras • 1990.....Montana  
 Rev. Emanuel Margo • 2017.....Maryland  
 Ms. Katherine Maria • 2017.....New York  
 Rev. Joseph Markalonis, TOR • 2012.....Pennsylvania  
 Dr. and Mrs. William H. Marmion • 2005.....California  
 Mr. James J. Marshall • 2003.....Rhode Island  
 Mr. and Mrs. William Marston • 2016.....Maine  
 Mr. and Mrs. Ronald & Margaret Martone • 2015.....Ohio  
 Ms. Margaret E. Maruschak • 2015.....New York  
 Ms. Bernardine Matelis • 2017.....Maryland



Ms. M. Catherine Mayleben • 2017.....North Carolina  
 Mr. Robert McAdams, Jr. • 2003.....California  
 Mr. C John McAvoy • 2015.....New York  
 Mr. and Mrs. John F. McCabe, Jr. • 2017.....Maryland  
 Mr. Mark J. McCabe • 1997.....Pennsylvania  
 Mr. Kevin W. McCanna • 2017.....Illinois  
 Ms. Rose McCarthy • 2015.....Pennsylvania  
 Agnes McCarty • 2017.....Pennsylvania  
 Ms. Frances McCormick • 1997.....New York  
 Mr. Philip McDermott • 2017.....Ohio  
 Mr. Michael A. McDermott • 2006.....Pennsylvania  
 Mr. John McDermott • 2005.....Illinois  
 Ms. Anne McDonald • 2017.....Pennsylvania  
 Mr. and Mrs. William McDonald • 2015.....Illinois  
 Mr. Robert N. McDonald • 1987.....Maryland  
 Mr. and Mrs. James and Marie McElwee • 2015.....Wash.  
 Ms. Mary Mcenany • 2013.....Colorado  
 Mary Ellen F. McEvily • 2014.....New York  
 Mr. and Mrs. Thomas C. McFarlane • 2016.....Virginia  
 Dr. John McGaley, M. D. • 2004.....New York  
 Francis J. McGarry, D. Min,  
 L.M.H.C, A.A.M.F.T • 2017.....Florida  
 Ms. Joan McGay • 2017.....New York  
 Mr. Stephen J. McGeedy • 2012.....New Jersey  
 Mr. and Mrs. George McGinn • 2015.....Texas  
 Mr. John G. McGoldrick • 2002.....New York  
 Mr. John J. McGovern • 2009.....New York  
 Mr. Anthony E. McGuire • 2015.....California

Rev. Henry McKee • 2002.....Pennsylvania  
 Mrs. Catherine A. McKeen • 1982.....New York  
 Rev. Francis P. McKenna • 2014.....Georgia  
 Mr. Arthur McKenna • 2014.....New York  
 Mrs. Mary A. McKenna • 2014.....Pennsylvania  
 Ms. Ashley McKinless • 2017.....New York  
 Mr. and Mrs. Richard McLane • 1996.....Washington  
 Mr. Randall D. McMahon • 2002.....California  
 Mr. and Mrs. Daniel J. McMahon • 2000.....Maryland  
 Ms. Ann McNally • 2017.....Pennsylvania  
 Rev. William J. McNulty • 2014.....Illinois  
 Mr. Edward McSweeney • 2013.....California  
 Lorin Or Rosemary Meade • 2017.....Illinois  
 Mr. and Mrs. Philip Medeiros • 2017.....Connecticut  
 Mr. Stuart Meisenzahl • 2017.....Georgia  
 Ms. Mary Melling • 2017.....Michigan  
 Mr. and Mrs. A. J. Memmel • 1991.....Illinois  
 Ms. Mary Lou Menches • 1992.....Illinois  
 Mr. Gerardo Mendoza • 2016.....California  
 Mr. Joseph A. Mercier • 2003.....New York  
 Ms. Nancy Merrill • 2017.....California  
 Rev. William R. Metzler • 2009.....Connecticut  
 Mr. John E. Metzler • 2000.....Virginia  
 Mr. Harry J. Meyer • 2012.....Ohio  
 Fr. Bernard A. Meyer • 2004.....Colorado  
 John Michel • 2016.....Ohio  
 Ms. Barbara D. Mierzwa • 2017.....New York  
 Rev. Msgr. Joseph J. Milani • 1987.....California  
 Ms. Barbara A. Miller • 2015.....Pennsylvania  
 Mrs. Elizabeth E. Miller • 2000.....Massachusetts  
 Mr. Mark Mills • 2017.....Washington  
 Mr. and Mrs. Donald M. Millus • 2012.....South Carolina  
 Mr. Robert J. Mirabile • 1994.....New York  
 Ms. Cathy Mirecki • 2015.....Massachusetts  
 Deacon Michael Missaggia • 1992.....New Jersey  
 Mr. William Mitchell • 2017.....Delaware  
 Dr. James Mitchell • 2017.....New York  
 Mr. Michael Mitchell • 2016.....Michigan  
 Mr. Michael J. Mocek • 2012.....Texas  
 Mr. Robert N. Mockler  
 and Mrs. Mary Pat Mockler • 2004.....Nebraska  
 Ms. Michelle O. Modugno • 2015.....Connecticut  
 Mr. Nicholas M. Mohr • 1983.....Kansas  
 Joseph M. and Constance M. Mondel • 1997.....New York  
 Ms. Mary J. Mongan • 2012.....Maryland  
 Mr. Joseph H. Montero  
 and Mrs. Nancy C. Montero • 2017.....Louisiana  
 Mr. John Moore • 2017.....Indiana  
 Mr. John J. Moore • 2014.....Connecticut  
 Mr. and Mrs. Peter F. Moore • 2004.....Florida  
 Phillip and Shirley Morley • 2006.....Illinois  
 Most Rev. Robert F. Morneau, D.D. • 1985.....Wisconsin  
 Ms. Sara L. Morrison • 1980.....Iowa  
 Mr. Jacob A. Mosbrucker • 2016.....Oregon  
 Mr. John Mosser • 2015.....Ohio  
 Mr. James W. Moudry • 2004.....Minnesota  
 Ms. Tisa Mould • 2017.....New Jersey  
 Mount St. Scholastica, Inc. • 2017.....Kansas  
 Dr. Patrick Mowery, Ph.D. • 2016.....California  
 Ms. Marianne Muellerleile  
 and Amp; Tom Norris • 2017.....California  
 Mr. and Mrs. Barbara T. Mugnolo • 2016.....New York

