

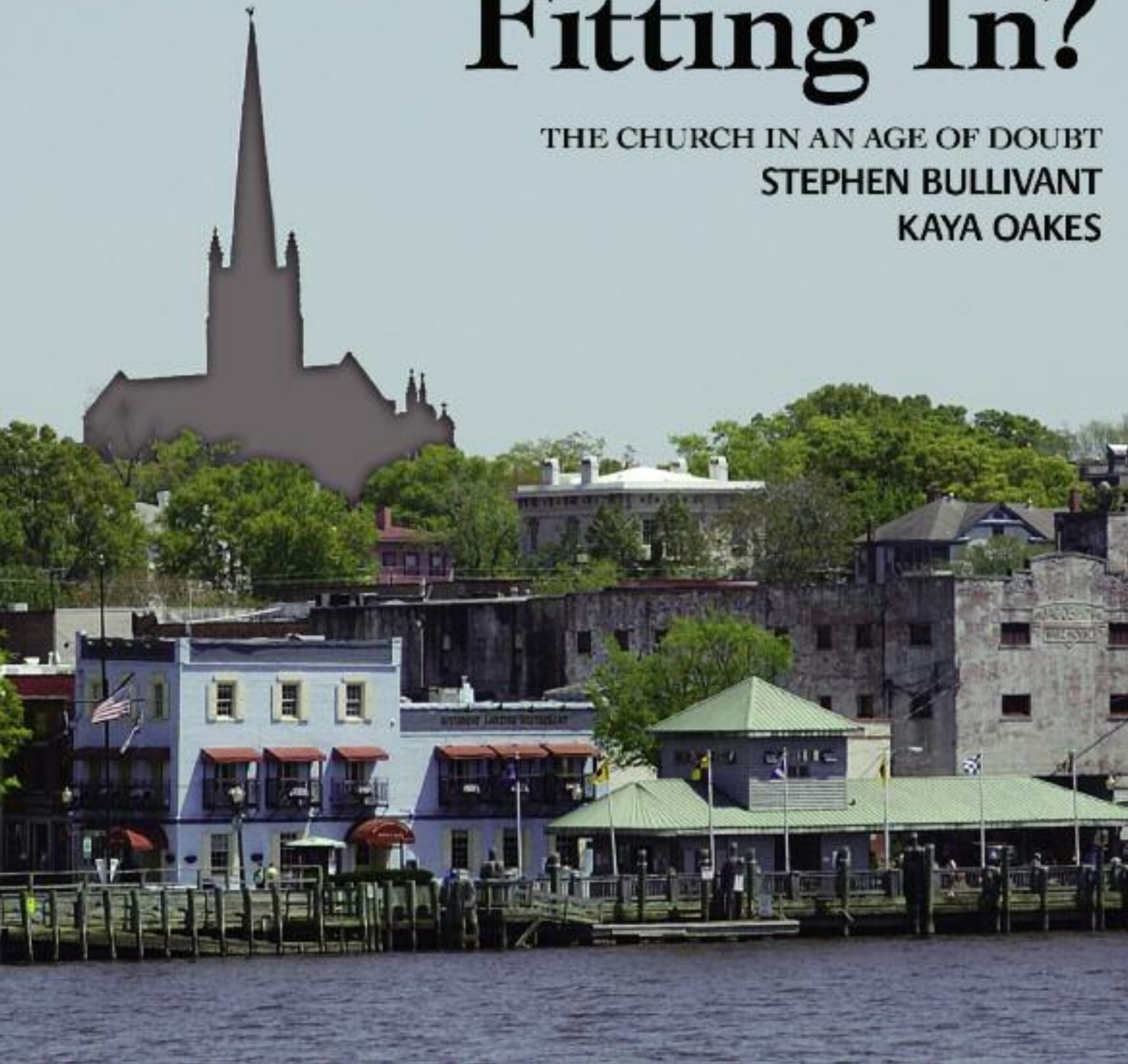
America

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Fitting In?

THE CHURCH IN AN AGE OF DOUBT
STEPHEN BULLIVANT
KAYA OAKES



OF MANY THINGS

I never met Andrew Greeley, the Chicago priest and prolific author who died on May 30 at age 85, but like many people, I felt as if I knew him. His legendary literary output—more than 70 scholarly books, 66 novels and thousands of lectures—made him a constant presence in my life and in the lives of more than a million others. He was devout, smart, erudite and, by most accounts, occasionally brash. He was undoubtedly one of the leading figures in the postconciliar U.S. church, a man who not only documented the sociological effects of the council, but also accompanied us through them as a priest and fellow pilgrim. “I wouldn’t say the world is my parish, but my readers are my parish,” Father Greeley once remarked. “And especially the readers that write to me. They’re my parish. And it’s a responsibility that I enjoy.”

Father Greeley’s association with *America* began in the early 1960s when Thurston N. Davis, S.J., then editor in chief, received a phone call from Jack Egan, an influential Chicago priest. Monsignor Egan was calling to tell Father Davis about a young parish priest who had just finished his doctorate in sociology. “You should encourage him to write,” said Egan. Neither Davis nor Egan recognized that they were opening a literary floodgate whose waters would reshape the landscape of the American church. During the ensuing five decades, Father Greeley published more than 50 articles in *America*, ranging from “Myths and Fads in American Catholic Education” in 1966 to “Whatever Happened to Ireland?” in 2007. In between, his lively prose and trenchant analysis delighted, inspired and challenged our readers. In 2006 he received the *Campion Award* from *America*. He was a sure and constant friend of this magazine; he is already missed.

This issue of *America* is a fitting tribute of sorts. The two principal contributors, Stephen Bullivant and Kaya Oakes, confront the challenge of

Christian faith in an increasingly skeptical age, the former as a theologian, the latter as an active parishioner and friend of “nones.” Andrew Greeley, one suspects, would have liked that. He once said that the “only kind of acceptable evangelization is the evangelization of good example.” Bullivant and Oakes are good examples of modern evangelists, men and women at the busy and messy intersection of the church and the modern world. Father Greeley spent his life there, exhorting us to stop and to listen to one another, especially the next generation. Kaya Oakes’s comment about young Americans who question their faith sounds very much like something Father Greeley might have said: “Catholics—and believers from any faith who scorn and judge those who depart from faith to examine their conscience about not just what they believe, but why they believe it—might do well to actually listen to what these young people have to say.”

Elsewhere in this issue Nicholas P. Cafardi reviews *Mortal Sins: Sex, Crime and the Era of Catholic Scandal*, a new book about the sexual abuse crisis in the United States. The book, Professor Cafardi writes, “is pretty much about what the church got wrong, not what it got right.” Father Greeley would have agreed that the church got a lot wrong during the the last 50 years. But he would be quick to add that the church got a lot right too. And perhaps that is Father Greeley’s lasting achievement: through the ups and downs of five turbulent decades—an ecumenical council, the encyclical “*Humanae Vitae*,” the end of the cold war, the sexual abuse crisis—he never gave in to cynicism, as tempting as it might have been. I didn’t always agree with Father Greeley (few did), but I admired this about him—his irrepressible Christian optimism. “We are born with two incurable diseases,” he once said: “Life, from which we die, and hope, which says maybe death isn’t the end.”

MATT MALONE, S.J.

America

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ON THE WEB

John Sexton, right, talks about his book ***Baseball as a Road to God*** on our podcast. Plus, John V. Connorton Jr. recounts the road to peace in **Northern Ireland**, and **George Saunders** writes on the art of fiction. All at americamagazine.org.



Death Pulls Ahead

Suicide has replaced car accidents as the leading cause of death through injury in the United States, where the suicide rate rose 15 percent over 10 years. And America is not alone. In Greece the suicide rate among men increased by 24 percent between 2007 and 2009. In Italy the rate related to economic difficulties increased 52 percent between 2005 and 2010.

Why? Although the evidence is inconclusive, most point to the failing economy and its social and psychological consequences: weakening bonds of family and friendship, damaged self-esteem and the shattered hopes of the unemployed. In a year that has already shown the destructive force of firearms, guns are the handiest means for committing suicide. While suicide is generally associated with teenagers and the elderly, since 1999 the rate among those between 35 and 64 rose by nearly 30 percent in the United States, especially among men in their 50s.

In 12 years and two wars, military suicides hit a record 350 in 2012, surpassing the number of troops killed in Afghanistan. Though medical problems like multiple concussions, sexual or physical abuse, family stress, alcohol, failed relationships and drugs may combine to push the victim over the edge, society's failure to fulfill its obligation to intervene is even more critical. Government-sponsored job and education programs can give stability to veterans whose living situations are fragile. In the U.S. military, those with symptoms of depression can be better monitored. And with proper leadership, a combined effort of churches, private clubs, universities, schools and the media should coordinate every available means to educate and reach out to these isolated men and women and lovingly pull them back from the brink.

A Bumpy Road to Obamacare

Only six months remain before the most controversial provision of the Affordable Care Act of 2010 takes effect: the mandate that all Americans carry health insurance. Observers are forecasting a bumpy first year. The government must convince state governments highly critical of the plan to set up health care exchanges and expand Medicaid. Young people too must be persuaded to buy health care coverage, even though they may now be in good health. And questions remain about how the new requirement will affect small businesses at a time when the economy is still struggling.

Implementing a major piece of social legislation is a complex process. It is worrisome that three years after the

law was adopted, lawmakers are reluctant to make changes. Fine-tuning is a necessary step for any large piece of legislation. Medicare was amended twice following its initial passage, and Congress voted to make changes to President Ronald Reagan's immigration reform law two years after it was adopted. Yet the fierce debate surrounding Obamacare may preclude any such process of revision. Republicans want to repeal the law, while Democrats are loathe to revisit a heated debate that still divides much of the country. The polarization of Congress may score another casualty.

At the moment, both sides are content to wait. Republican leaders predict calamity in 2014, while the White House hopes that public opinion will gradually turn in its favor as the law takes effect. It may take time for both sides to move beyond the fiery rhetoric, to let political tempers cool and get down to the work of making the legislation work. That process is taking longer than it should, but the goal remains an eminently worthy one: health care coverage for 48 million uninsured Americans and affordable premiums for America's businesses and families.

Faith in the System

At least in theory, the "chaplain of the month" at the town board meetings in Greece, N.Y., can have any religious affiliation—or none. In practice, since 1999 the vast majority of chaplains have offered prayers rooted firmly in the Christian tradition; about two-thirds have used "uniquely Christian language," like, say, "Jesus Christ." This upset two town residents, who argued that the prayers violated the prohibition against government-established religion. They sued.

The U.S. Court of Appeals for the Second Circuit sympathized with the residents' complaint, and the judge argued that the practice "must be viewed as an endorsement of a particular religious viewpoint." The Supreme Court has agreed to hear the case.

These days, lawsuits sometimes seem almost as deeply embedded in the American way of life as the First Amendment. But settling this matter out of court could have offered all parties a satisfactory result—one more in line with the spirit of our nation. Instead of trying to stop the prayer, the residents could have worked with the town to call upon chaplains from various faith backgrounds, as well as nonbelievers, to offer blessings, prayers or just a moment of silence at the meetings. The time, money and effort devoted to the courtroom could have been used to promote interfaith dialogue and sensitivity in the town and to increase awareness of our pluralistic society. Not everyone subscribes to "In God We Trust," but in a case like this, the town's residents would do well to have a bit more faith in one another.

Legal Marijuana?

What could hardly be imagined a few years ago now appears to be rushing toward the nearly inevitable. After spending much of the 20th century building up legal barriers to marijuana use, in these early years of the 21st century the nation has embarked on a steady paring down of marijuana prohibitions. In 16 states and the District of Columbia, so-called medical marijuana is now legal. At least 12 additional states are on the verge of a similar acceptance of marijuana use. In another two, Colorado and Washington, marijuana has been legalized for “recreational” and medical use, and state officials are beginning to structure a legal market that will presumably seek to keep the commodity out of the hands of children and teens but available to adults who wish to use it and will make it taxable by and accountable to state authority.

Perhaps most remarkable about this proliferation of measures to normalize the marijuana market is the fact that the drug remains a controlled substance according to federal law. Even as states accelerate toward legalization, in 2011 more than 750,000 people were arrested nationwide—including states that are experimenting with legalization—for offenses related to marijuana use or distribution. This discrepancy makes little sense. New legislation before Congress that seeks to halt federal intrusions on state experiments with marijuana normalization needs to be quickly considered in response to the changing facts on the ground in marijuana-tolerant states.

In May more support for the notion of marijuana normalization came from an unlikely source. A study from the Organization of American States essentially concedes that the costly and deadly war on drugs, encouraged and financed by U.S. policymakers, has been lost. Too many have died in efforts to restrain drug trafficking; too many resources that could have been put to better use have been squandered. And to what end? Violence in transshipment states is generating social chaos even as U.S. demand shows little sign of abating.

These recommendations will surely frustrate and alarm many. Indeed, there is plenty to be concerned about. In states experimenting with legalization, children have accidentally ingested their parents’ marijuana products. Some studies, though disputed, argue that marijuana remains a gateway drug to more dangerous substance abuse; and normalization may make marijuana available in ways that will give young people more opportunities to experiment with it.

But against these considerations, it would be dishon-

est to pretend that the status quo does not already offer a litany of actual harms. Enforcing marijuana laws seriously drains social resources and contributes to the nation’s unconscionably high incarceration rate. In urban communities across the nation, African-American young people are arrested for marijuana possession at double, triple and even quadruple the rates of their white peers, even though studies indicate they use marijuana less often. These arrests can begin a lifetime of closed-off educational and occupational opportunities that compound the disproportionate impact of drug policy on African-American communities.



Marijuana trafficking makes up a major percentage of the global drug trade that is destabilizing U.S. neighbors, corrupting police and other government officials and empowering and enriching domestic and foreign drug lords. Any law so widely ignored or practically unenforceable should be subject to thorough and skeptical review.

No one wants to see people, whatever their age, become habitual users of any drug. But evidence that marijuana use is no worse, and by many measures socially less harmful, than legal “recreational” substances like nicotine and alcohol, has long been acknowledged even by many who still resist legalizing marijuana. Ultimately it must be admitted that keeping pot illegal only pretends to keep it out of the hands of young people. And even as vast social forces are marshaled to combat marijuana use, abuse of prescription drugs has become a perhaps more substantial threat to young people.

The use of substances that have the effect of altering our perceptions, brain function and finally our bodies can never be categorized as a wholesome stewardship of our earthly lives. But that is a moral and health issue that can be confronted within our homes, our churches and the nation’s health and psychiatric communities. Despite understandable resistance to liberalizing drug laws, the vital question remains: Are we using limited government and social resources in the most responsible and effective manner? Neighbors to the south of the United States, suffering on the front lines of the war on drugs, are beginning to say no. States around the country are beginning experiments toward a more rational approach to the facts about marijuana use. Federal authorities should consider how best to reconcile federal law with this trend.

SIGNS OF THE TIMES

RELIGIOUS FREEDOM

Study Finds Few Improvements, New Concerns After Arab Spring

The U.S. State Department's annual International Religious Freedom Report noted problems with religious freedom in many of the nations it tracked in previous reports: North Korea, China, Pakistan, Sudan, Nigeria and Vietnam, among others. The list of countries troubled by religious intolerance includes some nations allied with or supported by the United States. The report cited growing religious persecution in Arab Spring countries—Egypt, Tunisia and Libya—that have overthrown autocratic governments with American support. Even as these countries experienced at least nominally democratic transitions since 2011, the report notes that they have adopted restrictive new laws or carried out persecutions against minority faiths.

“The report chronicles discrimination and violence in countries ranging from established democracies to entrenched dictatorships,” said Secretary of State John Kerry, introducing the report at a press briefing on May 20. “It documents that governments around the globe continue to detain, imprison, torture and even kill people for their religious beliefs. In too many places, governments are also failing to protect minorities from social discrimination and violence.” The report identified global problems of discrimination and violence against religious groups, including Baha'is,

Buddhists, Hindus, Jews, Christians, Muslims and Sikhs.

Kerry said laws against blasphemy and apostasy are increasingly used “to repress dissent, to harass political opponents and to settle personal vendettas.”



He said such laws “violate fundamental freedoms of expression and religion, and we believe they ought to be repealed.”

The State Department's report included updates on “countries of par-

MEXICO

Families Separated and Border Shelters Strained by Deportees

Even as the Obama administration presses for comprehensive immigration reform, more than a million immigrants have been deported from the United States over the past five years. That wave of deportees has overwhelmed Mexican border cities and strained migrant shelters used to serving people headed north, not south.

Alberto Xicotencatl directs a Catholic-run migrant shelter in Saltillo, a city in the northeastern Mexican state of Coahuila not far from the Texas border. He said depor-

tees are easy targets for organized crime gangs, and many deportees linger in border towns in desperate attempts to return to the United States. “There are people that have all of their family in the United States and no longer feel Mexican,” Xicotencatl explained.

The United States “repatriated” more than 369,000 Mexican nationals in 2012 and 87,100 so far in 2013, according to Mexico's Interior Ministry. The statement said the Mexican and U.S. governments are considering “reactivating” a program

for repatriating Mexicans through flights to Mexico City, avoiding problematic border areas and “guaranteeing respect for rights and human dignity.”

Sister Leticia Gutierrez, director of the Scalabrini Mission for Refugees as Migrants, said deportations separate families. Often one member is sent south, while children and other relatives remain in the United States. She also said sometimes family members are separated and repatriated through multiple ports of entry.

A report prepared for the Jesuit-run Kino Border Initiative in Nogales, Ariz., and Nogales, Mexico, with funding from the U.S. bishops' Catholic Relief Services, found family breakups during deportation were common, despite the stated objectives

MOUNTAIN MOVING: Mass celebrated in Taiyuan, China, on March 22.



ticular concern”—Burma, China, Eritrea, Iran, North Korea, Saudi Arabia, Sudan and Uzbekistan. In these states religious minorities experience “systematic, ongoing, egregious violations of religious freedom...such

as: torture or cruel, inhuman, or degrading treatment or punishment; prolonged detention without charges; causing the disappearance of persons by the abduction or clandestine detention of those persons; or other flagrant denial of the right to life, liberty, or the security of persons.”

Religious freedoms declined in China last year, according to the report, a problem highlighted by punitive actions against Christians, Muslims and Buddhists in Tibet, where 82 monks, nuns or laypeople killed themselves in acts of self-immolation in 2012. The report tracked arrests in Saudi Arabia, which prohibits all faiths except Islam. In Pakistan blasphemy laws “have been abused to settle personal disputes and silence legitimate political discourse,” the report said. It cited the case of Rimsha Masih, a 14-year-old Christian girl who faced blasphemy charges last year that were dropped only after national and international protests.

“Thousands of people around the world are jailed because of what they believe or don’t believe,” said Suzan Johnson Cook, U.S. ambassador at large for international religious freedom. “In Iran, more than 116 Baha’is are in prison for teaching and expressing their faith, and many Christians, Sufis and Sunnis are facing similar treatment. Additionally, a Christian pastor named Saeed Abedini, who is an American and Iranian citizen, was sentenced to eight years in prison just for his beliefs.”

She added that “many governments fail to prosecute the perpetrators of crimes motivated by religious animosity, creating a climate of impunity that fueled further discrimination and violence.” Cook said Egyptian authorities “failed to appropriately investigate and prosecute perpetrators and often did not effectively intervene when sectarian violence arose. In Pakistan, religious minorities continue to encounter societal discrimination and violence, and authorities frequently fail to arrest the perpetrators.”

of the Department of Homeland Security to avoid such outcomes.

And “there’s not an investigation into the conditions of the community that is receiving deportees,” Sister Gutierrez complained. The nearly 2,000-mile frontier is somewhat placid in places like Tijuana but rife with violence and organized crime and drug cartel activities farther east in Tamaulipas. Cartels sometimes try to recruit recent deportees, she said. At other times, they simply rob deportees of what little they have or try to extort money from their relatives still in the United States.

The impact of deportations is often felt far from the border, especially as waves of Mexicans arrive back in their communities of origin and are often unable to earn more than a fraction of

what they made in the United States. Many also arrive with U.S.-citizen children, who are often more accustomed to interacting and learning in English and sometimes lack the proper documents to enroll in Mexican public schools.

Many potential migrants are now staying put in Mexico because of difficulties crossing the border, others because of poor economic prospects in the United States—a phenomenon reflected in data released last year by the Pew Hispanic Center showing that the number of Mexicans returning (voluntarily or otherwise) outnumbered those leaving. The story is somewhat different in some Central American countries, where migrants often flee poverty and violence.

TABLE SERVICE: The Padre Chava center in Tijuana, Mexico. The kitchen and shelter serves mostly workers deported from the United States.



Iraq Divided

The patriarch of the Chaldean Catholic Church in Baghdad denounced a recent series of car bombings and shootings in cities in Iraq that left at least 54 people dead and dozens more injured. Patriarch Louis Sako said on May 20 that the current violence is between minority Sunni and majority Shiite Muslims, who also run the Iraq government. Christians are not being directly targeted, he said. "But they are afraid and their exodus continues nevertheless," Patriarch Sako said of Iraq's Christian population. Iraq has witnessed the emigration of more than half its native Christians since the American-led invasion of the country in 2003. Attacks have escalated in recent months, with some of the worst violence occurring on May 20 in Baghdad, where nine explosions rocked bus stations and markets in mainly Shiite areas.

Scandal of Hunger

Finding a solution to the "ongoing scandal" of worldwide hunger should be a top priority, said the Vatican's representative to the United Nations. Addressing a U.N. General Assembly meeting on sustainable development goals on May 23, Archbishop Francis A. Chullikatt, permanent observer of the Holy See to the United Nations, called it "a shame that so many of the poor people in the world continue to find themselves helpless victims of chronic hunger." He urged the United Nations to find "sustainable models of food security and nutrition" to end hunger for nearly a billion people worldwide. He described world hunger and malnutrition as "all the more egregious when we grasp the reality that malnutrition remains the world's biggest health risk—claiming more victims each year than H.I.V.-

Remembering Andrew Greeley

The Rev. Andrew M. Greeley, a priest of the Archdiocese of Chicago and well-known novelist, journalist and sociologist, died on May 29 at his home in Chicago's John Hancock Center. He was 85 years old. Born in Oak Park, Ill., Father Greeley was ordained a priest for the archdiocese in 1954 and served as assistant pastor of Christ the King Parish from 1954 to 1963 while pursuing post-graduate studies in sociology at the University of Chicago. In later years, he taught sociology both at the University of Chicago and the University of Arizona. He worked with the National Opinion Research Center at the University of Chicago from 1982 until an accident in 2008 in which his coat caught on the door of a taxicab, leading to a fall that caused a traumatic brain injury.

Father Greeley was perhaps most widely recognized for the more than 60 novels he wrote, some considered scandalous because of their portraits of hypocritical and sinful clerics. But he also wrote more than 70 works of nonfiction, many of them on the sociology of religion, including *Priests: A Calling in Crisis* (2004). The title notwithstanding, the research he presented in that book found that priests are among the happiest men in the United States—a conclusion that mirrored his own experience. "Andy loved being a priest, and he spoke very positively about the priesthood," said the Rev. Greg Sakowicz, who was pastor of St. Mary of the Woods Parish in Chicago for many of the years when Father Greeley helped with weekend Masses there. "His Masses were very personal," he said. "Families with young children loved his Masses because they almost had a backyard picnic flavor to them, [they were] so personal and warm."



Andrew Greeley

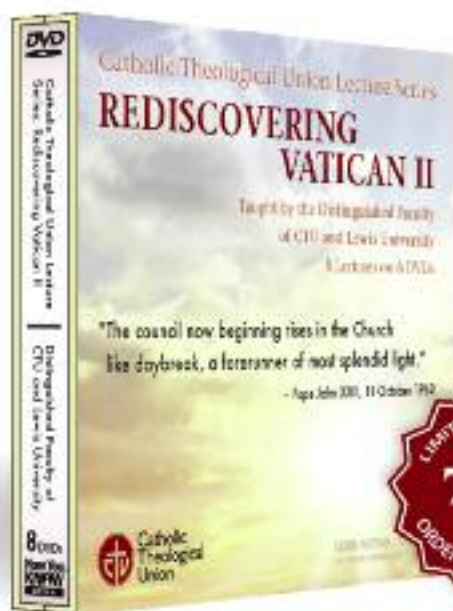
AIDS, malaria and tuberculosis combined." The archbishop called hunger "a moral and humanitarian crisis exacerbated by manmade policies and practices," like failing to provide market access to producers in developing countries, diverting food resources to energy production, waste of food resources and armed conflicts.

Immigrants Subsidize Medicare Costs

Immigrants for years have paid far more into Medicare's coffers than they have drawn out, effectively subsidizing rising health care payments to the aging U.S. population, according to an

analysis from Harvard Medical School released on May 29. From 2002 through 2009, immigrants posted a Medicare surplus of \$115 billion, while the American-born population logged a deficit of \$28 billion in contributions. The Harvard researchers said their analysis offers a look at the potential impact changes to U.S. immigration policies could have on health care funding. "Policies that reduce immigration would almost certainly weaken Medicare's financial health, while an increasing flow of immigrants might bolster its sustainability," they wrote.

From CNS and other sources.



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American Hymnal

On a Fourth of July several summers ago, I found myself on a long car ride with several fellow graduate students of theology, one of whom was from South Africa. Or maybe it was Canada. New Zealand? Or Old Australia. Anyway, I am certain she wasn't an American. At her urging and in the spirit of the day, we sang every patriotic song we could remember. Among the four Americans we knew quite a few, with the Midwesterners doing the best. This surprised me because I always more or less figured them, too, for Canadians.

"You Americans," said our foreign friend (many of her sentences started this way), "surely do love your pilgrims. And God is always on your side, isn't she?"

One can see how our constant musical references to Plymouth Rock can be baffling, since the continent had its own Native American civilizations long before the arrival of the pilgrims. And the arrival of other Europeans predated them by more than a century. Nor, history tells us, were the pilgrims themselves particularly enamored of the religious liberty or democratic principles for which they are praised in song.

My friend's second observation, however, points out not just our selective historical memory, but our truly disturbing conflation of patriotism and religion. America in many of our patriotic standards sounds a great deal like God's chosen people, and God sounds quite a bit like a national deity whose divine plan is synonymous with

U.S. global hegemony (and whose wrath is available for use against our enemies). St. Paul might have told the Galatians that in Christ we are neither Greek nor Jew, neither slave nor free, but I'm not sure his letter made it to our shores. What's even more disturbing is that many of us learned these songs not in school or from the media, but from their use in church around all our national holidays.

If you hear "My Country 'Tis of Thee" this coming Fourth of July weekend, listen closely to the verses. Originally intended as a response to England's unconscionable "God Save The King," the lyrics include "Protect us by Thy might/ Great God our King," and "Beneath Heaven's gracious will/ the stars of progress still/ our course do sway/ in unity sublime./ To broader heights we climb/ Triumphant over time, God speeds our way!" The lyrics to "America the Beautiful" are even less subtle, as the song proclaims, "O beautiful for patriot dream/ that sees beyond the years/ Thine alabaster cities gleam/ Undimmed by human tears!/ America! America! God shed His grace on thee." Hi there, Pelagius! One might question the theology behind asking God to create in the United States the new Jerusalem depicted in the Book of Revelation, until one realizes that these lyrics are not even directed to God, but to the nation itself.

God and nation are conflated most spectacularly in "The Battle Hymn of the Republic," in which we sing: "In

the beauty of the lilies Christ was born across the sea/ with a glory in His bosom that transfigures you and me:/ As He died to make men holy, let us die to make men free/ While God is marching on." To be fair, it's a soldier's song, with its original purpose obviously to stir up the patriotism, confidence and courage of Civil War soldiers. But parse that notion of the imitation of Christ. You are Christlike if

you die in battle against your enemies? That's not patriotism; that's American holy war, or what our media in other contexts call jihad.

I'm not suggesting we purge our hymnals of our favorite songs, or even that theology and patriotism don't mix; a sense of national pride and gratitude for God's

gifts to the nation are in many ways part and parcel of Christian practice and theology. But that doesn't mean we should teach each generation that God is an American, or, worse, that America is godlike.

I'd like to offer an alternative, the up-with-the-downtrodden verses of "This Land Is Your Land," recorded by Woody Guthrie in 1944 as a response to Irving Berlin's "God Bless America," the Kate Smith version of which was forever on the radio during World War II. Even the great Guthrie, however, was not immune to our temptations toward manifest destiny. What might my foreign friend—of uncertain provenance, after all—make of our notion that "this land was made for you and me"?

'God is always on your side, isn't she?' said our foreign friend.

JAMES T. KEANE is an editor at Orbis Books in Ossining, N.Y., and a former associate editor of *America*.

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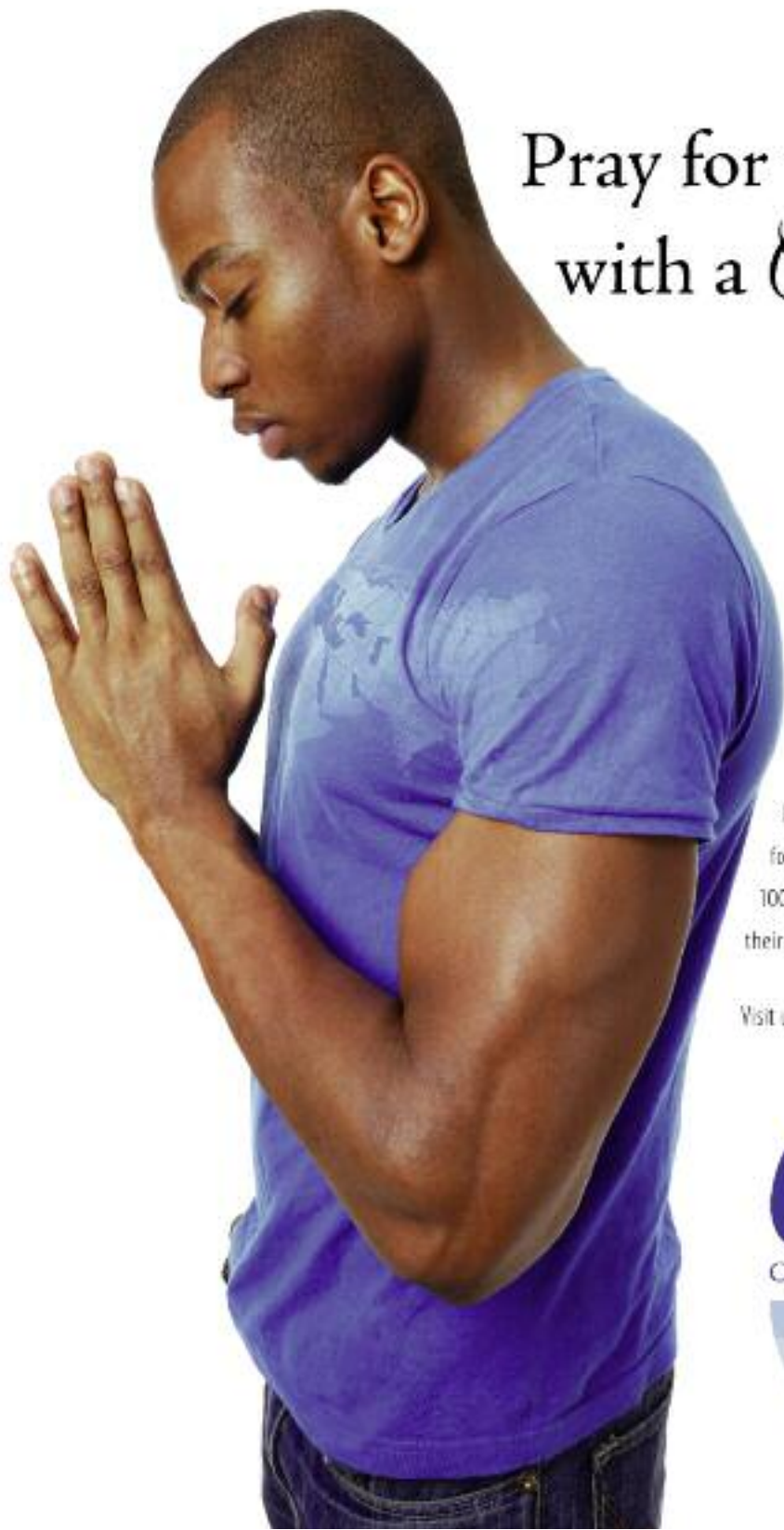
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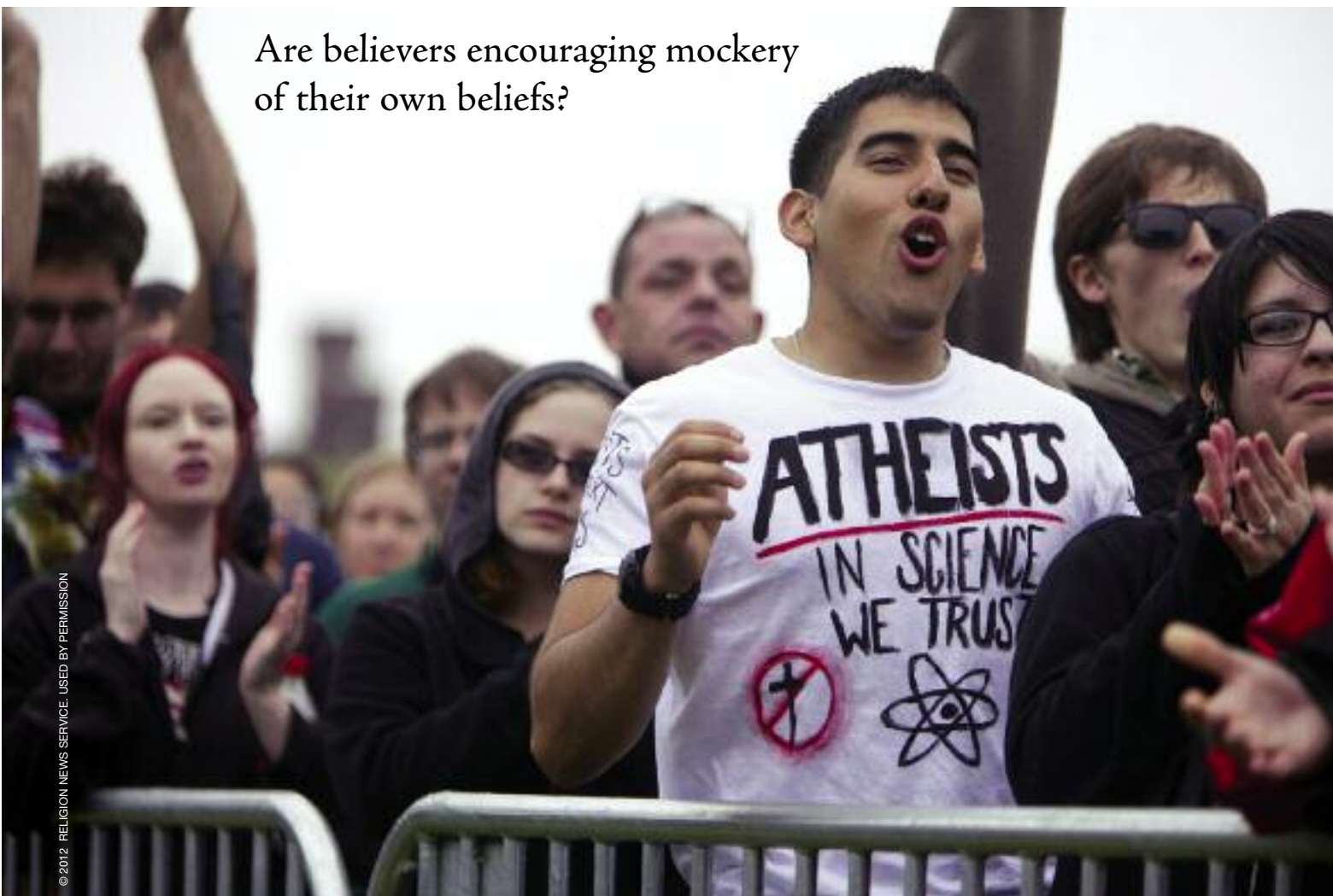
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Are believers encouraging mockery
of their own beliefs?