Rev. Roger P. Mullaney • 1988.....Arizona  
 Mr. John L. Mulligan • 2003.....Arizona  
 Ms. Barbara Murphy • 2017.....Florida  
 Mr. Hugh P. Murphy • 2017.....New Jersey  
 Ms. Patricia A. Murphy • 2016.....Virginia  
 Ms. Monika T. Murphy • 2014.....California  
 Mr. James D. Murphy • 2013.....Texas  
 Rev. William J. Murphy • 1988.....Michigan  
 Deacon and Mrs. Kevin Murray • 2017.....California  
 Mr. Daniel R. Murray • 2005.....Illinois  
 Katherine Murtaugh • 2017.....New Jersey  
 Mrs. Catherine Mutz • 2014.....California  
 Ms. Joanne Myers • 2017.....Arizona  
 Ms. Joan Myers • 2016.....Wisconsin  
 Rev. Robert Nalley • 2017.....Michigan  
 Dr. and Mrs. Ronald Naumann, M. D. • 2011.....S. C.  
 Mr. Randall Neff • 2013.....Ohio  
 Mr. John F. Neill • 2016.....Delaware  
 Ms. Judith A. Neitze • 2017.....Minnesota  
 Ms. Lauren Nelson • 2017.....Nebraska  
 Ms. Rose Nitz • 2010.....North Dakota  
 Ms. Margaret Nix • 2017.....Florida  
 Mr. Richard Nolan • 2017.....New Jersey  
 Mr. Robert E. Nolan • 2000.....Wisconsin  
 Mr. Joseph P. Nolan • 1997.....North Carolina  
 Mr. Paul Noonan • 2017.....New York  
 Rev. Mark L. Noonan • 2008.....Massachusetts  
 Mr. and Mrs. Don and Elvira Nothdurft • 2014.....Calif.  
 Now You Know Media, Inc. • 2017.....Maryland  
 Ms. Norma V. Nunag • 2015.....Massachusetts  
 Mr. Kevin O'Brien • 2017.....New York  
 Mr. George O'Brien • 2017.....Massachusetts  
 Brigid O'Brien • 2012.....New York  
 Ms. Maureen R. O'Brien • 2002.....Pennsylvania  
 Ms. Bernadette O'Connell • 2017.....Pennsylvania  
 Mr. Ryan O'Connell • 2017.....New York  
 Ms. Jean E. O'Connell • 2015.....Ohio  
 Mr. John E. O'Connell • 2013.....Wisconsin  
 Rev. Paul T. O'Connell • 2012.....Massachusetts  
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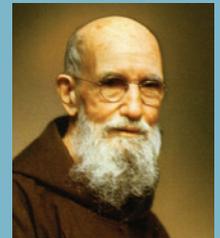


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# *Gaudí for Puritans*

By Kenyon Gradert

▶ To an American viewer, Barcelona's Sagrada Família can seem like a threat that risks overwhelming any kind of sensual order. Pictured: the Nativity facade.

We took the subway to Sagrada Família, which strengthened my first impression of Antoni Gaudí's renowned cathedral from pictures: It looks like a termite mound. But as we climbed up from the earth and beheld its muddy towers stretching beyond us into the Barcelona sun, we became the termites. Gaudí didn't mean this as an insult, for God loves termites too, yet the Puritan in me resented the suggestion.

The cathedral's northeast facade sprouted upon approach into a cluster of saints, tangled in Catalanian flora rather than neatly stacked, as in most Gothic portals. It brought to mind the frontispiece from Hobbes's *Leviathan*, the big king made of wee people. Like Hobbes, Gaudí was a royalist, "the very opposite of a cultural subversive," in Robert Hughes's words, who built Sagrada Família to "atone for the sins of modernism and the 'excesses' of democracy."

Not long after Gaudí's death in 1926, modernity resisted a chance for revenge during the Spanish Civil War. Anarchists ransacked yet spared the cathedral, citing its artistic value and Gaudí's popularity in Catalonia. Instead they taunted priests and fascists by hanging their banner between its towers. George Orwell, lifelong foe of what he called "political Catholicism," felt that Sagrada Família was "one of the most hideous buildings in the world," that "the Anarchists showed bad taste in not blowing it up when they had the chance." Gaudí probably would have responded, as he once remarked, that "democracy is the rule of ignorance and stupidity."

So as I disentangled the facade's bed of tendrils, leaves, chicken and geese, I

found its saints lounging like lords rather than ascetics, raised by two pillars on the backs of a tortoise and a sea-turtle with peasant faces, their mouths gawking in pain and ecstasy. Even the titular holy family at the heart of the Nativity facade—Mary, Joseph and baby Jesus—are flanked by an ox and a donkey with dullard grins. When completed, the cathedral's two main towers will raise Christ and Mary high above the Barcelona skyline as the earth's clear king and queen. The ignorant and stupid loafers on the Nativity facade are happy with these royals, everyone birthing and vegetating and wriggling.

I did not trust Sagrada Família. It wasn't just gaudy (though it was also that), nor merely goofy (that grinning ass), but an epileptic threat that risked overwhelming any kind of sensual order. Jonathan Glancey warns that the work "may be difficult for puritan eyes," which squint for straighter lines and cleaner consciences, and the squirming termite mound did give me an iconoclast's itch.

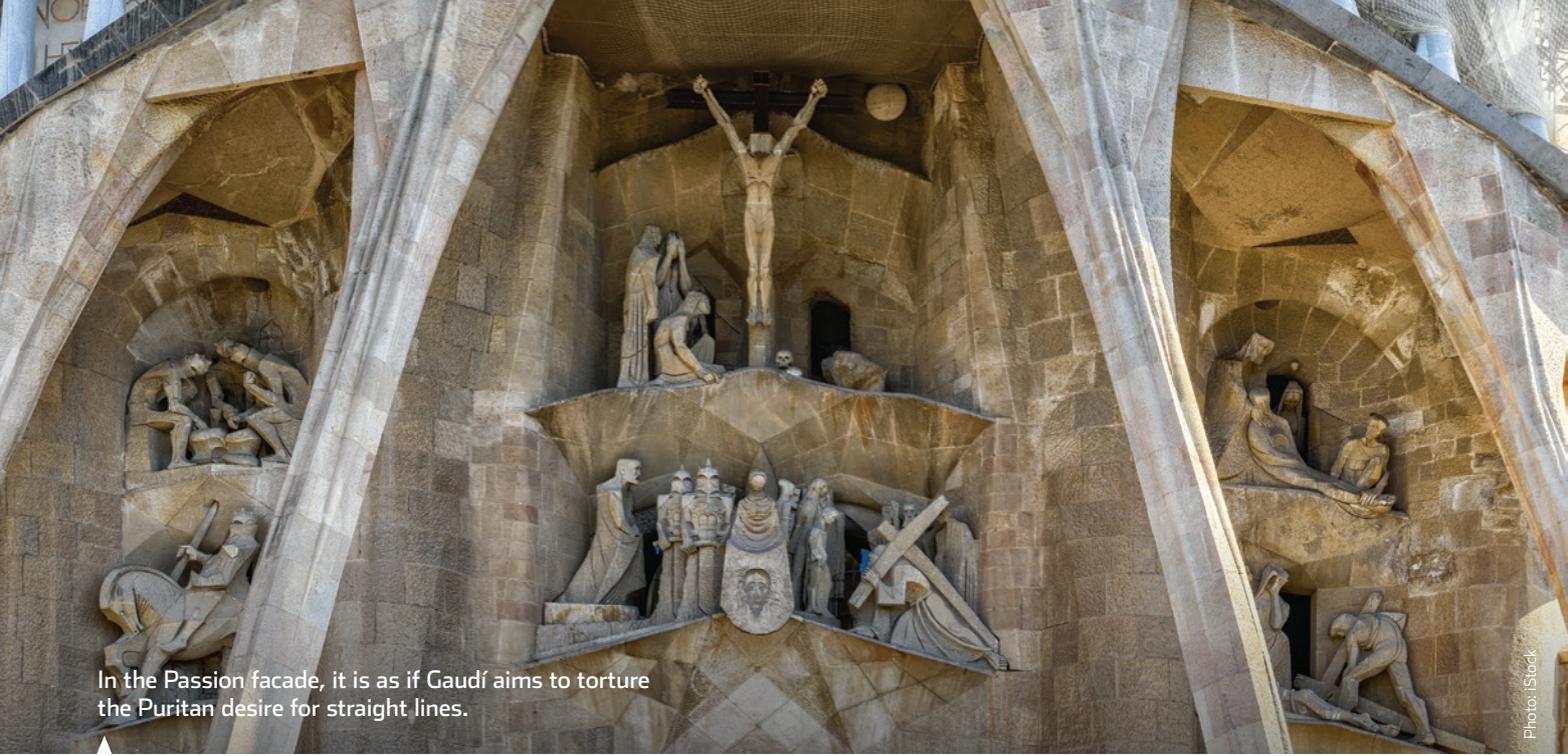
But truth be told, my suspicion was at least partly a reaction against temptation. The Nativity facade charmed me, and I know that Gaudí intended this. I imagined him leaning out from one of the towers and laughing down: "Have I laid it on too thick, poor Puritan, fellow mite?"

•••

The charm was especially potent on someone reared in Barcelona's opposite, a cold corner of Iowa on the edge of the Great Plains—flat, windswept and Catholic-free, if my ancestors

would have had their say. After the U.S. military forced out the area's original Siouan tribes, the region became a hub for Dutch Calvinists like my great-grandparents, pilgrims who had left Holland for cheap land and spiritual purity as the national church fell like Lucifer into liberalism. They straightened the landscape to fit their theology, glorifying God as they plowed each inch of tillable prairie into pin-straight rows of corn and soybeans. (My father, a farmer and crop-duster, plants and sprays his crops with a GPS system that keeps tractors and planes perfectly plumb.) The region's architecture similarly subjugates style to the calculations of conscience and purse. Newer homes are built in the nondescript "neo-eclectic" style of American suburbs or, if older, plain ranch and farmhouse style, just as municipal and business structures are often simple tin and wood-frame "Morton Buildings." More important than a home's style or status is its affordability and cleanliness. Straight lines abound.

As we enter the quincentenary of the Reformation, many still trace the best and worst facets of modernity to the lasting legacies of Luther and his more eager Puritan enthusiasts, but rarely in terms of architecture. This is an ironic omission for a movement that drew much of its energy from stripping down churches. Consider William "Basher" Dowsing, the Puritan soldier who carried out parliamentary orders in 1643 to make an iconoclast's pub-crawl through nearly 300 churches. "We brake down



In the Passion facade, it is as if Gaudí aims to torture the Puritan desire for straight lines.

Photo: iStock

about a hundred superstitious Pictures,” he reflected in his meticulous record of buildings purified, “and 200 had been broke down afore I came. We took away 2 popish inscriptions with *Ora pro nobis*; and we beat down a great stoning cross on the top of the church.” For better and worse, the American landscape owes much to Basher.

This landscape has in turn prompted mixed reactions when American Protestants first experienced Catholic Europe. In her first trip to Europe, for instance, Harriet Beecher Stowe fell in love with Catholic splendor against her better judgment. A member of the renowned Beecher clan of preachers, she celebrated her Puritan roots as the origins of American democracy and despised “the rottenness of the Romish system”; but when she experienced its baroque altars, rich galleries and especially its cathedrals, Stowe suspected that her heritage had starved her aesthetically. “With all New England’s earnestness and practical efficiency,” she confessed, there is “a crushing out of the beautiful, —which is horrible. Children are born there

with a sense of beauty equally delicate with any in the world, in whom it dies a lingering death of smothered desire and pining, weary starvation. I know, because I have felt it.”

•••

I began to feel similarly as we left the squirming Nativity facade and came to the southwest Passion facade, its spatial and stylistic opposite. Christ’s fingers are sharp-edged as he carries his cross or clenches a pillar while being whipped. There are no animals other than a square dog, a snake by Judas and a Picassoan steed among orthogonal soldiers. The bodies of Mary and Mary Magdalene are compressed into rectilinearity as they weep under a Christ with concave ribs and face, stretched on the cross at the facade’s apex. Framing everything is the most striking structural element, pillars that Gaudí has tilted inward and twisted ever so slightly into parabolooids. The impression is that of strained tendons or fleshless ribs. It is as if Gaudí aims to torture the Puritan desire for straight lines. “Here they are, then,” he says with an impish grin, just be-

fore lightly warping them. The result is crucifying and the message is clear: Sin, for Gaudí, is humanity’s hubristic efforts to straighten things out.

I revolted in vain as the Passion facade swallowed me up and pulled me down into the dark outline of a leviathan’s ribcage, threatening to dissolve me into a skeleton myself. The experience was horrifying and just as garish as the Nativity facade, laid on so thick that it suffocated. But it fit a horror I have often felt myself, either at funerals when I can’t prevent myself from imagining the departed decaying underground, or when I read the news and encounter some new instance of humanity’s breathtaking capacity for cruelty.

As it devoured me, the Passion facade in turn prompted me to reach back in a panic for the Nativity, whose excess appeared warranted when counterpoised against such suffering and death. This new impression resembled the feeling I have after funerals—especially if children are present—when the initial horror of death has passed and the family begins to share food and stories. My gratitude

# Agony

By Jeffrey Essmann

How strange he'd been at supper handing round  
the cup, that talk about his blood, the bread  
his body broken, eaten, those who fed  
on him by covenant now newly bound.  
And so they slept, and in their dreams the sound  
of someone praying, crying out in dread  
amid the smell of olives, someone dead  
to hope whose prayers fell leaden to the ground,  
resounded with so nightmarish a peal,  
the dreamers even thought it might be real.  
And real it was for him whose blood not wine  
but sweat now poured as he his prayer intoned,  
all human now, bereft of the divine,  
his passion born in knowing he's alone.

---

Jeffrey Essmann's work has appeared in *The New York Times*, *The Washington Post*, *U.S. Catholic*, *America* and numerous other magazines and literary journals. He lives in New York.

for life momentarily washes away the drive to straighten things out.

Gaudí perfectly provokes us Puritans. By joining the wriggling Nativity facade to the writhing Passion facade, Sagrada Família is above all *excessive*. It is not “transgressive,” as we like to call daring art today, precisely because it laughs away lines rather than crossing or smashing them. This is why Gaudí's masterpiece can feel so strange to modern eyes, inevitably influenced by the Puritanical facets of the present. The cathedral palpitates and undulates in the middle of modernity, making one itchy with its surplus of life and death. Is this what beauty means in a time of disenchantment, all of our excesses reinvested into straighter lines?

•••

We had passed from cradle to grave, so all that remained was to go inside.

Instead of buttresses, the interior rose up on slender white columns that curved and branched like trees. Red and orange light streamed through its boughs from the southwest windows, blue and green from the northeast. Was it dead rock or sappy wood, this birch forest bathed in autumn twilight? The disorientation returned. Outside was in. The vault budded with blossoms and leaves, then burned into stars. Stones came to life, twisting and branching and rolling. For a moment, before getting on with straightening out modernity, I was reeling.

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Kenyon Gradert is a writer and scholar currently based at the University of Heidelberg as a Volkswagen postdoctoral research fellow. His writing has appeared in *The New York Times*, *Smithsonian*, *Dissent*, *The Los Angeles Review of Books*, *The Baffler* and more. Twitter: @KenyonGradert.



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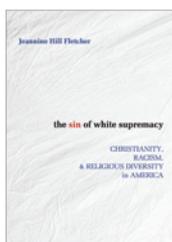
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Jeannine Hill Fletcher shows how normalized white supremacy has been throughout modern history.

## A history of evil

By Jack Downey



The Sin of White Supremacy  
Christianity, Racism,  
& Religious Diversity  
in America  
By Jeannine Hill Fletcher  
Orbis Books. 208p \$28

In 1968, the Black Catholic Clergy Caucus's inaugural public statement indicted the Catholic church in the United States for being a "white racist institution." The following year, Vine Deloria Jr., a champion of Native American rights, chronicled the genocidal effects of the "Doctrine of Discovery" on indigenous peoples throughout the Americas. The year after that, theologian James Cone called the white Christian ideology that undergirded U.S. slavery and Jim Crow nothing less than "Antichrist."

The proposition that Christianity has continuously operated hand-in-glove with white supremacy since even before Spanish, French and English seafarers first washed up on North and South American shores is not itself a new thought. However, it is also true

that this suggestion is still guaranteed to offend white (liberal and conservative alike) sensibilities and elicit a cacophony of scoffing, deflection and outright aggression, all drawn from the menu of evergreen cognitive dissonance management tools.