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Christian Complicity

BY STEPHEN BULLIVANT

Commenting in 1938 on a recent spate of ill-informed, atheistic critiques of Christianity, the Jesuit theologian Henri de Lubac asked: "If such a misunderstanding has arisen and entrenched itself, if such an accusation is current, is it not our own fault?" De Lubac's question recognizes an enduringly profound and troubling fact: If caricatures of Christianity are prevalent and seem plausible, then Christians themselves are surely partly to blame. After all, Western secularism is largely a homegrown phenomenon; globally speaking, widespread unbelief is predominately a feature of (post-)Christian societies. This was duly admitted in the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World." In a striking acknowledgment, which de Lubac helped to draft, the council confesses:

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Believers can have no small part in the rise of atheism, since by neglecting education in the faith, teaching false doctrine, or through defects in their own religious, moral or social lives, they may be said rather more to conceal than reveal the true countenance of God and of religion.

Fifty years on, we might do well to bear this in mind. One commonly hears the complaint that such-and-such an atheist writer is merely dismantling strawmen or tilting at theological windmills—that the God in whom Richard Dawkins or Sam Harris does not believe is not the one Christians believe in. While such appraisals are often quite correct, we ought not to dodge the deeper issue. If Christian theology is so susceptible to cartoonish misrepresentation, or if Christians have gained a reputation (however false) for being irrational non-thinkers, then this can scarcely have arisen *ex nihilo*. Might not some of the windmills tilted at be ones that we ourselves have helped to construct?

As Vatican II reminds us, Christian complicity in the growth and vitality of contemporary unbelief is hardly confined to intellectual factors. Nevertheless, the widespread prejudice that Christianity is not just irrational but positively antirational corrodes our ability to give a persuasive “accounting of the hope that is in [us]” (1 Pt 3:15). Hence correcting this impression is an urgent task for the new evangelization. Accordingly, I will mainly focus here on the issue of faith. This core Christian concept—indeed, the very foundation on which all else is built—is right at the heart of recent atheist critiques. And it is also a prime example of what both de Lubac and the council had in mind.

But first of all, as happens so often with the new evangelization, there are a number of key lessons we might learn from the past.

‘Mockery of Unbelievers’

Our basic problem—Christians needlessly alienating thoughtful unbelievers—is nothing new. St. Augustine, in his notably nonliteral *Literal Interpretation of Genesis* (c. 393), urges his fellow believers not to make rash, “Bible-based” pronouncements on scientific topics. Noting that many well-informed non-Christians regard their knowledge of astronomy, zoology, botany and geology “to be certain from reason and experience,” he states:

It is a disgraceful and dangerous thing for an unbeliever to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embar-

assing situation, in which people show up a Christian’s vast ignorance and laugh it to scorn (No. 39).

Augustine’s chief concern is that these non-Christians, hearing misguided views attributed to the Scripture, will come to dismiss and deride Christianity itself. He adds pointedly:

If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven, when they think their pages are full of falsehoods on facts which they themselves have learnt from experience and the light of reason?

He proceeds to lambaste these “reckless and incompetent expounders of Holy Scripture” who, in order “to defend their utterly foolish and obviously untrue statements,” cite memorized biblical prooftexts “which they think support their position,” despite the fact that (quoting 1 Tm 1:7) “they don’t understand either what they are saying or the things about which they are making assertions.”

Writing several centuries later, St. Thomas Aquinas heeds Augustine’s warning. Faced with two differing interpretations of the first chapter of Genesis, each one championed by learned and saintly commentators, Aquinas opts against the commoner and seemingly more literal one, primarily on the grounds that the other better protects Scripture from the *irrisio infidelium* or “mockery of unbelievers” (*Sentences*, 2.2, d. 12, a. 2). (The precise point at issue is whether God created all things in successive stages—as the day-by-day narration in Genesis seems to imply—or instantaneously in a single act. While accepting that both interpretations are possible, it is the latter that Aquinas, mindful of non-Christian philosophers’ opinions, finds “more pleasing.”)

Aquinas’s reasoning here might strike us as strange, especially if it is understood as a purely “apologetic decision”—that is, as springing from a desire to present Christian doctrine in the most enticing possible light in order to lure in unsuspecting outsiders. This is not, however, Aquinas’s point at all. Like Augustine, he acknowledges the wisdom and knowledge that many unbelievers have on certain scientific and philosophical matters. Hence, provided that no essential point of the Christian faith is at issue (a point to which we shall return), if a particular interpretation of Scripture is likely to give rise to such mockery, then that is,

Christians are well-practiced at dodging difficult questions.

in itself, a decent indication that it might well be incorrect.

Belief Without Evidence?

The point made by Augustine and Aquinas applies far more widely than just to the correct interpretation of Genesis (though this naturally remains an important area). Recall the Vatican II's citation, in "The Church in the Modern World," of "neglecting education in the faith" and "teaching false doctrine" as contributing factors to modern unbelief. Either one might easily engender the justified "mockery of unbelievers"—mockery which, as Augustine stresses, is mistakenly directed at Christianity itself.

Consider Richard Dawkins's understanding of faith, from his book *The Selfish Gene* (1976): "blind trust, in the absence of evidence, even in the teeth of evidence." This is not something peculiar to Dawkins. A. C. Grayling, in his book *Against All Gods* (2007), writes: "Faith is a commitment to belief contrary to evidence and reason." And quoting Sam Harris, in *The End of Faith*: "distinguished, as it is, both by the extravagance of its claims and by the paucity of its evidence...[religious faith] forms a kind of perverse, cultural singularity—a vanishing point beyond which rational discourse proves impossible." This way of defining faith is crucial to understanding the new atheists' ire toward Christianity (and religion in general). Their chief objection is not that Christianity's claims happen to be false, but rather that Christianity, by extolling "faith," intentionally promotes and celebrates irrationality. Hence according to Dawkins, in his book *The God Delusion* (2006): "Faith (belief without evidence) is a virtue. The more your beliefs defy the evidence, the more virtuous you are. Virtuoso believers who can manage to believe something really weird, unsupported and insupportable, in the teeth of evidence and reason, are especially rewarded."

The one problem with this is that this is not what faith, whether religious or otherwise, means at all. The word *faith* comes from the Latin word *fides*, and its primary meaning is "trust." That is why to have confidence in something is to trust that it will happen, and why to confide in someone is to trust that they will not blab whatever one tells them. It is also why Fido is such a clichéd name for loyal, faithful and trusting dogs. Faith, as trust, can be for good reasons or bad reasons. But it is not simply something one resorts to when one has no good reasons. (If it really was that, then assuring someone "I have faith in you" when they have said they will do something would be gravely insulting.) The same is true when we speak of faith in an explicitly Christian context. Even when faith is understood as "a gift of God, a supernatural virtue" (*Catechism of the Catholic Church*, No. 153), it nevertheless remains a species of trusting. And as

Christians we are convinced, or ought to be, that there is ample reason and evidence to undergird this trust.

Unfortunately, it does not take a herculean effort of intellectual sympathy to see why an unbeliever might nevertheless think that Christians understand faith to be "belief without evidence." The simple truth is that Christians constantly speak of faith in these terms and have been doing so for a very long time. We are exceptionally well-practiced at dodging difficult questions—from inquisitive children, unbelieving co-workers or even catechumens in adult Christian initiation groups—by shirking the issue with an appeal to "faith." In fact, this (mis)definition of faith is an established part of the popular lexicon. Even the original film version of "Miracle on 34th Street" (1947), for instance, includes a line that could be straight out of *The God Delusion*: "Faith means believing in things even when common sense tells you not to."

As such, we as Christians have left ourselves wide open to the justified mockery of unbelievers, with the new atheists' writings as a collective case in point. Naturally, this is far from the only issue on which we have done so. Indeed, the above-quoted passages from Augustine could just as easily have been written, word for word, in the present day: those even passingly acquainted with modern biology can, and do,

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find much to mock in many Christians' assertions regarding the meaning of Genesis 1. However, as mentioned previously, faith is at the very heart of what it is to be a Christian: the cornerstone of everything else we profess.

Evangelization Begins at Home

I have focused here on faith (and, with Augustine's and Aquinas's help, the Book of Genesis). But the basic point here—that “believers can have no small part in the rise of atheism...by neglecting education in the faith, [or] teaching false doctrine”—penetrates far more deeply. The solution, of course, is for all of us to make a real effort to learn more about the faith we profess (and to receive the requisite help and encouragement in order to do so). Evangelization begins at home. Or as Pope Paul VI wrote in “*Evangelii Nuntiandi*”: “The Church is an evangelizer, but she begins by being evangelized herself.”


There are many doctrines that strike even committed Catholics—not to mention unbelievers—as being false or (to give the usual euphemism) “out of touch.” This should not really surprise us. Let us not forget Scripture's report of the first reaction of “many of the disciples” to the doctrine of the Eucharist: “This teaching is difficult; who can accept it?” (Jn 6:60). Nevertheless, this further justifies the renewed emphasis on catechesis called for by proponents of the new evangelization. Thus, as Blessed John Paul II argued in

“*Redemptoris Missio*”: “The boundaries between pastoral care of the faithful, new evangelization and specific missionary activity are not clearly definable, and it is unthinkable to create barriers between them or to put them into watertight compartments.”

We noted above the central tenet of the council's diagnosis of modern atheism: the humble recognition that Christians are at least partly responsible for its rise and plausibility. Accordingly, the council also looked inward in prescribing a remedy: “The answer to atheism is to be sought in the fitting exposition of doctrine, and in the entire life of the Church and its members.” Crucial to this, moreover, “is the testimony of a living and mature faith, one namely that is educated so as to be able clearly to perceive difficulties, and to overcome them.” Or, to again quote Father de Lubac:

If so many observers, who are not lacking in acumen or in religious spirit, are so grievously mistaken about the essence of Catholicism, is it not an indication that Catholics should make an effort to understand it better themselves?

It may well be that God “chose the foolish in the world to shame the wise” (1 Cor 1:27). But he did not choose them to shame either him or themselves. A

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The 'Nones' Are Alright



What we can learn from a generation of seekers

BY KAYA OAKES

My oldest friend, a man I have known for nearly 30 years, is sitting across the table from me in a cramped Korean restaurant in Berkeley, Calif. We are both writers who come to the topic of faith from vastly different experiences. I am a returned Catholic. Raised in the religion and the product of Catholic schools, I left the church with a lot of bitterness and resentment only to return in my 30s. It has been a rocky but life-altering transition. He is a lifelong atheist. Raised by parents who eschewed organized religion, he identifies with his Jewish roots but does not believe in God. Tonight we're talking about children. He and his wife are beginning that conversation, and he wonders how religion will factor in.

"You know," my friend says. "I want to bring my kids up understanding there's no such thing as God."

Picking at the rice in my bibimbap, I nod. I love this guy like a brother, and I try to listen with compassion. But a nagging question bubbles up and spills out.

"If you bring up your kids with no God, what are you going to tell them to have faith in?"

My friend has great depth of feeling. He is one of the few men I can safely describe as a hardcore feminist. He's a listener. He respects what people have to say about religion, even if religion is not for him. So he listens to my question, the tinkling Korean pop music flooding the restaurant, and gives me the best answer he can.

"Well, I'm going to tell them that since there's no God, you have to have faith in other people."

Although I agree with the latter half of my friend's answer, it's not new to me: I have been having conversations like this with nonbelievers for most of my life.

When the Pew Forum released the results of its multi-year study of religious affiliation in 2012, the news that up to one third of people in their 20s, 30s and 40s describe themselves as having "no religion" was about as shocking to me as discovering that we really like iPhones and "The Wire." One would only have to visit my parish to discover that this is particularly true in Catholicism because the number of parishioners in their 30s and 40s at a Mass with 300 odd people in attendance regularly hovers around a half dozen at most.

KAYA OAKES is the author of *Radical Reinvention: An Unlikely Return to the Catholic Church (Counterpoint)*. She teaches writing at the University of California, Berkeley.

And it is not just Generation X and millennial Catholics who are turning away from organized religion. In my social circle, you can find lapsed Jews, lapsed mainline Protestants, former Evangelicals, ex-Muslims, children raised Quaker and even a former Buddhist monk. As a Bay Area native, I may perhaps be running in a group of creative types who are more likely to eschew anything smacking of institutionalized thinking, but even my students at the University of California, Berkeley—many of whom come from more conservative pockets of the state, the country or deeply religious foreign countries—also reflect the Pew statistics. Often called “nones,” they are overwhelmingly disinterested in traditional notions of what it means to have faith. Instead of cleaving to one particular way of believing, many younger people engage in a kind of spiritual mix and match, blending many traditions and adhering strictly to none.

Kids These Days

The reaction to the rise of the nones in the media has been a fairly predictable mix of “kids these days” and “their loss.” In her new book, *When Spiritual But Not Religious Is Not Enough*, Lillian Daniel, a United Church of Christ minister, uses barbed humor to try to convince nones that they just don’t know what they’re missing. In an interview with PBS, she says, “These people are always informing you that they find God in the sunsets.” Adding another layer of irony to the icing on that cake, she goes on to say, “My take is that any idiot can find God in the sunset.” Ouch.

I left my copy of Daniel’s book on the table after skimming through it, and my agnostic husband picked it up and read bits and pieces. When I asked him what he thought of her approach, he replied that being mocked was not a particularly helpful way for a nonbeliever to find religion. If anything, Daniel’s was the kind of approach guaranteed to keep my husband away from any church for good. “It’d be nice if someone treated nonbelief with, you know, compassion,” he said.