In fact, these latter responses can themselves be seen as symptomatic of the white Christian lens's monopoly on the mainstream historical narrative in the United States. For this reason, *The Sin of White Supremacy*, Jeannine Hill Fletcher's wrenching and meticulous genealogy of the relationship between Christian thought and racism, is guaranteed to shock, depress and enrage more than a few white readers. At the same time, others will read it and think it to be among the most obvious and historically demonstrable theses in world history.

By virtue of its legibility and intellectual rigor, Hill Fletcher's work is strong meat for inquiring minds who seek to study seriously the American legacy of white supremacy. "As we seek a way forward we must see how Whiteness and Christianness have been twin pillars of

the dominant religio-racial project," Hill Fletcher writes, adding:

[W]e need to interrogate the relationship of White supremacy and Christian identity. What this investigation will help us see is that the theology of Christian supremacy gave birth to the ideology of White supremacy, and that White supremacy grew from a dangerous ideology to an accepted position inherited by Whites. The systems and structures of White supremacy have been intimately joined with Christian supremacy, such that undoing White supremacy will also require relinquishing the ideologies and theologies of Christian supremacy.

In a cultural environment that has recently seen the emboldening of self-described white supremacists, Hill Fletcher's work inoculates against the familiar impulse among American liberal elites to locate racism and its corrosive effects squarely within the

disenfranchised, “uneducated” white proletariat, the people that Meryl Streep derided as the “football and mixed martial arts” class at last year’s Golden Globes. Hill Fletcher, however, lays bare the endemic white supremacy that is also present in the rarefied air of European and white American scholarly circles and elite-professional life. One of the many hard truths she uncovers is that virtually every white thinker in the intellectual canon in the United States was—among everything else they were—a white supremacist by our contemporary standards. This is how normalized white supremacy has been throughout modern history.

The rub here that Hill Fletcher points to is that white supremacy is not just the result of “horizontal hostility,” the case of whites in economically precarious positions revolting against proximate melaninated labor competition. This has long been a common logical presupposition in leftist “identity politics” critiques, and was most recently and prominently visible in liberal autopsies of the 2016 presidential election. But far from being a marginal feature that takes root only in the presence of white poverty, as Hill Fletcher demonstrates, white supremacy often remains a central element of Christian intellectual formation in this nation.

Hill Fletcher’s work invites readers to interrogate the deeper implications for conventional optimism regarding the liberatory promise of education, given the incredible resilience of structural racism. The most educated men in the history of the world contributed to designing the architecture of white supremacy. If white racism can still be usefully thought of as a form of ignorance, we must contend with the realization that it has merged with our very under-

standing of what “education” is, and conscripted the keenest minds in the history of white people.

Some readers will notice an affinity between Hill Fletcher’s work and texts like J. Kameron Carter’s *Race: A Theological Account* (2008). However, Hill Fletcher makes a particular contribution to the genealogy of Christian racism by framing its ideological roots within an exclusivist relationship to other faith communities. A conquering, Christian supremacist universalism has served as cover for the development of a tiered “sliding scale of humanity,” one that depicts non-Christians as ontologically other while nevertheless maintaining a rosy Christian self-image as the great hope for transcendental unity. The survival of Christian innocence—the notion that American Christianity is fundamentally committed to the equality of *all* humanity, despite voluminous evidence to the contrary—is the soil out of which white supremacy grew, she contends.

While Hill Fletcher is unflinching in her critique of Christian theo-racial exceptionalism, she continues to find vibrant resources within the Christian tradition for the promise of white conversion, reparations and reconciliation. Contemplation of the Sacred Heart and the Ignatian *Examen* couple with contemporary interreligious dialogue praxis to offer proactive methods for the struggle against the enduring legacy of white supremacy. “Love looks like Christ crucified—tortured and hanging from a cross,” she writes, adding: “But the witness of Christ crucified is also affirmation of the tragedy of the cross as the negative measure of where human love has failed. The failure to love is the indictment of the cross.”

The humble, receptive posture of contemporary comparative theology

models Hill Fletcher’s vision for early steps toward racial justice. However, this is predicated on the scrupulous contrition of white Christians; part of what that contrition requires is a willingness to accept the fact that white Christians are not, in fact, the heroes of this story. The figure of the Black Christ raised up on the cross of white supremacy is a legacy that belies both Christian optimism and moral exceptionalism. White Christians have been the crucifiers, not the crucified.

Hill Fletcher finds cause for hope in a “theology of intimacy,” one which can re-form an anti-racist Christian community of love, not just on the level of abstract sentimentality, but actualized through material restitution and political agency. She meticulously enumerates the systematic oppression of indigenous, black and of-color communities as concrete expressions of white supremacist ideology, and notes that white Christians’ self-examination, conversion and repentance are necessary but not sufficient, so long as they remain uncoupled from concrete structural action. And yet, in this nation that so prides itself on dreaming the impossible into reality, the mere mention of “reparations” is more likely to be met with nervous sputtering about pragmatic impossibilities than with serious deliberation. White Catholic institutions are beginning to reckon with their internal traditions of racism, but justice will remain an ever-receding horizon without a full accounting of, and divestment from, their spoils of white supremacy.

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Jack Downey, an assistant professor of religion and theology at La Salle University in Philadelphia, Pa., is the author of *The Bread of the Strong: Lacouturisme and the Folly of the Cross, 1910-1985*.

## Fixing our broken political system

The first iteration of the Donald J. Trump White House was heavy on personnel and short on policy. Chief of staff Reince Priebus, chief strategist Stephen Bannon, senior advisor Jared Kushner and counselor Kellyanne Conway jockeyed for space and influence in a nebulous organizational structure. Despite being on the same team in theory, each staffer had an independent press shop and his or her own political apparatus. The results included personality wars via copious leaks, but official Washington was not bothered by it in the least. In fact, they ate it up.

Such is the state of politics today, argues Joseph A. Califano Jr. in *Our Damaged Democracy: We the People Must Act*. Califano, a White House staffer under Lyndon B. Johnson and a cabinet secretary under Jimmy Carter, turns his seasoned eye toward root causes when he

examines our democratic processes and republican structures. Califano highlights numerous areas in which Washington has grown more dysfunctional: The power of the executive branch is wielded by White House staffers at the expense of cabinet leadership; Congress has abdicated law making for money making as it works less and fundraises more; the courts have grown to enjoy the coarseness of electoral politics; and the states have grown increasingly dependent on federal dollars for even the smallest projects.

Califano is not unique in asserting that our democracy needs a course correction, but he is particularly thoughtful in avoiding the cheap rhetoric of partisanship. He says that every president, regardless of party, seeks to expand power and marginalize oversight. Every Congress, regardless of partisan control, prefers the quick fix to the deliberative process. Institutional dysfunction, argues Califano, is a symptom of relational fault lines, be

they racial, economic, educational or geographic. And while Americans are divided by these fault lines, the entire political system is ruled by money over purpose.

Califano's solutions to our political ailments may sound old-fashioned at times, but his focus on an educated electorate ready to participate fully in political discourse is the right one. If sensationalism is the lifeblood of the glassy-eyed, and if power grows easily in the presence of the duped, then an educated electorate can curtail Washington's excess and hold elected officials and the media to account. Accountability breeds trust in relationships. Washington's ability to rediscover trust can provide a platform for negotiated settlements instead of maximum trickery. *Our Damaged Democracy* is not afraid to step on toes for the sake of finding ways to fix our broken political system.

—————  
 Kyle Gautreau is a New Orleans-based political consultant and writer.

## Profiles in courage

The scene was in Mogadishu, just a few years ago. The behavior and dress of young Somali women was severely controlled, including when they played sports like basketball. But the girls loved to play, even though playing put them in danger. Faiza was a popular young woman who inspired her friends to pick up a basketball for the first time. One evening, as she sat alone at home, a group of Al Shabaab militants arrived at her house. "They took her to an empty lot far from her home and, hours later, left her body there," Alexis Okeowo writes in *A Moonless, Starless Sky*. "The men didn't just kill her. They tortured her, cutting her body and face with shards of glass, shaving her head, leaving marks all over her.

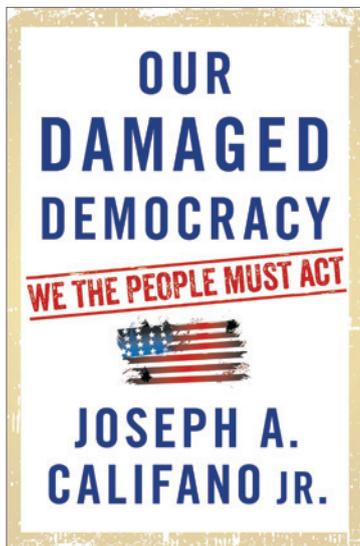
She was bruised, torn to bits, thrown away as if there weren't people who loved her."

Okeowo, the daughter of Nigerian immigrants to the United States, grew up in Alabama and attended Princeton University. Today a staff writer for *The New Yorker*, she has pulled together the recent histories of four African nations from widely separated corners of the continent: Uganda, Nigeria, Mauritania and Somalia. Conscious of the alliances among many terrorist groups like Al Shabaab, Al Qaeda and Boko Haram, she has traveled widely, concentrating on the wars' effects upon women captured, tortured, raped and turned into the slaves of rebel men. From an evangelical Christian family, she was particularly interested in the impact of Christian morality on men and women ordered to do things they

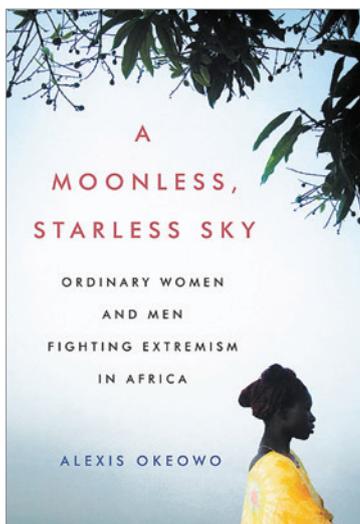
would normally never tolerate.

Okeowo concludes her book by returning to the girls who formed basketball teams in Somalia. The players are flying out of Mogadishu to Bosaso, where they will drive 300 miles to the regional capital of Garowe. Just before Christmas a committee of clerics had declared basketball "un-Islamic." The girls had seen ads on Facebook urging the people of Garowe to slit their throats. But they were going to play no matter what. They would meet the religious leaders halfway. They would not be "naked." They would play wearing hijabs along with long pants and shirts. Each night after the games they danced and sang more love songs.

—————  
 Raymond A. Schroth, S.J., is an editor emeritus of *America*.



**Our Damaged Democracy**  
We the People Must Act  
By Joseph A. Califano Jr.  
Touchstone. 336p \$27



**A Moonless, Starless Sky**  
Ordinary Women and Men Fighting  
Extremism in Africa  
By Alexis Okeowo  
Hachette Books. 256p \$13.99

## Our canine kin

Wolves haunt the dark forests of our minds, from childhood tales of the Big Bad Wolf to race-baiting headlines comparing humans to these canine hunters. These associations are perhaps rooted in a time when our ancestors knew the wolf not just as a predator of our herds and flocks, but as one of the few animals that could hunt us.

*American Wolf*, by Nate Blakeslee, tells the tale of the latest manifestation of this primordial battle. Set against the epic backdrop of Yellowstone National Park, *American Wolf* is more than just a tale of human versus wolf; it is also the tale of wolf versus wolf and human versus human.

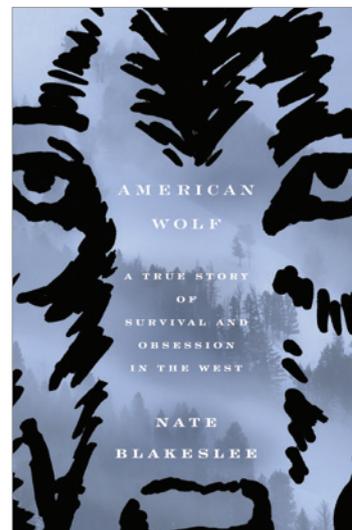
The action revolves around the re-introduction of the wolf to Yellowstone in 1995. The policy was born of good environmental stewardship. Elk overpopulation had proven devastating to the local ecosystem since the wolf was eliminated in the 1920s. But the introduction of a deadly predator to the region provoked significant resistance from the locals, some of whom saw it as an example of government overreach.

Backed by over two decades of notes and observations from scientists, park rangers and amateur wolf enthusiasts, Blakeslee chronicles the intriguing, violent and primal lives of the wolves at the center of his story. Dynasties rise and fall, wars over territory and mates are bitterly waged; a pack overthrows its cruel alpha female, with her kinder sister taking her place. Duels to the death are carried out. Amid it all, individual wolves are recorded as showing empathy, even heroism. The reader comes to care for

these wolves, not just as a species but as individuals.

The story of wolves battling for territory, forming borders and attacking outsiders, is not unlike how human tribes fought over the West. Atrocities like the massacre at Wounded Knee in 1890 or the Mexican repatriation in the 1930s reflect the worst traits of the wolf. Our species are surprisingly alike, for good and for ill. Perhaps this is why our cultural view of them remains a negative one. Our fear of wolves may be, deep down, a reflection of our fear of one another.

Antonio De Loera-Brust, *Joseph A. O'Hare fellow*.



**American Wolf**  
A True Story of Survival and  
Obsession in the West  
By Nate Blakeslee  
Crown. 320p \$28.99



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# The art of Jesuit Rome comes to Connecticut

By Robert Imbelli

Linda Wolk-Simon, the imaginative director of the Fairfield University Art Museum in Connecticut, had an audacious dream—indeed, she readily admits, it was “quixotic”—to bring to Fairfield the magnificent marble bust of Bellarmine sculpted by the young Gian Lorenzo Bernini. One problem was that the bust resides high in the apse of the Church of the Gesù, the mother church of the Society of Jesus, in Rome. Another was that it had never left Rome and there were no immediate plans for it to do so (if the Italian government had any say in the matter—which it did).

How it finally made its way to Fairfield, helped along by a letter from the new superior general of the Jesuits, is best heard directly from her during a visit to this imposing exhibition. And visit it you should! As Philippe de Montebello, director emeritus of the Metropolitan Museum of Art, confesses: “If I were still director of the Metropolitan, I would be jealous of Fairfield doing this show. It’s simply incredible.”

No doubt the star of the show is that moving sculpture of Bellarmine: moving both for its effect upon the

observer and for its pulsating vitality. As Ms. Wolk-Simon rightly claims, Bernini breathes life into his creation: “marble metamorphosed into fabric and flesh.”

But this is a multidimensional exhibition, and the star is surrounded by a rich supporting cast. Over 50 objects from museums in Europe and America give the exhibition artistic and historical depth. There are bronze statues of Ignatius Loyola, Francis Xavier and Teresa of Avila, all three canonized at the same time in 1622. There are oil paintings of Ignatius and Francis that began to craft a new hagiographical imagery, a visual language that missionary Jesuits would spread throughout the world. And rare volumes of the writings of Bellarmine help create a sense of time and place: Rome in the fervor of Reformation and Renaissance.