When I try to explain to older Catholic friends whose children have left the faith that this generational shift toward a kind of polyglot religion is not a reason for panic, my husband is one of the examples I hold up of why the nones are really all right. Raised by parents who themselves had grown up with very little religion, my husband has nonetheless maintained a lifelong curiosity about faith that has never grown into anything more than that. When we met 16 years ago, I was firmly lapsed as a Catholic, and my stories of Catholic grammar school, replete with quirky

nuns and salt-of-the-earth priests, were mostly humorous to him.

When I took an unexpected turn back into practicing Catholicism, his curiosity sometimes turned into suspicion that I might become right-wing politically, since the public face of the church in the United States tends to look that way to an outsider. But I have held on to my left-of-the-left politics, and we have settled into a mutual respect for our differences. He’s a working musician, and when we find that rare beast, a Catholic church with good music, he is happy to go, even if the experience includes taking a face full of holy water sprinkled by the priest, as it recently did on Palm Sunday at the Church of St. Francis Xavier in New York.

He is not a fan of the free-market philosophy popular in some parts of the Catholic Church; neither am I. He admires the Nuns on the Bus; so do I. He finds the closest thing he can call God in music; so did Bach. So, for a time, did Bob Dylan.

On my book tour last summer, audience members who had read about my husband would ask if he was there and pepper him with questions. Many of them, as it turned out, were also married to nonbelievers or were parents to nonbelievers or had nonbelievers as friends. And they wanted to understand his experience.

Do I sometimes wish he would wake up one day wanting to be Catholic? Sure. It can be lonely trekking to Mass week after week without him, or without the company of one of my nonreligious friends, but I have forged my own community within Catholicism, admittedly one that can veer toward a kind of agnosticism. As Catholics who sometimes feel left on the margins of faith, we talk a lot about why we stick with the church, for all its obvious problems. And though I may be a believer, in many ways I am still figuring out what I believe and why I believe it. That shrugging confusion, and a willingness to admit to it, makes faith less smug and more relatable to those on the outside.

Devoted Atheists

In finding a way to be compassionate toward nonbelievers, it helps that many of my nonbelieving friends are not simply spending their Sunday mornings paging through *The New York Times* and lingering over brunch, but are actively engaged in community service and social justice issues. An atheist friend works in affordable housing issues in the African-American community. Another atheist friend writes about feminist issues, particularly focusing on empowering young girls. The lapsed Catholic son of a friend

‘It’d be nice if someone treated nonbelief with, you know, compassion,’ my husband said.

travels to India to volunteer in medical clinics. A former evangelical I know works to bring attention to mental health issues in the gay and lesbian community. Atheist and agnostic students of mine have served in the Peace Corps, started food co-ops in inner-city food deserts, volunteered with literacy organizations, taught inmates to read at San Quentin and tirelessly worked to correct the notion that millennials are interested only in cellphones. No, most of them do not belong to an organized religion. But many are more compassionate, welcoming and devoted to those on the margins of society than quite a few Catholics I know.

Lost in the hand-wringing coverage over the rise of nonbelievers are stories like these. And also lost are the stories of their own moments of doubt, confusion, fear and even transcendence. National Public Radio's recent series, "Losing Our Religion," allowed young nonbelievers to speak for themselves, and while some stories they told of their loss of faith sometimes reflected a sense of sorrow, for many others, leaving one faith tradition behind to explore others or to explore living without faith, led them to an amazing discovery.

Outside of religious traditions that had told them they were sinful, told them they were damned, told them they just were not worthy of individual attention or time, they


found freedom. They discovered their authentic selves. Some spoke of returning to faith in the future. Others had checked out for good. But each of them was mature, self-aware, intelligent and well informed. To leave religion was not a spontaneous decision. It was the product of discernment, thought and, yes, even of prayer. Catholics—and believers from any faith who scorn and judge those who depart from faith to examine their conscience about not just what they believe, but why they believe it—might do well to actually listen to what these young people have to say.

Thankfully, not every one of my fellow Catholics has thrown up his or her hands over the rise of the nonbelievers. At his first press conference, Pope Francis did something that shocked many: He gave a silent blessing over the non-Catholics and nonbelievers in the press corps, telling them, "I respect the conscience of each one of you." Instead of haranguing and guilt-tripping nonbelievers about the loss of their immortal souls, we might perhaps take a tip from the new pope. What if we treated them with compassion and respect? What if we took the time to actually sit down with them, look them in the eye and listen? Perhaps we would find that in their provoking us to examine our own faith, these nonbelievers are actually among our soul's best companions. **A**

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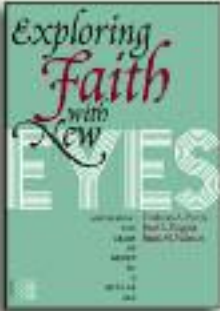
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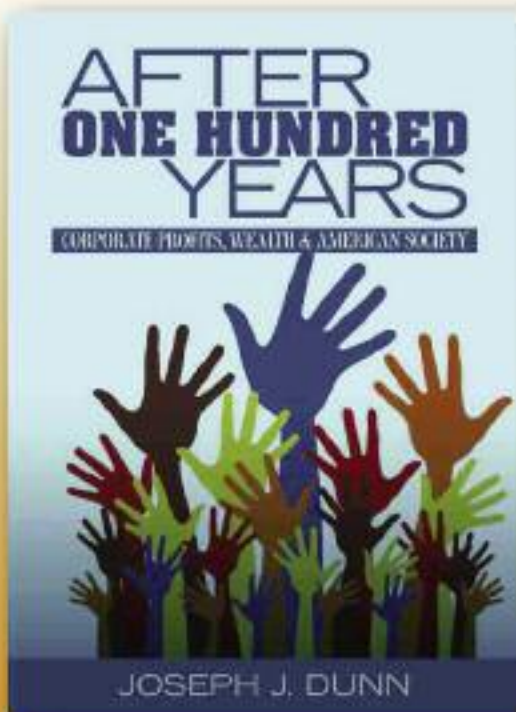
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 Mrs. Jeanne M. Tobin • 1999 New Hampshire
 Rev. Andrew J. Walsh • 1999 New York
 Mr. John C. Walton • 2013 New Jersey
 Mrs. Agnes N. Williams • 1999 Maryland
 Mr. Michael B. Yanney • 2012 Nebraska



The John LaFarge Associates

\$750 to \$999

Andrews McMeel Universal Found. • 2002 Mo.
 Ms. Mariel Birnbaumer • 1997 North Carolina
 Mr. & Mrs. Peter A. Carfagna • 1988 Ohio
 Mr. & Mrs. John J. Falzon • 1993 New Jersey
 Mr. & Mrs. Michael E. Fox Sr. • 1999 California
 Ms. Margaret E. Grossenbacher • 2003 New York
 Mr. & Mrs. William R. Holmes • 1991 North Carolina

Mr. Richard S. Kilty • 1994 Minnesota
 Rev. James F. Kleffman • 2004 Iowa
 Ms. Sarah N. Leonard • 2002 New York
 Mr. Edward I. O'Brien • 1983 New York
 Mr. Patrick J. Waide Jr. • 1990 New York
 Rev. Daniel L. Warden • 2003 Texas
 Mrs. Catherine Spohn Wolff • 1983 California



The John Courtney Murray Associates

\$500 to \$749

Ms. R. D. Arenth • 1997 Virginia
 Janis Attridge • 2008 Connecticut
 Mr. William A. Baker Jr. • 1996 South Carolina
 Miss Janice A. Barry • 2004 New Jersey
 Rev. Albert J. Berner • 1987 New Jersey
 Rev. George J. Boyle • 1988 Pennsylvania
 Ms. Shirley J. Brooks • 2012 Michigan
 Tom & Ginny Cahill • 1997 California
 Mr. Jorge Caicedo • 2004 Illinois
 Rev. Nicholas J. Calabro • 1999 Connecticut
 Mr. Arthur B. Calcagnini • 1998 Florida
 Ms. Susan M. Carlson • 1999 Illinois
 Mr. Robert M. Cassidy • 2009 Massachusetts
 Drs. Michael & Jean Cavanaugh • 1979 Illinois
 Rev. Edward J. Ciuba • 1994 New Jersey
 Mr. & Mrs. John F. Coleman • 1988 Massachusetts
 Mr. Daniel F. Collins • 2003 Illinois
 Ms. Patricia Conk • 2003 New Jersey
 Fr. Richard Cronin • 2008 Missouri
 Blase Cupich • 2012 Washington
 Mr. & Mrs. Richard W. Doney • 1991 New York

Mrs. Elizabeth A. Donnelly • 2004 Massachusetts
 Mrs. Valerie D. Downing • 1998 Pennsylvania
 Mr. Tomas M. Drape • 2001 Kansas
 Dr. & Mrs. John A. Duggan • 1989 Massachusetts
 Mr. Thomas P. Feit • 1986 California
 Dr. James M. Fesler • 2012 New Jersey
 Dr. & Mrs. Thomas C. Finnerty • 1988 New York
 Mr. James Fisko • 2002 Indiana
 Ms. Nancy Fiumara • 2002 Massachusetts
 Dr. Arthur W. Fleming • 1992 Pennsylvania
 Dr. R. John Fox Jr. • 1987 Texas
 Mr. Edward J. Geary • 2002 Massachusetts
 Mr. Donald J. Glaser • 1969 Kentucky
 Mr. & Mrs. Jerome B. Grundmayer • 1983 Minnesota
 Mrs. Marie-Jeanne Gwertzman • 1993 New York
 Deacon Scott Haner • 2012 Kentucky
 Mrs. Doris Z. Harrington • 1985 Connecticut
 Most Rev. Bernard J. Harrington • 1994 Minnesota
 Msgr. Owen J. Hendry • 2005 New Jersey
 Rev. T. L. Herlong • 2005 Louisiana
 Mr. & Mrs. Richard A. Hibey • 1997 Maryland
 Ms. Mary E. Hoppe • 1996 Vermont
 Ms. Louisa E. Jones • 1992 Washington
 Miss Elinor L. Josenhans • 1985 New York
 Mr. John E. Joyce Jr. • 1983 New Jersey
 Rev. Robert J. Kash • 1999 Illinois
 Fr. Jerome G. Kautzman • 2010 North Dakota

Mrs. Mary E. Kearns • 2006 Massachusetts
 Rev. Ronald M. Ketteler • 1988 Kentucky
 Mr. B. Melvin Kiernan • 1993 New Jersey
 Rev. Eugene M. Kilbride • 1998 Connecticut
 Stephen & Colleen Klein • 2010 Washington
 Rev. Matthew J. Kornacki • 1985 Pennsylvania
 Edward J. & Marguerite M. Kowaleski • 1988 Michigan
 Mr. Edward R. Lavelle • 2004 Pennsylvania
 Mr. William R. Loichot • 1998 Virginia
 Rev. Msgr. Alfred P. LoPinto • 1989 New York
 Dr. & Mrs. John B. Lounibos Jr. • 1969 New York
 Mr. Thomas C. MacAvoy • 2001 Virginia
 Dr. & Mrs. Robert E. Mack • 1988 Michigan
 Ms. Kathleen Martin • 2012 Illinois
 Rev. Charles B. McDermott • 2008 New Jersey
 Rev. John P. McDonough • 1982 Massachusetts
 Msgr. John J. McSweeney • 2000 North Carolina
 Elizabeth B. Meers • 2009 District of Columbia
 Deacon Bartholomew J. Merella • 1991 Maryland
 Ms. Susan J. Metcalf • 2002 Virginia
 Dr. O. Fred Miller III • 1982 Pennsylvania
 Msgr. James A. Moloney, P.A. • 1997 Michigan
 Mr. Richard F. Morrisroe • 1982 Indiana
 Ms. Alla O'Brien • 1989 Massachusetts
 Mr. & Mrs. Matthew O'Connell • 2003 Ohio
 Rev. Robert B. O'Connor • 2003 New York
 Rev. Dr. Joseph P. Oechsle • 1993 Pennsylvania

Rev. Vincent O'Reilly • 1990 California
 Fr. Frank O'Rourke • 2012 North Carolina
 Ms. Anne Louise Parry • 2006 Florida
 Mrs. & Mr. Patricia Eden • 2004 Virginia
 Rev. Thomas A. Pesci, S.J. • 2006 Maryland
 Mr. James E. Power • 1982 New Jersey
 Mr. Matthew P. Quilter • 2010 California
 Dr. & Mrs. P. Gregory Rausch • 2003 Maryland
 Ms. Elinor Myers Rees • 2000 Georgia
 Rev. Patrick J. Reuse, S.J. • 2010 Utah

Mr. & Mrs. Joseph J. Roach • 1991 New York
 Ms. Alma Roginel • 2003 Connecticut
 Mr. Ramon A. Rosado-Vila, Esq. • 1993 Puerto Rico
 Dr. John F. Sanfelippo • 2008 Missouri
 Dr. Angela M. Sewall • 2012 Arkansas
 Michael & Phyllis Shea • 2000 California
 Mr. & Mrs. John F. Simonds • 2008 Texas
 Robert & Jane Sipos • 1987 New York
 Rev. Bernard S. Sippel • 1987 Wisconsin
 Ms. Edith V. Sontag • 2003 New Jersey

Mr. Peter A. Stace • 1998 New York
 Mr. & Mrs. G. Gregory Stephen • 1993 Illinois
 Ms. Sue A. Wehrman • 2012 Kentucky
 Rev. Charles H. Wester • 2000 Wisconsin
 Ms. Lucy Wilde • 2002 Texas
 Rev. Leo A. Wiley • 2007 New York
 Ms. Karen M. Yost • 2005 New York
 Mr. Steven A. Zabicki Jr. • 1977 Maryland
 Mr. Harold J. Zabsky • 2002 Florida
 Mr. Joseph F. Zuber • 1982 Michigan



The Saint Edmund Campion Associates

\$300 to \$499

Rev. John T. Albosta • 1998 Pa.
 John C. & Mary Jane Altmiller • 2000 Va.
 Rev. Richard J. Ament • 2009 Iowa
 Mr. Peter J. Andes • 1995 New York
 Dr. Joseph G. Antkowiak, M.D. • 2004 New York
 Ms. Jane Antrobus • 2008 Tennessee
 Msgr. Daniel K. Arnold • 1987 Pennsylvania
 Mr. Thomas G. Auffenberg • 2001 Missouri
 Dr. & Mrs. A. Sidney Barritt III • 2001 Virginia
 Mr. Michael F. Barry • 2002 Texas
 Rev. C. Joseph Batchelder • 2005 Kentucky
 Ms. Magdalen A. Beaney • 2009 New York
 Mr. & Mrs. Paul A. Becker • 1983 South Carolina
 Ms. Jane Bemko • 1983 Texas
 Mr. James J. Benjamin Jr. • 2006 New York
 Mrs. Adelaide E. Bialek • 1987 Illinois
 Rev. William E. Biebel • 2005 Pennsylvania
 Ms. Marianne Bilyck • 1992 California
 O. Joseph Bizzozero Jr., M. D. • 2003 Connecticut
 Rev. Lawrence Bock • 1986 Connecticut
 Fr. Clair Boes • 2009 Iowa
 Mr. & Mrs. Thomas H. Bottini • 1997 Missouri
 Mr. John A. Boyle • 1987 Virginia
 Rev. Philip M. Breen • 1996 Tennessee
 Dr. Brian E. Breslin • 2006 Maine
 Rev. John L. Brophy • 1975 Wisconsin
 Theresa Krolikowski Buck • 1993 West Virginia
 Mr. William James Burke • 1997 Connecticut
 Dr. Vincent P. Butler Jr. • 1982 New Jersey
 Mr. Thomas E. Byrne Jr. • 1995 Connecticut
 Ms. Josephine M. Cachia • 2009 Illinois
 Rev. James L. Caddy • 2012 Ohio
 Rev. Msgr. Angelo M. Caligiuri • 1985 New York
 Mr. William Campbell • 2006 Texas
 Ms. Loretta J. Carney • 2005 New York
 Dr. & Mrs. Harry D. Carrozza • 1982 Arizona
 Rev. Phillip J. Caruso • 2012 New York
 Mr. Thomas J. Cassidy • 2008 Pennsylvania
 Mr. Kenneth P. Clancy • 1987 Pennsylvania
 Mr. James P. Clark • 2000 New York
 J. K. Colligan • 2012 Maryland
 Kevin & Eileen Concannon • 2003 Maine
 Ms. Mary A. Coveney • 2012 Indiana
 Mrs. Frank J. Coyle • 1992 Connecticut
 Ms. Margaret A. Cromwell • 2000 South Carolina
 Rev. Michael Culligan • 1987 California
 Mr. Richard F. Czaja • 2006 New York
 Mr. Henry J. Daaleman • 2001 New Jersey
 Mr. Patrick H. Dallet • 2012 Florida