But what is unique about this exhibition, in my view, is that it fosters and makes possible a *compositio loci*—the “composition of place” that Ignatius recommends in his Spiritual Exercises. It is the church itself, the Gesù, (or to give it its full and suggestive name, Il Santissimo Nome di Gesù—The

Most Holy Name of Jesus) that provides the living context and organizing principle for the individual pieces.

The exhibition encourages the viewer to enter imaginatively and contemplatively into the space of the church, not merely as an artistic wonder (which it certainly is) but as the theater in which the drama of human salvation is depicted and enacted.

We can examine close up the richly embroidered chasuble of Cardinal Alessandro Farnese, who funded the building of the church and imperiously imposed his own architectural preferences (and architect) on the sometimes reluctant Jesuits. We contemplate the intricate *cartegloria*, the altar cards containing some of the prayers of the Mass, emblazoned with gems and held by sturdy silver and bronze angels that must have dazzled viewers in the play of candlelight.

We also catch a glimpse, through an early 17th-century engraving, of the still barren vaulted nave and the unembellished apse, decades after the church’s consecration. Here Bernini enters the story of the decoration of the Gesù once more. The now famed artist had become a frequent participant in



A new exhibit fosters the “composition of place” that Ignatius recommends in his Spiritual Exercises.

spiritual exercises at the church and an intimate of the then Jesuit superior general, the influential Gian Paolo Oliva. Bernini prevailed upon Oliva to entrust the commission for frescoing the nave and the apse to the young and relatively unknown Giovanni Battista Gaulli. Bernini pledged to stand surety for his disciple’s work, and he aided the young artist by both drawings and advice.

It proved to be an inspired choice. Two magnificent paintings in the exhibition attest to Gaulli’s genius: the model for the nave fresco depicting “The Triumph of the Name of Jesus” and the model for the apse portraying “The Adoration of the Lamb” (see above).

The former is an extravagant and dramatic achievement of the high Baroque. The central focus is the radiant Christogram, IHS, representing the initial Greek letters of the name of Jesus, the chosen monogram of the Compagnia di Gesù, the Society of Jesus. Surrounded by a nimbus of angels, the Holy Name draws by its luminous power the blessed and repels the demonic and damned, who seem to be tumbling down upon the craned necks

of the spectators.

No less dramatic, but suffused with heavenly harmony, is Gaulli’s painted model of the apse fresco. In many ways this fresco of the Lamb once slain, who now reigns triumphant, anchors the church building and the entire drama of salvation it enshrines. As the devout worshiper contemplates the scene, one can imagine him or her uttering the prayer for obtaining divine love that culminates Ignatius’ Spiritual Exercises.

To speak personally, however, the work in this exhibition that most excites my wonder is the oil altar painting by Domenichino, executed shortly after the canonization of Ignatius. It portrays in vivid colors Ignatius’ vision at La Storta, near Rome, as he and his first companions made their way to the city in order to secure the pope’s approbation of their pioneering venture. If the Bernini bust of Bellarmine is the artistic highlight of the exhibition, this painting is its spiritual heart.

Domenichino gives palpable immediacy to the vision. A fully incarnate Jesus points to his cross, as an equally tangible Father gestures toward the pilgrim who gazes rapt in prayer. Unspoken but implicitly evoked are the words of Jesus, “I wish you to serve us,” and the Father’s assurance, “I will be propitious to you in Rome.” Thus confirmed, Ignatius proceeds into the city that he and his Company will transform.

From this vision flows all that we have seen in this exhibition and in the church that it so wonderfully conjures for the viewer. For the miracle of Ignatius is to have recovered the ever ancient and ever new beauty of the Gospel at the very beginning of the modern age and to have envi-

sioned a society that in its many and varied works, theological and pastoral, pedagogic and artistic, rekindled anew the Christic imagination. All these endeavors center on the Most Holy Name of Jesus—not merely the church of the Gesù, but the very reality it symbolizes. For it is the Holy Name that the Company of Jesus exists to celebrate and to serve—without which it would lose its very *raison d’être*.

*“The Holy Name. Art of the Gesù: Bernini and His Age” is on exhibition at the Fairfield University Art Museum from Feb. 2 to May 19.*

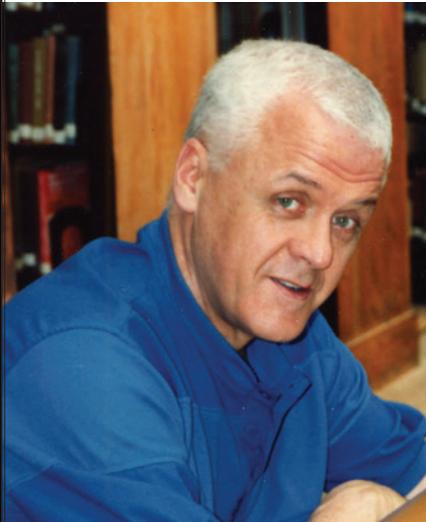
Rev. Robert P. Imbelli, a priest of the Archdiocese of New York, is the author of *Rekindling the Christic Imagination*.



“St. Robert Bellarmine,” by Gian Lorenzo Bernini

## HOW THE GOD OF JESUS MAKES PEACE

William B. Frazier, M.M., S.T.D.



In this challenging study, Frazier discusses “an awareness, developing gradually...that the vast majority of Christian commentators rarely, if ever, do more than rather vague, generic justice to the New Testament message about peace.” Is he correct? If so, what then is an in-depth theology of peace? Frazier’s book points the way to a new awareness of God’s peace founded on the death of Jesus that produces love and reconciliation.

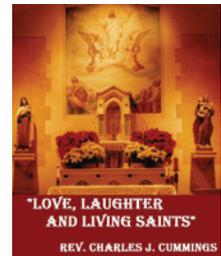
“Maryknoll Father William Frazier systematically draws out the ethical dimensions of the death of Jesus and through that how the God of Jesus makes peace. This seminal book charts the way to an understanding of peacemaking as foundational to the Christian message. Hence, peacemaking is at the heart of the Good News.”

*Joseph J. Fahey, Ph.D.*

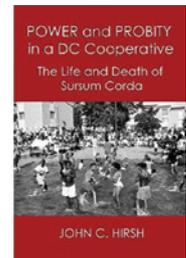
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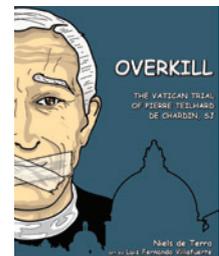
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*Short Stories of Catholic School Days & 50 Years of Parish Happenings*, by the Rev. Charles J. Cummings, retired priest, Diocese of Scranton, Pa. Book and preview available: Amazon paperback, \$12.95; Nook or Kindle e-book device \$4.99.



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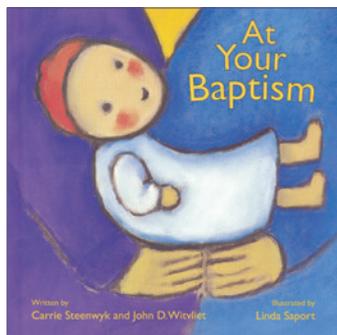
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# CICW

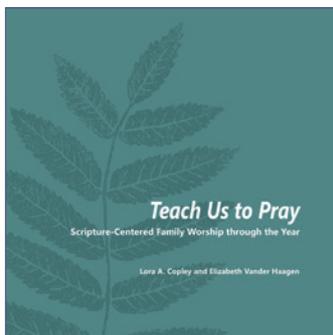
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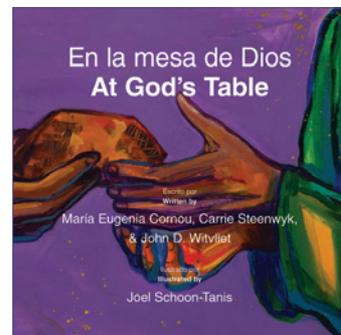
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The Reverend Patrick J. Ryan, S.J.  
Laurence J. McGinley Professor  
of Religion and Society

**RESPONDENTS**

Rabbi Daniel Polish, Ph.D.  
Congregation Shir Chadash, Poughkeepsie, New York

Professor Zeki Saritoprak, Ph.D.  
Nursi Chair in Islamic Studies  
John Carroll University, Cleveland, Ohio

*This lecture will be delivered first on*

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**FORDHAM**

# Prayer and Trust

Readings: Is 50:4-7, Ps 22, Phil 2:6-11, Mk 14:1-15:47

Because of Jesus' obedience to the Father's will, Christians can live with courage and hope. This is a point that Mark makes for his own audience in this week's Gospel passage, and this is a reality we continue to experience today.