Mr. Joseph A. D'Anna • 2002 New Mexico
 Ms. Rosemary Darmstadt • 1998 New York
 Fr. Clement T. Davis • 2012 Indiana
 Mr. Alfred C. DeCrane Jr. • 2005 Florida
 Mr. Edward J. Degeyter • 2008 Louisiana
 Msgr. Timothy H. Desrochers • 2008 Michigan
 Mrs. Barbara M. Donahue • 1999 Massachusetts
 Ms. Martha M. Dougherty • 2006 New Jersey
 Mr. David P. Dowdle • 2012 Illinois
 Msgr. Leon Duesman • 2007 Texas
 Mr. Kieran Duffy • 1998 New York



Mr. Terrence Dumas • 2012 Michigan
 Mr. John R. Dunne • 2004 New York
 Mr. David J. Dunne Jr. • 1997 Massachusetts
 Mr. & Mrs. Thomas Ewens • 1997 Rhode Island
 Rev. Charles J. Fahey • 1990 New York
 Rev. John P. Fallon • 1995 California
 Ms. Virginia L. Faulkner • 1988 California
 Mr. & Mrs. Michael S. Feeley • 2002 California
 Mr. & Mrs. Laurence T. Fell • 1990 New York
 Mr. Alfredo J. Fernandes Jr. • 1993 Michigan
 Ms. Patricia T. Finan • 1994 New York
 Rev. Msgr. James J. Finnerty • 2000 New Jersey
 Ms. Jacqueline Fitzgerald • 1993 Illinois
 Mr. Joseph H. Foley Jr. • 1996 Georgia
 John & Mary Pat Fontana • 2003 Illinois
 Mary A. Ford • 2010 New Jersey

Mr. Robert K. Freeland • 1998 New York
 Rev. Moritz Fuchs • 1998 New York
 Mr. Joseph A. Gagnon • 2012 Michigan
 Mr. Thomas M. Gaier • 2009 Ohio
 Most Rev. James H. Garland, D.D. • 1991 Michigan
 Mr. Joseph E. Geoghan • 1988 New York
 Kenneth C. Gertsen, M.D. • 1995 Maryland
 Mr. & Mrs. Paul A. Gifford • 1994 Maryland
 Mr. Jerome P. Gilbert • 2003 Georgia
 Mr. John Girardi • 2003 California
 Ms. Jeanne M. Girsch • 2008 Texas
 Rev. John Golas • 2008 Connecticut
 Mr. Anthony Gomez • 2006 New Jersey
 Dr. Kathleen A. Gruenhagen • 2007 Georgia
 Mr. J. Ferrel Guillory • 1998 North Carolina
 Ms. Amy J. Habib • 2012 New York
 Dr. Edda H. Hackl • 2000 Illinois
 Mrs. & Mr. Leona Hall • 2001 Massachusetts
 Ms. Janet Hannon • 2012 New York
 Mr. John J. Hardiman • 2007 New York
 Rev. George J. Haspedis • 2000 Washington
 Mr. Thomas W. Havey • 2008 Florida
 Mrs. Ellen W. Healey • 1972 Indiana
 Mr. Dennis M. Healy • 2006 Texas
 Rev. John H. Hedrick • 1988 Wisconsin
 Mr. & Mrs. John P. Hengesbach • 1987 Indiana
 Mr. & Mrs. Thomas V. Heyman • 1987 New Jersey
 Rev. Joseph P. Higgins • 2003 Wisconsin
 Rev. Robert S. Hochreiter • 2009 Virginia
 Rev. Ralph R. Hogan • 2009 Rhode Island
 Mr. & Mrs. Francis J. Hone • 1987 New York
 Mr. Ivan J. Houston • 2006 California
 Mr. Robert N. Hunziker II • 2006 Florida
 Mr. John J. Hurley • 1993 New York
 Ms. Ursula H. Hyman • 2012 California
 Mr. Edward L. Jamieson • 2004 New York
 Mr. Patrick C. Joyce • 1987 Maryland
 Rev. Bernard W. Kahlhamer • 1987 Minnesota
 Msgr. Peter V. Kain • 1988 New York
 Thomas R. Keating • 2012 New Jersey
 Rev. Thomas J. Kelley • 2008 Pennsylvania
 Deacon John P. Kelly • 1996 Texas
 Ms. Madonna M. Kennedy • 2008 Missouri
 Mr. John P. Killeen • 1996 California
 Mr. & Mrs. Peter G. Kleinhenz • 2003 Ohio
 Robert & Marie Knoblock • 1997 New Jersey
 Rev. William T. Kremmell • 2009 Massachusetts
 Rev. William F. Krlis • 1989 New York
 Mrs. Marie B. Kunder • 1987 New York
 Rev. Joseph A. Lang Sr. • 2003 Michigan

Ms. Barbara A. Larsen • 2003..... California
 Ms. Celine M. Larson • 2012..... Wisconsin
 Rev. James F. Leary • 2004..... Connecticut
 Mr. Bernard J. Lechner • 1988..... Florida
 Ms. Theresa Lee • 2010..... Illinois
 Mr. & Mrs. Rhoady Lee Jr. • 2002..... Washington
 Mr. & Mrs. Paul Leitzinger • 1994..... Ohio
 Dr. Arthur J. Lennon Jr. • 1977..... New York
 Nicholas & Anne Lombardo • 2006..... Virginia
 Ms. Mira L. Lorán • 1993..... Illinois
 Mr. Ken Lovasik • 1998..... Pennsylvania
 Betty L. Lovett • 2009..... Kansas
 Dr. Paul Lucas • 1992..... Michigan
 Rev. Robert O. Luck • 1993..... California
 Mrs. Jean M. Maher • 1997..... New York
 Mr. Mark Mahowald • 1979..... Illinois
 Ms. Anne M. Mannion • 1991..... New York
 Mr. Brian J. McCarthy • 2001..... California
 Mr. George B. McCeney • 1996..... Maryland
 Miss Catherine R. McCullough • 2003..... Florida
 Rev. Paul F. McDonald • 1982..... Iowa
 Rev. Eugene F. McGovern • 1988..... New York
 Dr. Leonard F. McGovern • 2005..... Alabama
 Catherine A. McKeen • 1982..... New York
 Mr. Michael P. McLoughlin • 2012..... Alabama
 Msgr. John J. McMahon • 2009..... Arizona
 Mrs. Joan McNamara • 2002..... New Mexico
 Mr. Brian S. McNiff • 1996..... Massachusetts
 Ms. Ellen M. Mehu • 1999..... Maryland
 Rev. Robert J. Meissner • 1993..... Michigan
 Mrs. Julie Merklin • 1994..... Kansas
 Gail W. & Francis J. Mertz • 1991..... New Jersey
 Mr. John J. Michalicka • 1997..... Oklahoma
 Rev. Msgr. Joseph J. Milani • 1987..... California
 Rev. Joseph M. Mills • 1988..... Kentucky
 Mr. Frederick L. Milos • 1996..... New Jersey
 Rev. Arthur G. Minichello • 1975..... New York
 Mr. William Mitchell • 2007..... Hawaii
 Deacon William J. Mitchell • 2011..... California
 Dr. Enrique H. Miyares Jr. • 1988..... New York
 Mr. & Mrs. Richard M. Moley • 1983..... California
 Geraldine D. Monteleone • 2006..... New Jersey
 Mr. Robert B. Moran • 1987..... California
 Ms. Barbara Mosley • 2002..... Iowa
 Mrs. Jeanne Anne Mucci • 2001..... New Jersey
 Mrs. Margaret F. Mullin • 1972..... Massachusetts
 Mr. James M. Murphy • 2012..... California
 Mrs. A. Jane Murphy • 2000..... Massachusetts
 Mr. Daniel R. Murray • 2005..... Illinois
 Mr. Nicholas J. Nastasi • 1986..... Pennsylvania
 Mr. Richard T. Nolan Jr. • 1999..... New Jersey
 Ellin C. O'Brien • 2011..... New Jersey
 Mr. Matthew J. O'Connell • 1980..... Florida
 Mr. & Mrs. Charlie O'Connor • 1988..... Washington
 Mr. Bryan D. O'Connor • 2009..... Virginia
 Mr. James S. O'Connor • 2001..... California
 Mr. Sean O'Connor • 1988..... Connecticut
 Edward & Shirley Oleksak • 1979..... Florida
 Dr. Christine M. Olsen • 2008..... Connecticut
 Ms. Theresa E. O'Mara • 1997..... New York
 Mr. Edward D. Ott • 1996..... Louisiana
 John & Emma Pelissier • 2001..... Virginia
 Bishop Raymundo J. Pena • 2010..... Texas
 Mr. & Mrs. Joaquin A. Perez • 2005..... Florida
 Rev. Steven J. Peterson • 1990..... New York
 Rev. James H. Plough • 1998..... Colorado
 James & Mary Plummer • 1991..... Oregon
 Robert Pluth • 2012..... Illinois
 Mr. & Mrs. J. Kenneth Poggenburg • 1994..... California
 Mr. Robert Potter • 2003..... Michigan
 Most Rev. Francis A. Quinn • 1996..... California
 Rev. Charles T. Reese • 1993..... Florida
 Mr. George E. Reid • 1995..... New York
 Mrs. Julia M. Revane • 1988..... Wisconsin
 Anthony J. Richards • 2012..... Florida
 Fr. Michael Ricker • 2001..... Ohio
 Rev. Michael G. Roach • 2000..... Missouri
 Mr. Kevin P. Roddy • 2000..... California
 Mr. Ricardo R. Rodriguez • 2007..... Michigan
 Dr. Uros Roessmann • 1996..... Montana
 Rev. Michael J. Rogers • 1988..... Iowa
 Mr. Bernard C. Rudegeair • 1995..... Pennsylvania
 Mr. Mark T. Ryan • 1998..... New York
 Ms. Gertrude A. Schlachter • 2012..... New York
 Mr. Paul G. Schloemer • 2000..... California
 Mr. & Mrs. Karl F. Schmidt • 1991..... Wisconsin
 Mrs. Barbara S. Schubert • 2000..... Ohio
 Deacon Anthony J. Sciolino • 1998..... New York
 Ms. Esther F. Seelye • 2004..... Massachusetts
 Mrs. Mary DuBois Sexton • 1999..... Maryland
 Mr. Terrence P. Shaughnessy • 1995..... Minnesota
 Charlotte G. Sheehan • 2000..... Illinois
 Mr. Robert E. Shields • 2008..... Pennsylvania
 Mr. Charles D. Skok • 2012..... Washington
 Mr. James L. Smith • 1997..... Pennsylvania
 Msgr. Alfred E. Smith • 1989..... Maryland
 Ms. Margaret Srensek • 1987..... Virginia
 Charles J. Steele • 2012..... District of Columbia
 Mrs. Gail L. Sturdevant • 1995..... Missouri
 Most Rev. Joseph M. Sullivan • 1994..... New York
 Ms. Ann M. Swanson • 2007..... Massachusetts
 Mr. & Mrs. John W. Swope • 2005..... Florida
 Mr. Richard J. Teahan • 1988..... New York
 Mr. & Mrs. Michael J. Thompson • 1992..... Pennsylvania
 Joseph Markalonis Tor • 2012..... Pennsylvania
 Mr. & Mrs. Enrique Torres • 1994..... Florida
 Mr. William J. Tucker Jr. • 1983..... Missouri
 Mr. James H. Tully • 2012..... New York
 Mr. Bernard J. Verkamp • 1987..... Indiana
 Mr. Julio Vidaurrazaga • 2004..... Puerto Rico
 Dr. Margaret M. Waters, Ph.D. • 2006..... New York
 Rev. John B. Wehrle • 2007..... New Jersey
 Mr. Robert Weickert • 2010..... North Carolina
 Mr. George J. Welch • 2010..... New York
 Rev. Robert M. Wendelken • 1988..... Ohio
 Mr. Robert L. Winston • 2007..... California
 Mrs. Linda N. Winter • 2004..... Missouri
 Mr. Richard M. Witt • 2002..... Illinois
 Mr. & Mrs. John Wolfe • 1991..... California
 Mr. William L. Woodard • 2006..... Missouri
 Deacon & Mrs. Joel M. Ziff • 1993..... Pennsylvania
 Mrs. Colette C. Zito • 1996..... New York

The Associates

\$150 to \$299

Ms. Susan L. Abbott • 2003.....Massachusetts
 Miss Lillian Adami • 1987.....Pennsylvania
 Dr. Eugene Adelman • 2012.....Missouri
 Edward N. Ahearn, M.D. • 2010.....California
 Thomas M. Ahern • 2012.....Connecticut
 Mr. Anthony H. Ahrens • 2002.....District of Columbia
 Mr. Michael C.R. Alavanja • 1991.....Maryland
 James Alderson • 2012.....Wisconsin
 Juan I. Alfaro • 2012.....Texas
 Rev. Bruce R. Allison • 2004.....Pennsylvania
 Mr. William J. Andrews • 1999.....Michigan
 Rev. Carl J. Arico • 1995.....New Jersey
 Ms. Louella R. Armstrong • 2005.....New York
 Mr. Michael R. Arno • 2010.....Florida
 Joan Arrigan • 2008.....Rhode Island
 Mrs. Mary K. Artz • 1994.....Montana
 John & Margaret Asbury • 2005.....Missouri
 Rev. George A. Aschenbrenner, S.J. • 2004.....D.C.
 Mr. Clemente Aseron • 2012.....Illinois
 Mrs. Edith H. Babin • 2012.....Louisiana
 Mr. Kenneth F. Bailie • 2003.....New York
 Mr. Richard J. & Barbara J. Bair • 2012.....Massachusetts
 Mr. Robert L. Banken • 2012.....Missouri
 Mr. Chuck Baptiste • 1999.....Pennsylvania
 Mr. Stewart L. Barbera • 2010.....Pennsylvania
 Mr. Michael Barclay • 2012.....Washington
 Ms. Helen A. Bartell • 2012.....New York
 Mr. Richard J. Bartlett • 2004.....New York
 Dr. Paul E. Bates • 1987.....New York
 Mr. & Mrs. Nicholas J. Battafarano • 2004.....Nebraska
 Dr. & Mrs. William E. Battle • 2004.....Maryland
 Mr. & Mrs. Gerald M. Bauer • 1982.....Oklahoma
 Ms. Marguerite D. Baxter • 2012.....Virginia
 Mrs. E. Joan Bear • 1988.....California
 Mrs. Margaret Beauregard • 1998.....Michigan
 Rev. Joseph F. Beckman • 1987.....Ohio
 Mr. & Mrs. Paul O. Behrends • 1990.....Maryland
 Mr. Raymond J. Behrendt • 2001.....Illinois
 Mrs. Jean A. Beland • 1991.....Minnesota
 Mr. & Mrs. John J. Bennett • 1997.....New York
 Ms. Carolyn K. Benschel • 1988.....Massachusetts
 Mrs. Mary Ann C. Bentz • 1990.....Pennsylvania
 Mr. Franklyn J. Bergen • 2012.....Arizona
 Mr. Ronald Bieganowski • 2012.....Wisconsin
 Deacon & Mrs. Leo T. Bistak • 1989.....Kansas
 Mr. John G. Boor • 2005.....Minnesota
 Mr. & Mrs. Cornelius H. Borman • 2004.....Washington
 David Borne • 2012.....Louisiana
 Rev. Louis Bourgeois • 2003.....Massachusetts
 Mr. Robert J. Boyles • 2003.....California
 Mr. John T. Bradt • 2012.....New York
 Dolores L. Brandao • 2007.....New Jersey
 Mr. & Mrs. Mike Braun • 2010.....Indiana
 Ms. Anne Brenaman • 2006.....Washington
 Ms. Rachel M. Brennan • 2012.....Michigan
 Paul D. Brink • 2012.....Michigan
 Rev. David E. Brinkmoeller • 2000.....Ohio
 Ms. Mary A. Bruemmer • 1991.....Missouri
 Mr. Rex P. Brumbach • 1983.....California
 Rev. Francis E. Bryan • 2008.....Indiana
 Mr. Alvin B. Buckman • 2012.....Texas
 Mr. Timothy P. Bukowski • 2004.....North Carolina

Ms. Maryanne Bunda • 2007Michigan
 Dr. Amity Pierce Buxton • 1996California
 Ms. Anna M. Byrnes • 1988Connecticut
 Mr. Joseph Caccese • 2012New York
 Rev. James L. Caddy • 2012Ohio
 Mrs. Ellen L. Cady • 1998Michigan
 Mr. John F. Calmeyn • 2012Illinois
 Mr. Pat W. Camerino • 1983Texas
 Ms. Mary M. Canfield • 2012California
 Mr. & Mrs. Peter A. Carfagna • 1988Ohio
 Mrs. Lois H. Carnes • 2002California
 Greg & Mary Carnevale • 1994Michigan
 Rev. Patrick J. Carney • 2007New York
 Mr. Joseph Carolin • 2012Pennsylvania
 Mr. George B. Carr • 2012Illinois
 Miss Ruth Carroll • 1988Pennsylvania
 Mr. Edward J. Carville • 1982California
 Mr. & Mrs. Stuart A. Cashin Jr. • 1993Georgia
 Ms. Margaret R. Charles • 2007Massachusetts
 Rev. Paul F. Chateau • 2004Michigan
 Sr. Maureen A. Chin Fatt • 2012New York
 Msgr. Joseph Ciampaglio • 2012New Jersey
 Mr. Robert M. Ciesielski • 2012New York
 Rev. Edward J. Ciuba • 1994New Jersey
 Col. Dennis E. Clancey, U.S.M.C. • 1988Virginia
 Mr. James F. Cleary • 1994New York
 Mr. John J. Cloran • 2001Canada
 Mr. Richard Coerver, C.P.A. • 2012Texas
 Ms. Loretta F. Coghlan • 2000Michigan
 Mr. Edward Cole • 2012Michigan
 Capt. William A. Coll • 1995Virginia
 Rev. Joseph M. Collier • 1996California
 Mr. & Mrs. Francis W. Collopy • 1996Colorado
 Rev. Edward A. Colohan • 2001Connecticut
 Mr. & Mrs. Anthony J. Colucci Jr. • 1993New York
 Mr. Francis X. Comerford • 2003New York
 Rev. John H. Comeskey • 2009New York
 Ms. Blanche M. Comiskey • 2012Louisiana
 Mr. Luke A. Connelly • 2012New York
 Mr. Jack Cooper • 2009Pennsylvania
 Ms. Darlene Copp • 2012Mississippi
 Ms. Connie C. Cosentino • 2012Nebraska
 Rev. Raymond J. Cossette • 1993Minnesota
 Ms. Andrea V. Corter • 2008New York
 Mr. & Mrs. John P. Courtney • 1987Delaware
 Mr. Fred G. Cowden Jr. • 1997New Jersey
 Ms. Elizabeth A. Crandall • 2001New Jersey
 Ms. Crouchley • 2012Nebraska
 Ms. Sheila C. Crowell • 2006New Jersey
 Rev. Francis J. Culkin • 1988New York
 Rev. William T. Cullen • 1976Illinois
 Anne & Richard Cummings • 2003New Jersey
 Blase Cupich • 2012Washington
 Ricky J. Curotto • 1999California
 Mr. William Cusick • 2012California
 Mr. Ed Dailey • 2002Massachusetts
 Mr. Steven J. Damozonio • 2002California
 Mr. John R. D'Aprile • 2000Massachusetts
 Mr. Mary A. Dashiell • 2012Texas
 Ms. Judith M. Davis • 1996Indiana
 Mr. John P. Day • 1997New Hampshire
 Dr. Rosemary De Julio • 2003New York
 Rev. Joseph Deane • 2008Texas
 Rev. Stephen Deaver • 2005Nebraska
 Rev. Steve DeLuca • 1996Connecticut
 Mr. Paul Demuth • 2012Wisconsin
 Mr. & Mrs. Joseph S. DeNatale • 1991Massachusetts

Ms. Anne Denehy • 2012New York
 Mr. Vincent DePalma • 2012California
 Ms. Sally S. Desmond • 2009Nebraska
 Mr. & Mrs. Stephen C. Detommaso • 2000Arizona
 Mr. Michael Devine • 2012Florida
 Rev. David R. Dixel, C.S.S.P. • 2008Texas
 Mr. Richard Dey • 2012California
 Ms. Velia T. DiCesare • 1994Massachusetts
 Mr. William S. Dinger • 1993New York
 Mr. Dominic DiTullio • 2012New Jersey
 Rev. Timothy E. Dolan • 1999Minnesota
 Ms. Lenore J. Domers • 2007Wisconsin
 Most Rev. Robert W. Donnelly • 1987Ohio
 Mr. & Mrs. John G. Donohue • 2004Florida
 Mr. John J. Dowd • 2012New York



Ms. Margaret G. Dowd • 2006New York
 Mr. Thomas P. Dowling • 1982Florida
 Ms. Maureen F. Dowling • 2012Virginia
 Mr. Venceslau D'Silva • 2004New York
 Mr. Walter V. Duane • 1988South Carolina
 Mrs. Constance L. Dubick • 2000Ohio
 Mr. Maurice J. Dufilho, III • 2010Texas
 Laura Duncan • 2012Tennessee
 Ms. Paula A. Dundon • 2012Maryland
 Rev. Arthur J. Dupont • 1993Connecticut
 Mr. Gary Duquette • 2012Michigan
 Dr. Pierre Durand • 2006California
 Mrs. Rosemary C. Durkin • 2007Connecticut
 Mrs. & Mr. Patricia Eden • 2004Virginia
 Ms. Frances E. Edson • 2007New Jersey
 Mr. John E. Ehmman • 1988Indiana
 Sister Bea Eichten • 2012Minnesota
 Mr. Harry A. Eick • 2007Michigan
 Msgr. William E. Elliott • 2012California
 Dr. Edward A. Ellis • 1991Florida
 Ms. Suzanne E. Elsesser • 2012New York
 Mr. Raymond Ensman • 2002Ohio
 Ms. Sherry Ereckson • 2012Colorado
 Mrs. Eileen F. Essaye • 2000District of Columbia
 Mr. Nicholas Falco • 1989New York
 Mrs. Paula H. Fangman • 2005Kentucky
 R. Foss Farrar • 2008Kansas
 Ms. Yen-Tsai Feng • 1989Massachusetts
 Fr. Robert J. Fenzl • 2000New Mexico

Mr. & Mrs. Joseph P. Ferguson • 2007Virginia
 Ms. Gilda Ferrara • 2009New York
 Ms. Barbara Fink • 2006Ohio
 Mr. Richard J. Fishbune • 2012Minnesota
 Mr. Charles F. Flannagan • 2012New York
 Mr. John L. Flannery • 1993Connecticut
 Ms. Carol Fleming • 2008Arizona
 Mr. Robert J. Foldvary • 2012Ohio
 Ms. Nancy Fontenot • 2007Louisiana
 Rev. Raymond L. Forester • 2010Delaware
 Ms. Katie D. Foster • 2003California
 Dr. R. John Fox Jr. • 1987Texas
 Mr. Charles A. Frazee • 1996California
 Mr. Bertram F. Frederick • 2007Florida
 Mr. Leonard J. Fredrick • 2012New Jersey
 Rev. Paul J. Freemesser • 2004New York
 Ms. Catherine Freiburger • 2012New York
 Mr. William W. Frett • 1969Illinois
 Mary P. Gaffney • 2012District of Columbia
 Ms. Mary Gallo • 2012California
 Mr. Roger L. Gambatese • 2002California
 Ms. Donna Gamm • 2012Maine
 Dr. & Mrs. Efrain Garcia • 1997Texas
 Ms. Kathleen T. Garry • 2003New York
 Rev. Joseph A. Gaudet • 2001Massachusetts
 Mr. John J. Gelinas • 1996Massachusetts
 Most Rev. Peter L. Gerety • 1993New Jersey
 Ms. Mary V. Gibbons • 1985Michigan
 Rev. John J. Gildea • 2004New York
 Ms. Dorothy Gillan • 2009California
 Rev. Niles J. Gillen, O.Carm • 1998Florida
 Ms. Terry Lynn Gilmore • 2001California
 Mr. & Mrs. Gittings • 2007California
 Dr. Michael Gliatto, M.D. • 2010Pennsylvania
 Ms. Nina G. Glorioso • 2008Louisiana
 Mr. John W. Glynn • 2008California
 Mr. & Mrs. Aaron W. Godfrey • 2003New York
 Ms. Therese Goldrick • 2012Illinois
 Mr. & Mrs. Lawrence P. Goldschmidt • 1987Virginia
 Mr. Michael R. Goonan • 2003New York
 Mr. & Mrs. Horace C. Gordon Jr. • 1989Florida
 Rev. Louis J. Gould • 2004Massachusetts
 Mrs. Frances S. Grace • 1999Wisconsin
 Mr. Arthur E. Graham • 1983Kentucky
 Mr. Joseph Graney • 2012Pennsylvania
 Jake & Ruth Graves • 2000Iowa
 Ms. Mary Jane Gregory • 2012Delaware
 Mr. Jim Greiner • 2012New York
 Mr. & Mrs. William M. Greulich • 2003Ohio
 Ms. Janet L. Griffin • 2005New Jersey
 Rev. Robert D. Grosch • 2008Montana
 Mr. & Mrs. Charles A. Guerin • 1985New Jersey
 Mr. Roderic M. Guerrini • 2012California
 Thomas Guilfoil • 2012Washington
 Mr. Charles W. Gusmer • 2012New Jersey
 Rev. James G. Gutting • 1989Pennsylvania
 Mr. Edward W. Hagan • 1996Washington
 Mrs. Lucie C. Hagens • 1991California
 John & Rebecca Halleron • 2001New York
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 Mr. & Mrs. Gregory H. Hammill • 2012New York
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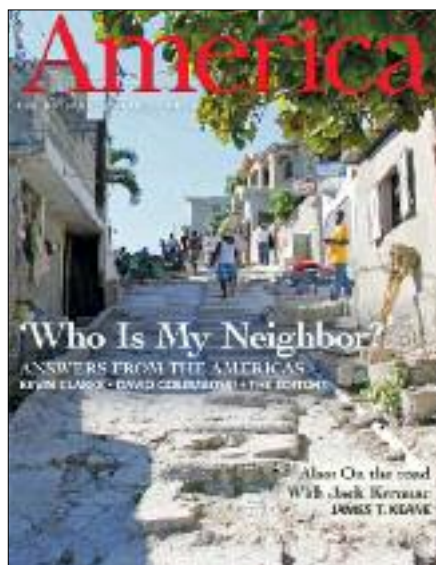
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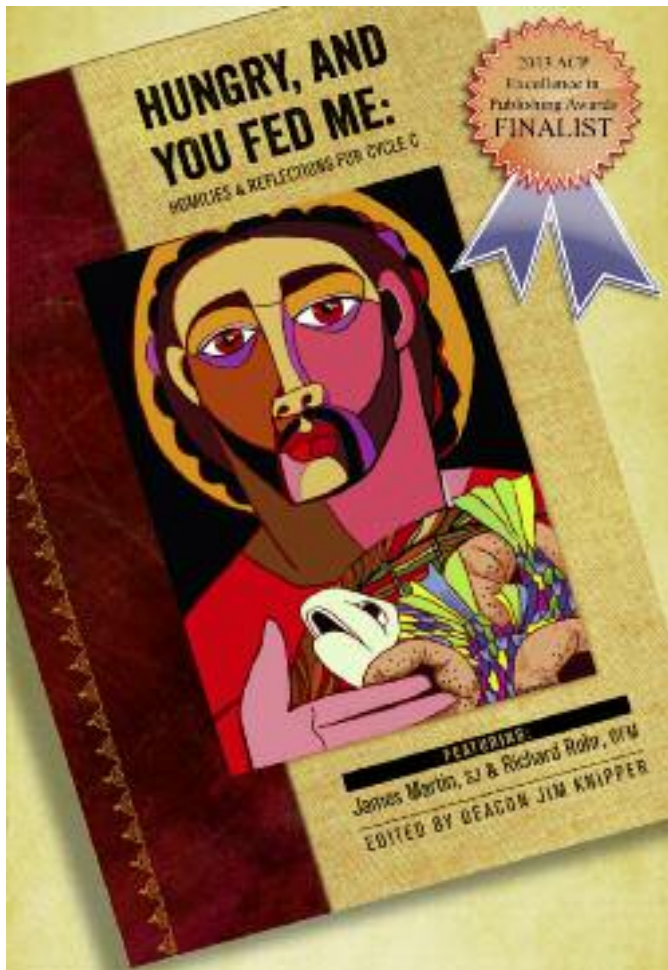
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A Father's Faith

Wisdom borrowed from St. Joseph

BY TOM McGRATH

St. Joseph seems to have been a man of few words but plenty of action. The brief stories that mention him in the Gospels leave us with a vivid impression of a strong, supportive man who revealed his feelings and beliefs more in what he did than what he said. Over the years, I have come to appreciate this humble carpenter who always seems to stand a short distance from center stage. As a foster father he fostered many great

traits in his son, Jesus. Through my prayer and reflection I have witnessed four wisdom principles in St. Joseph, the patron saint of fathers, workers and of the universal church.

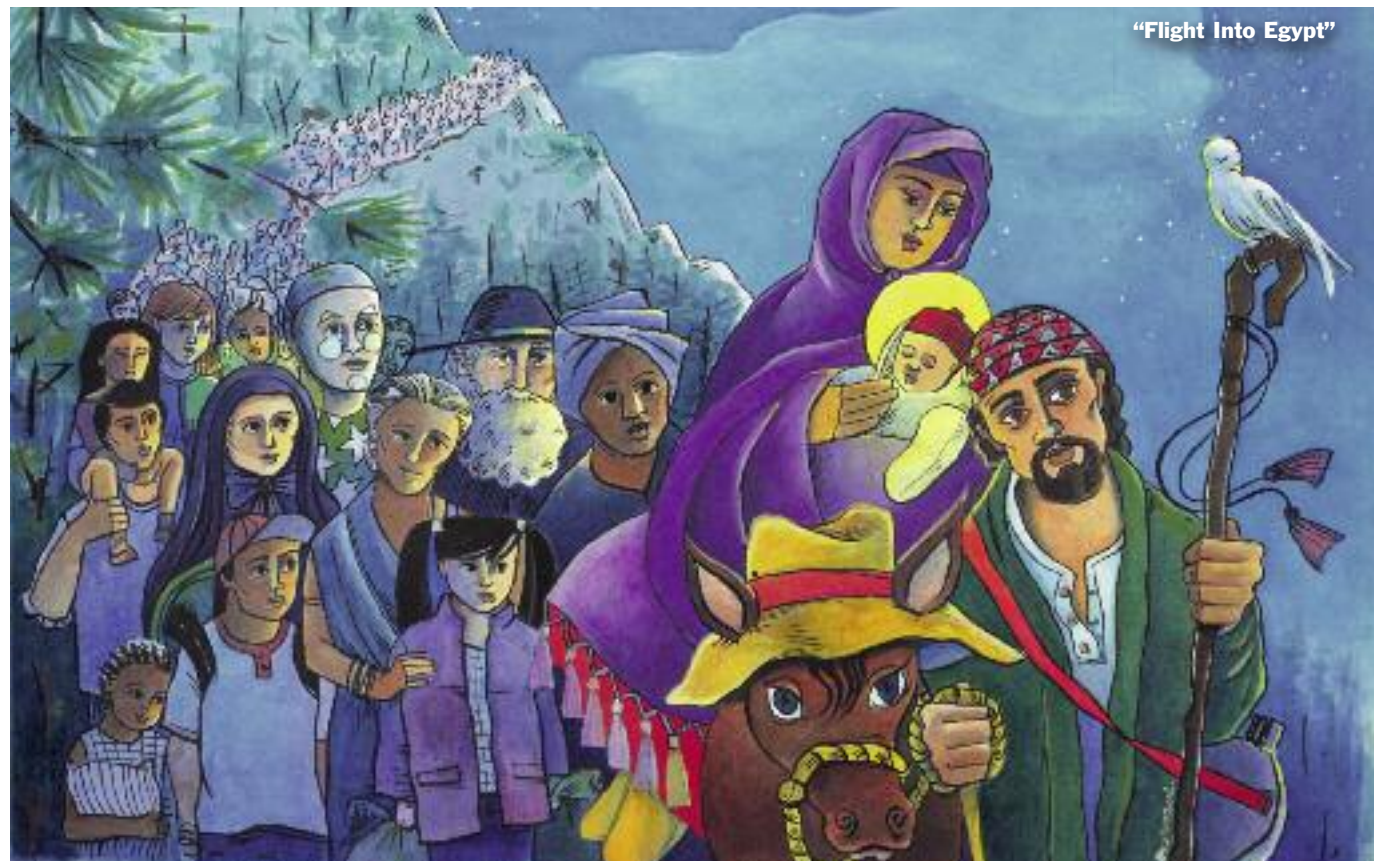
Every difficult family situation is best met with compassion. “Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly” (Mt 1:19).