Similarities among the four Gospels suggest that the account of Jesus' passion had already taken on a set form before Mark wrote it down. A comparison with the other Gospels shows that Mark packs his account with details that other evangelists smooth over or omit. The man carrying a water jar, the hymns after the dinner, the young man who leaves his clothes behind to get away, and the names of Simon's young sons are just some of the rich details of Mark's passion narrative. These give his Gospel an immediacy that readers throughout the centuries have found engaging.

Mark works very hard throughout his Gospel to demonstrate that Jesus is the Son of God and that Jesus' death was a real event. It is possible that the audience for whom he was writing needed to be reminded that both these points were true. They were a community suffering through a very difficult time. The Mediterranean world was rocked by unrest and insurrection. Closer to home, the Jewish nation—from which many of Mark's community had come—had risen up against the Romans and suffered a vicious defeat. At the same time, local persecutions broke out against "foreign" groups, of which Christianity was one. This turmoil inspired Mark's theological reflection: Just as Jesus' divine nature did not prevent his passion and death, so now the church, God's own people, experienced anguish and travail.

Mark's passion account is thus a map for Christians facing distress. Jesus prayed at every point; he even quoted from the psalms while he hung on the cross. He offered no resistance to his persecutors and was vindicated by Pilate and the centurion (although neither took any action to save him from his fate). Instead of fighting his accusers, Jesus turned the whole matter over to his Father and accepted in obedience whatever outcome befell him. Jesus' obedience was so perfect that he continued to trust even as his own lips accused God of abandoning him. Remaining in tune

*'Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.'* Mk 14:36

## PRAYING WITH SCRIPTURE

How strong is your prayer in moments of turmoil?

How deep is your trust in God's promises?

with the Father's will, even when it seemed absurd, brought Jesus to the resurrection. In today's Gospel reading, Mark encourages Christians to follow Jesus in the same faith. Because of Jesus' perfect obedience, Christians know how to face persecution and have the divine strength to do it.

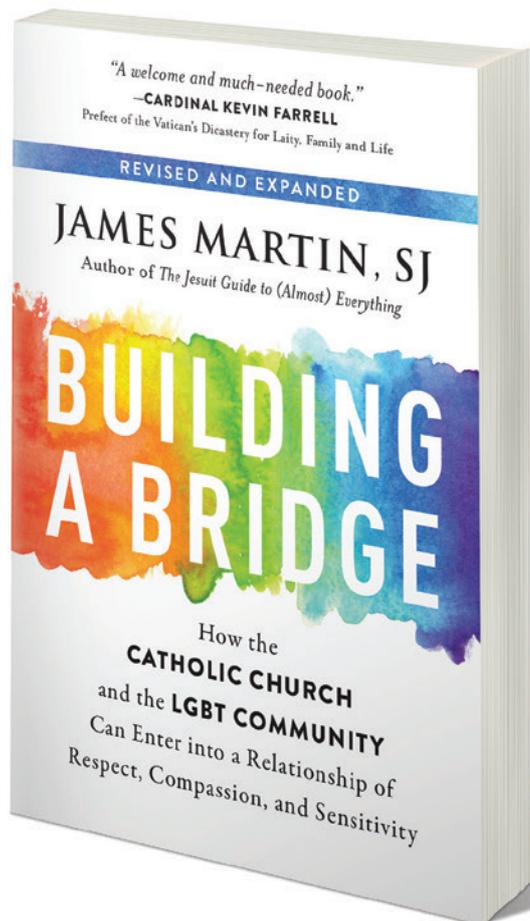
In Mark's Gospel, Jesus' obedience is a matter of cosmic significance that represents a change in human nature. Faith in God's promises gave Jesus the strength to overcome his own will, accept the cross and reveal the resurrection. Just so, Christians of every age, living with this new strength, can face the turmoil in their own lives with trust in God's love. If today's Gospel gives us any call to discipleship, it is to hold fast in prayer and to trust in God so that we can brave hostility and turmoil for the good of others. Through us, Jesus' death can bring all to new life.

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

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# Seeking Christ With New Eyes

Readings: Acts 10:34-43, Ps 118, Col 3:1-4 or 1 Cor 5:6-8, Mk 16:1-7

Unlike the four passion accounts, which show many similarities, the resurrection narratives show a wider variety of details. Many scholars agree that the Gospel passage we read this Sunday is one of Mark's own compositions. He may have drawn on earlier oral and written traditions, but in Mk 16:1-7, we have a clear view of Mark's theological vision.

Essential to that vision is the belief that, with the resurrection, heaven has come to earth. Mark hinted at this in his passion narrative, which included portents like the anointing at Bethany and mysterious events like the tearing of the Temple curtain. The earth was now in the hands of God, whose kingdom was rapidly taking shape. In Mark's resurrection account, this appears in the presence of the "young man." It is not clear whether he is an angel or a person with special inspiration, but either way, he speaks for heaven. He explains exactly what has happened even though the message he shares is by all earthly standards impossible.

Mark's second point addresses this impossibility. Nothing we knew before the resurrection will help us understand the world after it. Without fear of death, the acquisitive,

aggressive nature of much human activity loses its purpose. New life requires new ways of living. One of the options for the second reading shares this awareness. "Clean out the old yeast," St. Paul tells the Corinthians. "Become a fresh batch of dough."

Although God's kingdom appeared quickly, awareness took time. Mark shows this in the amazement of the women, who needed time to understand what had happened. As the other optional Lectionary reading reveals, Christians took years to realize how much had changed. "Seek what is above," St. Paul chides the Colossians decades later. Faith in the resurrection requires believers to let go of their attachments and take a step back to see the eternal life they have in Christ.

Finally, Mark shows that sometimes we have to move elsewhere to find Jesus. The young man at the tomb tells the women to assemble the rest of the disciples in Galilee. "There you will see him, as he told you." This is not the case in the other Gospels, which have accounts of post-resurrection appearances in and around Jerusalem. Mark gets the disciples out of Jerusalem, which in his Gospel is a place of only agony and rejection. Mark knows that eyes not adapted to God's kingdom will miss sight of the risen Lord, and that this awareness requires a complete shift in perspective.

Today's feast reminds us that we still live in that time when heaven has drawn near to earth. Like the first Christians, we too need to see with new eyes, and Lent gave us the opportunity to clear our vision. Starting today, our mission is to catch sight of the risen Christ. Over the next 50 days, we must take up the challenge of the young man. We must rummage through our hearts to remember those places Jesus told us to find him, and then we must go there, seeking with new eyes the face of our beloved Lord, whose presence brings heaven to earth.

*'He is going before you to Galilee; there you will see him, as he told you.'*

*(Mk 16:7)*



## PRAYING WITH SCRIPTURE

What attachment obscures your view of the risen Christ?