The story of Mary’s unexpected and highly unusual pregnancy is so well known that it is hard to appreciate how scandalous this news would have been to Joseph. Few would have blamed him if he had “exposed her to

shame.” But the penalty for proven adultery at that time was stoning, and Joseph chose to exercise compassion. He planned to divorce her quietly, rather than “hold her in her sin.” The grace to choose compassion opened up room for God to work in this situation and that made all the difference, not just for Mary, but for all of us.

In my own life as a dad, I recall times when I’ve acted from righteousness and times when I’ve acted from compassion. Compassion always trumps righteousness because compassion flows from human connection rather than separateness. Compassion demands that I see the one in front of

TOM McGRATH is vice president of new product development at Loyola Press, author of *Raising Faith-Filled Kids* and editor of *Seasons*, a faith resource for parents of children in middle school, both from Loyola Press.



“Flight Into Egypt”

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“Dream New Dreams”

me—my wife, a daughter, a co-worker, even myself—as a person and not an object deserving of an object lesson. Thank you, St. Joseph, for your example of compassion.

Expect God to speak to you. And be willing to listen. “Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, ‘Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her’” (Mt 1:20).

Joseph must have been used to listening for the voice of God in his life. Other men would have slept through such a

dream or chalked it up to bad falafel. But Joseph listened, and then he acted decisively on what he heard, taking Mary into his home and later, at the urging of another dream, pulling up stakes and moving his young family far from Herod’s reach. I am always inspired by these examples of Joseph’s attentiveness and readiness to take action.

There were a few times while raising our daughters when my wife and I found ourselves bewildered as to what our next best step for them might be. And these words came to us one day—almost as if in a dream: “Love them through it.” We have recalled these words countless times regarding not only our daughters, but also with other

family members and friends—and with each other as well. Thank you, St. Joseph, for inspiring me to listen for and act upon messages from God.

Practice your religion; it will help you discover who you are and why you are here. “According to the law of Moses they took him up to Jerusalem to present him to the Lord” (Lk 1:22), and “Each year his parents went to Jerusalem for the feast of Passover” (Lk 2:41).

Joseph is a great example of how practicing one’s religion can be life-giving and crucial to discovering one’s truest identity and purpose. When Mary and Joseph presented the child Jesus in the temple, they encountered Simeon and Anna, two holy people who spoke of Jesus’ great role in human history and predicted how all of their lives would be extraordinary.

Later in Luke’s Gospel, when Jesus was “lost” in the temple, the family witnessed a deepening of Jesus’ understanding of his identity and his destiny. By observing the practices of his Jewish faith, Joseph experienced God



“Joseph and Son With a Prayer Shawl”

doing what God always does: inviting us to open our hearts, realize who we belong to and discover our purpose in the world.

My family’s religious experiences

surely pale in comparison to what happened for Jesus, Mary and Joseph, but a few moments are memorable. During a parish renewal my wife and I signed on for six weeks of small-group faith sharing—which continued on for almost 10 years. Two of those faith sharing gatherings stand out especially. When our older daughter was preparing for first reconciliation and first Eucharist, the group invited her to join us as each person shared generously and passionately what the sacraments of reconciliation and Eucharist meant to them. They repeated this precious gift when our younger daughter prepared for her first Eucharist. Thank you, St. Joseph, for opening my heart to the value of religious practice.

We are all here to do some work. “I must be in my Father’s house” (Mt 2:49).

This statement of Jesus in the Temple is often translated, “I must be about my Father’s work.” I’m sure St. Joseph understood Jesus’ sense of urgency. When I meditate on Joseph, I think of a life spent building things, solving problems and restoring broken items to usefulness. St. Joseph is known as the patron saint of workers, so it is not surprising to me that his son’s teachings were full of references to work: “A sower went out to sow”; “A man built a tower”; “A woman came to draw water from a well.”

Parenting children is work. Often it is hard work—physically, emotionally and spiritually. How consoling it is as a parent to have the tools of the carpenter at my disposal—compassion, attunement to God’s word, life-bringing religious practices and an awareness that God too is at work in the



“Hosanna From the Lowest”

world and at work in me. And, as my wife and I have discovered, the parenting continues even when the children are raised and out of the house. Thank you, St. Joseph, for inspiring me to embrace the work of being a father, whether near or far. **A**



“Rest on the Flight Into Egypt”

ART | KAREN SUE SMITH

BIRD WATCHING

Art that can help save the planet

Just weeks before Pope Francis, in his inaugural homily, explicitly urged listeners to protect the environment, two art exhibitions opened in New York City, both of which explore the environmental theme through extraordinary renderings of birds. Surely Pope Francis, whose namesake is the patron saint of ecology and a world-renowned lover of birds, would be pleased. The two exhibits, one by an American artist, the other by Japanese artists, are mutually enhancing. They illustrate the vital, though limited, role of art in helping viewers first to appreciate, then to save, the planet.

Audubon's Aviary: The Complete Flock is a major curatorial event. The first installment was recently on view at the New-York Historical Society and is part of a three-year undertaking that will by the end of 2015 present 474 original paintings by John James Audubon (1785-1851). The first part included paintings (many of which are viewable online) from which Audubon, a self-taught naturalist, selected 435 to be engraved for *The Birds of America*, his life work. Most of the prints were made in London from plates engraved and hand-tinted by Robert Havell Jr., an English master printer. This exhibit marked the

first time this collection was shown in its entirety. Part I contains 220 works, including early drawings by the artist.

One need not be a birder, a watercolorist, an art aficionado or a historian to be exhilarated by the show. For Audubon crafted beautiful, lively works in vivid, accurate colors and arranged his subjects in dramatic compositions, as if caught unaware in the very act of living. You can see, for instance, a redtailed hawk flying in midair with a rabbit in its clutches as

another hawk shows menacing interest in the meal. In other paintings a family of yellow-breasted chat busily feather their nest; a flock of bobwhites flees across the landscape when a hawk attacks; and a house wren feeds her brood nestled inside their cozy domicile, a man's felt hat. In one unforgettable image a young turkey vulture struts out of a tree cavity as if onto the stage of life, clutching his coat of orange fluff. To enhance your viewing experience, the society offers a headset with corresponding bird calls and songs for many of the birds.

As a whole the exhibition communicates Audubon's reverence for nature through his love of birds. The artist took pains to learn the taxonomy and anatomy, to measure and record each bird's size, to note male/female distinctions, diet and mating habits. A French immigrant who became a U.S. citizen during his 20s, Audubon was a pioneer and trader who walked through rural Pennsylvania, Ohio and Kentucky and boated down the Ohio River and the Mississippi as far as New Orleans, painting as he went. His knowledge of nature came from decades of observation.

Sometimes one is moved by the sheer beauty of Audubon's paintings, which combine graphite, watercolor, gouache, pastel and ink. In a dramatic image Audubon passed over for *Birds*, a great egret stands alone on a branch; the bird's white feathers, yellow bill and curled back neck stand out against a Paynes grey sky. The scale of the paintings also entralls. Audubon habitually



"Carolina Parakeet (*Conuropsis carolinensis*),"
by John James Audubon (1825)

COURTESY OF THE NEW-YORK HISTORICAL SOCIETY

drew life-size birds, a requirement that made production of *Birds* expensive and complicated. Yet each volume, its pages 40 inches by 27 inches (known as a “double-elephant” folio), is grand indeed! The scale is most impressive when showing large birds—eagles, falcons, buzzards, herons, owls and wild turkeys.

Part I also includes “Early Birds,” a collection of Audubon’s juvenile paintings. Most are of birds he had shot and hung on string or wires. One set comes from

the Houghton Library at Harvard and another from the *Musée d’Histoire Naturelle de la Rochelle, Collection Société des Sciences Naturelles de la Charente-Maritime*, in France. The latter includes pastels never before seen in the United States that were discovered in 1995 in a museum attic in La Rochelle.

The more you read about Audubon and his relentless quest against formidable odds to create and publish *Birds*, the clearer is his concern for the environment. Audubon once urged Daniel Webster, who was U.S. secretary of state at the time, to set up a national institution of natural history to conserve the environment and proposed himself as director. At least three of the species he included are now extinct: the Carolina parakeet, the great auk, the passenger pigeon and possibly also the ivory-billed woodpecker.

Ironically, it is thanks to English and Scottish subscribers that *The Birds of America* was published. The huge volumes finally brought the artist honors and income, though he courted bankruptcy along the way. His was a labor of love. In 1863, in the midst of the Civil War, Audubon’s destitute widow, Lucy, sold Audubon’s originals to the New-York Historical Society



“Rooster, Hen and Chicken With Spiderwort,” by Katsushika Hokusai, ca. 1830-33

for \$4,000. The society made an astute investment. In 2000, a complete copy of *Birds* was sold at Christie’s in New York for \$8.8 million.

Birds in the Art of Japan, on show at the Metropolitan Museum of Art in New York through July 28, 2013, contains 150 works by different Japanese artists from many centuries. Here is fine art without the scientific cataloguing. Yet the aesthetic—despite cultural differences, distance and time—is remarkably similar to that of Audubon’s work. These artists also revere their subjects, whether exotic peafowl or humble hens. Their reverence for creation is visible in each artfully made image on rice paper, silk screens or scrolls, or on sliding doors.

In this show as well, one discovers a world inhabited not by humans (though a few sages and others do appear) but by birds. The birds appear singly, in pairs and in groups, and sometimes in scenes with other animals. Suzuki Kiitsu (1796-1858) uses colored inks to depict a single crane flying above a stylized pine tree at sunrise. By contrast, “Flock of Cranes,” an

18th-century screen by Ishida Yutei, is a crowd scene. Each crane makes an individualized gesture: one pecks, another is about to land, still another lifts a wing; yet the group strides across the gilt panels as one flock. Particularly impressive and imposing are the large birds of prey by Kawanabe Kyosai (1831-89) in black ink on paper: in one an eagle plucks out the eyes of a monkey; in another an eagle attacks a mountain lion. Kyosai’s crows demonstrate memorable calligraphic

brushwork. “Three Crows in Flight and Two Egrets at Rest,” by Shibata Zeshin (1807-91), is a study in black and white on gold paper.

The exhibition also includes colored woodblock prints, some bold, others delicate, including prints by Utagawa Hiroshige, a 19th-century artist still popular in the West. In addition to paintings, bird-themed photographs, sculpture, kimonos, baskets and lacquer boxes round out the exhibition. Two modern sculptures are especially noteworthy: “Flight,” by Honma Hideaki (1996), which is a

contemporary bamboo sculpture, and “Upright,” by Fukami Suehaaru (2012), a glazed porcelain feather

shape. In their spare essence both works recall Constantin Brancusi’s “Bird in Space” (1923).

The Japanese exhibition has the polish and understated depth of centuries of avian observation. The focus, as in “Audubon’s Aviary,” is on a natural world that deserves, as Pope Francis reminds us, our observation, appreciation and protection.

KAREN SUE SMITH is the former editorial director of *America*.

ON THE WEB

The Catholic Book Club discusses
The Violent Bear It Away.
americamagazine.org/cbc



The Perfect Fit

Since 2007 my friend Stephanie has received invitations to 33 weddings. So she's seen dozens of wedding dresses in recent years. Yet this number pales in comparison with the hundreds of gowns featured on cable's TLC over that same time-span. "Say Yes to the Dress," perhaps the most prominent of the network's vast array of wedding-related programming, premiered the same year Stephanie's wedding blitz began. It is a show that in theory highlights the emotional drama surrounding the decision to buy a wedding dress and, at its core, amounts to people trying on clothes. It's strange. It's ridiculous. And, for some reason, I keep watching.

I've never been much for dress shopping. And as a young girl, if I dressed up in veils I was more likely to pretend to be a nun than a bride. Yet I find "Say Yes to the Dress" oddly enjoyable. It can be interesting to see the range of emotions experienced while choosing a dress, even though they are, I'm sure, amplified in the edit suite.

"Say Yes to the Dress" also features clips about the backstory of the brides and grooms to be. For this reason, my friend Katie has dubbed it "the best of these shows." The show, recorded at Kleinfeld in Manhattan, has sparked at least five spinoffs focused exclusively on dresses. TLC also airs "Bridezillas," featuring brides behaving badly; "Four Weddings," in which four strangers attend each others weddings and rate them in an effort to win a honeymoon getaway; and two shows about "Gypsy weddings."

The wedding programs range from

uplifting to offensive. Yet their ubiquity is such that the majority of my friends have watched at least a few episodes of at least one of these shows—with varying degrees of enthusiasm. For some friends there's an aspirational quality and appreciation for the fashion; for others, the shows offer a moment of affirmation, with a hint of schadenfreude: She paid how much for that dress? Or: She thought a circus theme was a good idea?

It can be fun to watch "Say Yes to the Dress," but beneath the drama of the consultants trying to meet sales goals or the brides' searching for fashion-forward frocks, is a continual theme, subtle enough to be overlooked for one episode, but hard to miss when watching several in a row, as I did on a recent Saturday thanks to a few hours worth of baking and a Netflix app that automatically starts the next episode.

"It's her day," the consultants and relatives repeatedly say of the bride. "This day is about me," the brides proclaim, often in an effort to justify buying dresses that cost (much) more than my first (and only) car. (On one episode a woman described, without irony, a \$31,000 wedding dress purchased for \$12,000 as "the deal of the century.")

The shoppers and consultants imply that the dress could make or break the big day. Sure, the dress can bring joy to the occasion. I've had a great time accompanying friends through the process, including one who bought her wedding dress at, of all places, Kleinfeld. She said yes to a dress there, and we squealed and clapped with

(untelevised) enthusiasm.

But the singular focus on the dress promoted by such shows also contributes to the pressure many brides feel to have a perfect, and often elaborate, wedding ceremony; and to the desire some feel to be the focus of a single day, rather than focus on the years with a spouse that will follow. Often the women on the show talk about the dress as a big commitment, as some-

thing worth sacrificing for, as a decision that should involve the advice and support of loved ones, as something special and unique. It's not bad advice, if you apply it to a marriage rather than a dress.

And yet Stephanie, who took a laid-back approach to her own wedding, sympathizes.

"It is a lot of work to plan a big event like that and juggle the expectations of various people, so I can see why people do get crazy," she said. She is grateful for the active role her now-husband took in the planning process for their wedding, while she finished up her Ph.D. dissertation. It was an effort involving patience and compromise—the sort of story that rarely makes it to TV.

For a glimpse of wedding fashion, "Say Yes to the Dress" may hit the mark; but for a view of what makes a marriage last, brides-to-be would do well to look elsewhere. As my friend Alli put it: "Wedding television was definitely fun to watch when I was planning my wedding, but only for the most superficial reasons. For us, watching our parents (married 35 plus years) has been the true example of what marriage should be."

KERRY WEBER is an associate editor of *America*.