Where is your "Galilee?"

Where did Jesus tell you to meet him?

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

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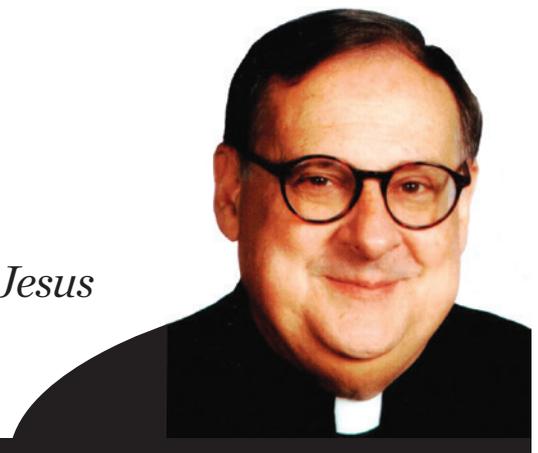
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# Running to the Tomb

## Easter reminds us of our true relationship with Jesus

By Peter J. Vaghi



There were no eyewitnesses to what happened on that first Easter Sunday morning “while it was still dark.” The tomb, however, was empty.

The empty tomb has been the pre-eminent and unforgettable image of each and every Easter Sunday for over 2,000 years. It is an important and powerful sign of hope and joy. You and I—with our children in hand—run to that tomb each Easter morning. We follow in the footsteps of Sts. Peter and John.

Scripture tells us that upon entering the tomb, St. John “saw and believed.” What did he believe? What do we believe?

As followers of Jesus, we believe, as do a long line of his followers, that he rose from the dead on that first Easter Sunday. It is not simply a story. Moreover, and importantly, he continues to live within each of us and within the church, his living body. With the help of God’s grace, we believe this. We encounter him in our day as the first disciples did in their day, most especially in the Eucharist. For he has risen!

The empty tomb stands as a silent and perduring witness to the central event of all human history: the resurrection of our Lord and Savior Jesus Christ, that central event of unconditional and invincible love and mercy.

For over 2,000 years, this empty tomb—with bright and unforgettable light emanating from it—has borne

witness to Jesus’ definitive victory of life over death and our share in it. In the memorable and inspired words of St. Paul, we too attest that “if Christ has not been raised, then empty [too] our faith, empty, too, your faith.”

We can never underplay the importance of his death and resurrection, so essential is it for our faith, our Easter faith. By his death, Jesus liberated us from sin. By his glorious resurrection, Jesus opened for us the way to new life. It is the basis of our hope and it pushes us beyond the threshold of hope.

But there is more to the story of the resurrection of Jesus, to the great event we celebrate each year on Easter Sunday. St. Peter recounts, “This man God raised on the third day and granted that he be visible...to us...the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.”

And the greatest news is that he is still alive. The tomb is still empty. He continues to live in our day and every day. Like those early privileged witnesses, each of us looks beyond an empty tomb to faith in the risen Jesus who now lives within us and in our relationship with him. Risen life is so much more than a happy ending to a tragic story.

If Christ is to be seen alive today, he will be seen in people like ourselves who are a part of his living body nourished by the Eucharist, prayerful

men and women of hope, people who are in communion with the church, who have eaten and been reborn from the tree of life, who have been transformed into him by the Eucharist.

The risen Lord is also seen in the vitality of our faith, in the credibility of our faithful and generous witness—in our concrete acts of charity and mercy, especially to the poor in our midst, and in our persistent hope for a new day when we shall appear with him forever in glory.

Allow, then, the light of the Easter mystery to break through. We should allow it to transform each and every one of us over and over again. That is the Easter message that we preach and live with confidence.

*Msgr. Peter J. Vaghi is pastor of the Church of the Little Flower in Bethesda, Md. He is chaplain of the John Carroll Society, a group of professional and business men and women in service of the archbishop of Washington and the growth of their spiritual and faith lives.*

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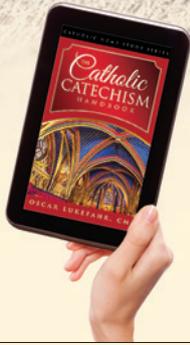
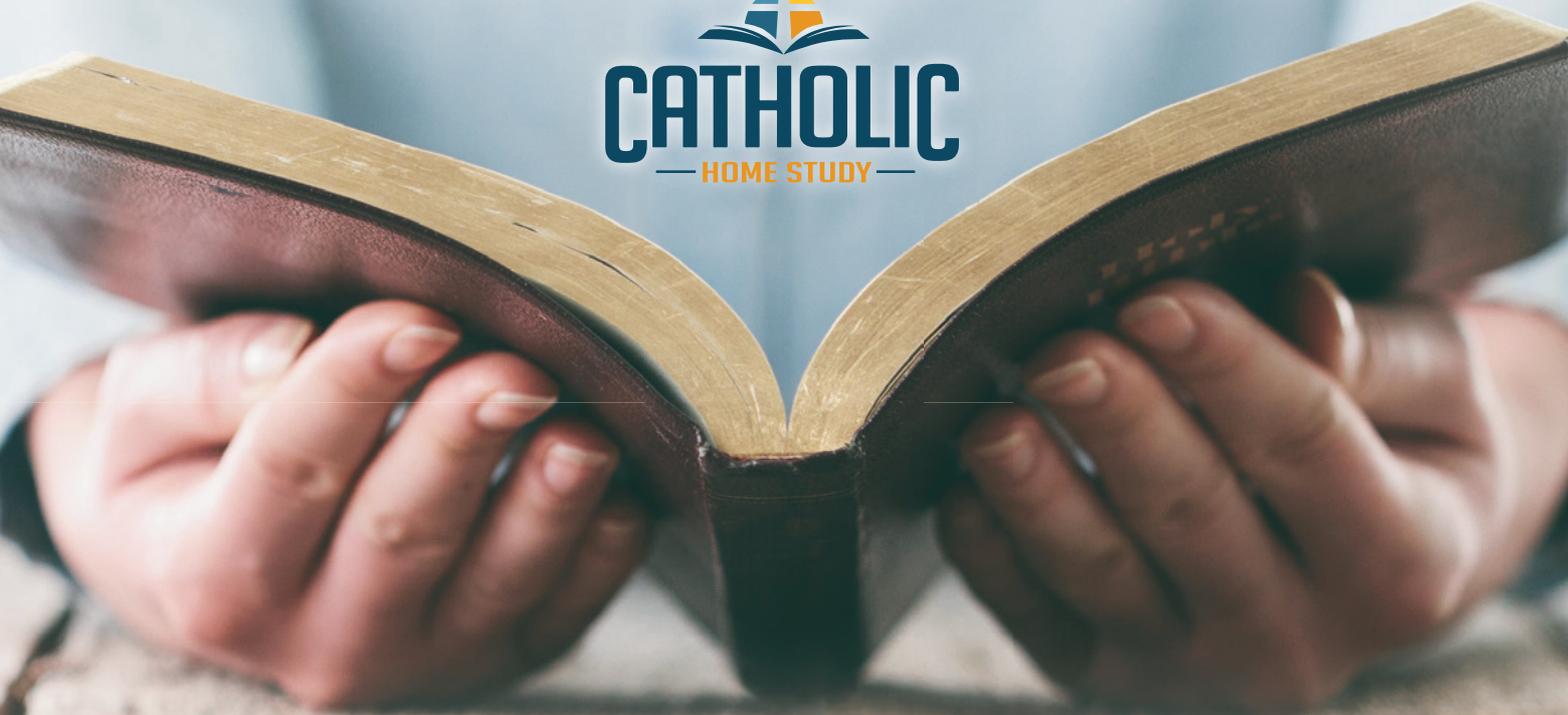
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