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by SKYA ABBATE



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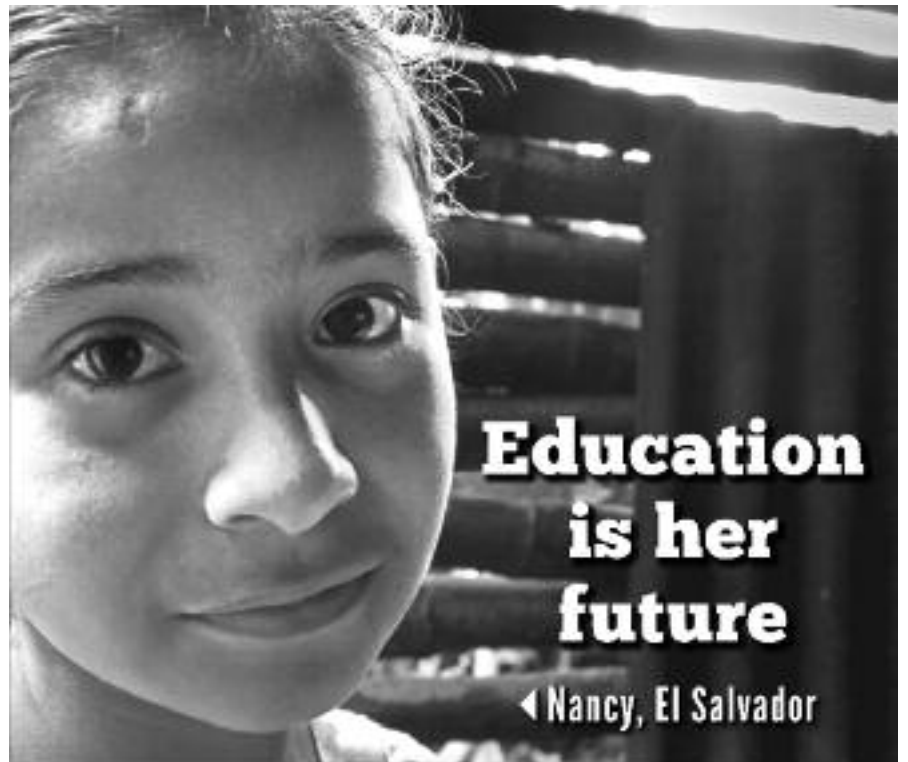
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WHAT WAS LOST

MORTAL SINS Sex, Crime, and the Era of Catholic Scandal

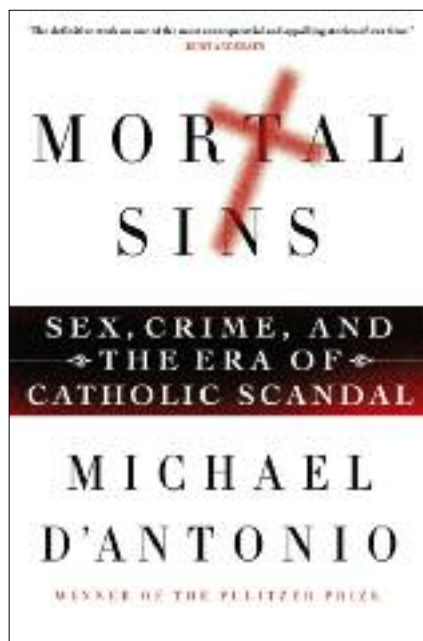
By Michael D'Antonio
Thomas Dunne Books. 416p \$26.99

When I began to read this intriguing book about the crisis of sexual abuse of children that corrupted the Catholic church in the United States in the second half of the 20th century, I could not imagine why the author, Michael D'Antonio, began it with an account of the fall of papal Rome to Italian national troops at the battle of Porta Pia in 1878. That seemed an odd place and time to start a book about the American church in the late 1900s and early 2000s. But by the end of the book, the realization dawned: D'Antonio was simply implying that the sexual abuse crisis and the church's mishandling of it is the second fall of papal Rome. The first, with the end of the papal states, deprived the church of its earthly authority. The second deprived the church of its moral credibility.

That is really too bad, because the end of the 20th century was, as others have said, shaping up to be the Catholic moment, that point in history when the church's vocabulary and wealth of thought on issues like social and economic justice, just war, the protection of life and so many other issues confronting humankind would set the terms of civil society's debate of those issues and, in the best result, provide the means of analysis as well. Alas, that did not happen. The Catholic moment was never to be, and the reasons for that are exposed by the stories told in *Mortal Sins*.

I say stories, plural, because D'Antonio's book is an artful stringing

together of a number of accounts, beginning in 1984, when the sexual abuse crisis first broke with the case of the Rev. Gilbert Gauthé, a serial molester of children in the Diocese of Lafayette, La., and ending with the conviction in 2012 of Msgr. William Lynn, former secretary for clergy of



the Archdiocese of Philadelphia, on a charge of child endangerment. These episodes are appropriate book ends because they emphasize two of the major themes: the horrible abuse perpetrated by the church's ordained ministers and the utter mishandling of these abusers by so many chancery officials, from clergy personnel directors to diocesan bishops.

All well-told stories must have characters, and there are many well-drawn characters in *Mortal Sins*. We meet and learn the personal flaws and foibles of Jeff Anderson, the plaintiff's lawyer from Minnesota who made an industry out of suing dioceses across the country while fighting his own

personal, financial and drinking problems. There is Thomas P. Doyle, O.P., canon lawyer at the Vatican embassy in Washington, D.C., in 1984, a member of the National Rifle Association, a certified pilot and eventually an ardent victim's rights advocate, troubled by his own alcoholism. There is the Rev. Michael Peterson, founder of St. Luke Institute, the psychiatric facility in suburban Washington, D.C., that treated so many of the priest abusers, who was a closeted homosexual and died an early death of AIDS. Ray Mouton, Gauthé's defense lawyer, was depressed and alcohol dependent, and lost his marriage and his family; Jason Berry, an excellent reporter, first broke the Gauthé story. We meet Richard Sipe, a former Benedictine, noted author and often expert witness for abuse victims. Many more are portrayed: dedicated defense lawyers, committed investigators, fearless judges.

By far the most touching persons in the book are the victims. We meet many of them, and D'Antonio does not spare us the details of the sexual abuse they suffered at the hands of men "whom they were taught to call Father." The details, though, are not so much prurient as heart-breaking. At age 13 Barbara Blaine was sexually assaulted numerous times by her parish priest, the Rev. Chet Warren. She remained a devout Catholic after her abuse, and as a young woman lived a life of near poverty as a volunteer in a Catholic Worker House, imitating her heroine, Dorothy Day. When, as an adult, she confronted the superiors in the religious order of her abuser, their response was to ask her to attend joint therapy sessions with the man! She was so devoted to working within the church that she actually attended two sessions before the abuser decided that the sessions made him too uncomfortable. All during this time the abuser remained in ministry.

In D'Antonio's account, the

Catholic hierarchy, both in America and Rome, does not come off very well. He has the details of too many bishops looking the other way, or covering up when their priests sexually abused children, for anyone to dispute his assessment. The Vatican and John Paul II are criticized by D'Antonio for minimizing the sexual abuse crisis. He might be onto something there. As a John Paul II admirer, I remain perplexed at his handling of the sexual abuse allegations against Marcial Maciel Degollado, L.C., founder and head of the Legionaries of Christ. Since this book is almost entirely about the American crisis (with a few detours to Ireland), the Maciel mess did not make it into its pages. It didn't have to, though, since the American rogues gallery of perpetrators that D'Antonio does cover—Fathers Gauthé, Adamson, Kos, Murphy, Geoghan, O'Grady and others—is more than enough.

D'Antonio's book has some failings. A more balanced history might have mentioned the American bishops who got it right and did keep sexually abusive priests out of ministry. That would have broken the dramatic line of his narrative, though, which is pretty much about what the church got wrong, not what it got right. The guidelines published by the U.S. Conference of Catholic Bishops in 1992 on how to handle sexually abusive priests were right, as were the Dallas Charter and norms they issued in 2002. In a balanced history, more credit might have been given to the bishops who scrupulously followed these values.

There are many tragedies in this book. The worst are the individual ones, the soul-scarring evil done to individual boys and girls by individual

priests. Those stories loom large in this book, like so many grave markers. As you read them, you want to mourn, indeed cry, for what was lost: innocence, youthful joy, the perpetual smile on a young child's face, a lifetime of potential. But there is another tragedy here as well.

Entombed also was the church's moral credibility. Its ability to take the good news and place

it at the service of humankind, to take all that is good, well-considered and perceptive in 2,000 years of moral and ethical thought and use it to frame and advance the civil debate, at a critical time when the world was seeking this direction, was, if not lost, then sadly mislaid. And that is a Porta Pia of the soul.

NICHOLAS P. CAFARDI is dean emeritus and professor of law at Duquesne University in Pittsburgh, Pa..

ON THE WEB
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JOHN J. McLAUGHLIN
TOUGH CALL

CHINA HAND
An Autobiography

By John Paton Davies Jr.
University of Pennsylvania Press. 376p
\$34.95

“Only the future is certain—the past continues to change.” This Russian proverb of unknown provenance has particular relevance to American foreign policy toward China in World War II and thereafter. John Paton Davies Jr., John Carter Vincent and John Stuart Service, all foreign service officers, dubbed “the three Johns” by some wag, would have to be near the top of the list of those who had a hand in shaping that policy.

Of the three, John Paton Davies Jr. may not have been the most influential, but a case can be made that he was the most literate and the most interesting. He certainly suffered more for the positions he took than the other two.

Davies was assigned to Gen. Joseph Stilwell in China, remained on his staff for the entire time Stilwell served in the theater and played a significant role in influencing American foreign policy during the years 1942 to 1949. Davies’s personal diary containing his impressions and recommendations has recently been reviewed and now forms the core of a new book about his experience in China.

Todd S. Purdum, national editor of *Vanity Fair*, and Bruce Cumings, the Distinguished Service Professor in History at the University of Chicago, have taken Davies’s autobiographical notes and organized them into book form as *China Hand: An Autobiography*. It contains Davies’s verbatim comments made contemporaneously in a diary he maintained. But these notes, which appear in the book in italics, make up only a small portion of

the text. Comments written in a manuscript that Davies started in 1972 make up easily 90 percent of the balance of the book. The book is thus part diary and part after-the-fact commentary. As Purdum states in a foreword, Davies “labored over [them] reluctantly for more than twenty years....”

This is an excellent book about a fascinating figure, written in shrewd and sparkling prose with flashes of self-deprecating humor and wit. *China Hand* is worth reading whether you subscribe to Davies’s view of United States foreign policy or not, and this brings us to the heart of the disagreement about whether United States China policy during these years was sound. It is not hard to locate Davies’s viewpoint. He states it clearly: “When the...Nationalists...were being routed by the suspect un-Chinese Communists, Americans were loath to recognize that this was caused by Nationalist decadence and Communist vitality.” The impact that Davies’s view had on American foreign policy, which, incidentally, was shared by the other foreign service officers as well as by General Stilwell and virtually his entire staff, has been and will likely continue to be the subject of disagreement by historians. Perhaps the most startling revelation in the book is the assertion by Davies that President Franklin D. Roosevelt should be blamed for the loss of China.

Davies’s negative view of Nationalist China and his fondness for the Chinese Communists put him

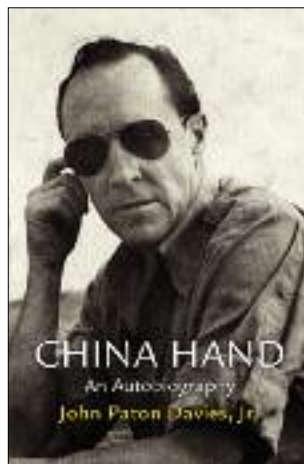
on a direct collision course with Ambassador Patrick Hurley and set the stage for his removal from China, which was followed by years of controversy.

Although he was cleared by eight security board hearings, he was asked to resign by Secretary of State John Foster Dulles. Davies refused and Dulles relieved him. Why did Dulles do this? Was it because of the intense McCarthy hearings or simply Dulles’s own view of Davies? Dulles, unlike his

predecessor Dean Acheson, certainly felt no commitment to the left-leaning foreign service officers. For example, Dulles showed John Carter Vincent, former head of the China desk at the State Department, a copy of Stalin’s book *Problems of Leninism* and asked if he had read it. After Vincent said he had not, Dulles replied, “If

you had read it, you would not have advocated the policies you did in China!” (David Halberstam, *The Best and the Brightest*, 1972). There is no indication that Dulles, or for that matter anyone else, ever asked John Paton Davies if he had read it, but I suspect his answer would have been the same.

The defenders of the foreign service officers claim that the stance they took was sincere yet ultimately misguided, stemming from a pragmatic desire to defeat Japan, which they thought could best be accomplished by a united front. Others assert that they were loyal patriots who understood the problems of China and were proposing the best solutions. On the other extreme are the critics who feel they were disloyal at best and blatantly pro-Communist at worst. A more benign view might be that suggested by the reporter Leonard Gross, who interviewed Davies in 1969 and wrote



about it in Look magazine (“Quiet End to a Shabby Era,” 3/4/1969): “It may be that Davies’s pervasive conservatism was an unconscious atonement for the error that he did make in assessing the Chinese years ago.” Gross quotes Davies as saying: “My mistake in 1944 was in saying the Chinese Communists were democratic.... I confused the popularity of the Communists with democracy.”

Assuming Gross has accurately quoted Davies, Davies was not alone in mistaking the popularity of the Chinese Communists with democracy. The debate over whether the consequences of this “mistake” led to China’s going Communist in 1949 continues to rage and shows no sign of abating. *China Hand* is a worthwhile contribution to the debate and casts a startling new light on a still simmering controversy.

JOHN J. McLAUGHLIN is the author of General Albert C. Wedemeyer: America’s Unsung Strategist in World War II (*Casemate*).

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STATE OF THE QUESTION

THE MEANING OF 'JUST'

Readers respond to "Just Economics," by Stacie Beck (5/6)

High Standards

In my opinion, "Just Economics" is a great essay. I don't agree with all of it; for example, I don't think that collecting unemployment compensation is immoral even if one is capable of earning money, and I would have taken income inequality a little more seriously. But Professor Beck's essay is well done. It is sophisticated, sober and serious. It is up to the high standards of **America**.

As a longtime reader, I am thrilled to see such a high-quality piece of writing on economics in your magazine. It would be great to see more writing of this caliber on economics and public policy in the future.

MICHAEL R. STRAIN
Alexandria, Va.

Monopoly Lesson

Stacie Beck should visit Leo XIII's "Rerum Novarum" (1891) for the universal destination of goods and John XXIII's "Mater et Magistra" (1961) for the redistribution of wealth and our bishops' pastoral letter, "Economic Justice for All" (1986), which said that all economic and social policy should

look first to its impact on the poor and the vulnerable. And the board game, Monopoly.

How many winners are there at the end of Monopoly? One! The Quaker who invented the game did it to demonstrate that unregulated capital inevitably accumulates at the top. How is wealth to be redistributed? By the charity of the powerful? Hold not thy breath!

John Paul II's "Centesimus Annus" (1991) held that the welfare state is not the answer to all our ills. The best system will not work unless people take personal responsibility for the works of mercy. Our frayed social network, the weakest in the industrialized world, keeps millions from misery and early death, though it may allow some to sink into permanent dependency. That is morally bad, as bad as the permanent dependency of some heirs of wealth and privilege on their inheritance. Parasitism is where you find it.

TOM CORNELL
Marlboro, N.Y.

Changing World

As Stacie Beck points out, there are

inherent problems with traditional Catholic social teaching that supports taking cash from one class of citizens and allocating it to another. I applaud her expression of the problem and a solution.

Part of the issue underlying the problem is that the world has changed dramatically, at least in the United States, between "Rerum Novarum" in 1891 and the present. Pope Leo XIII wrote to a world with virtually no organized labor, state-supported safety net for the poor or retirement programs for workers.

But the world has changed. Social Security and Medicare provide enormous assistance to retirees, and workers are protected by unemployment compensation. There are many other programs. Also, the tax system institutionalizes charity in that those earning the most pay the most. This is social justice.

Professor Beck's strongest point is that the free market system permits people to lift themselves out of poverty. Work within the system not only dignifies the worker, but is a condition of transforming the planet, co-

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JOHN T. CONROY JR.
Naples, Fla.

Corporate Capitalism

“Just Economics” presents a theory of economics that is fair and internally logical and that emphasizes important virtues. But the problem I have with it is that it does not fit modern America as I experience it. We do not have a system of Adam Smith, free-market capitalism. We have a system of corporate capitalism. Consequently, much of what Professor Beck says is irrelevant to the culture we live in.

Professor Beck writes of “anticompetitive regulations.” If a regulation is anticompetitive, it was probably written by a corporate lobbyist, not a government bureaucrat. Corporations hate real competition; it cuts into profits.

JAMES T. SCHNEIDER
Dayton, Ohio

Lacking Credibility

The subtitle of “Just Economics” is: “Questioning the assumptions of social justice advocates.” It would have been more honest and braver to have said, “Questioning the assumptions of Catholic social teaching,” or braver still, “...of the modern popes from Leo XIII to Benedict XVI.”

Instead of aiming her critique at unnamed and unquoted “social justice advocates,” why doesn’t Professor Beck offer an analysis of the faulty assumptions of John Paul II’s “Laborem Exercens” (1991) and Benedict XVI’s “Caritas in Veritate” (2009), which offer strong critiques of the unfettered free-market ideology she champions? In fact, the article gives no evidence that the author is even aware of these authoritative Catholic documents, much less ready to engage them in a serious way.

I wouldn’t quarrel with the editors’

decision to publish a substantive critique of magisterial doctrine on economic justice, but I am surprised and disappointed they allowed a strawman caricature of Catholic social teaching to pass for intellectually credible argument. This article is not worthy of the **America** I have been reading for three decades.

ROGER BERGMAN
Omaha, Neb.

Upward Redistribution

Stacie Beck is to be thanked for a provocative discussion. She is correct that it is wrong to encourage dependency for those capable of earning their own way, and she is right to point

out the free enterprise system unlocks human potential more than any other economic system yet tested. But her attack on “redistribution” only as it benefits the poor reveals a serious weakness in her argument.

She conveniently fails to address redistribution through tax and other policies that favor the middle and upper-economic classes: loopholes, preferences and deductions like those for home mortgage interest; subsidies and tax breaks for big agriculture and the extraction industries; not to mention tax dodges like the “carried interest” rule for hedge-fund managers.

MARTIN J. GLEASON
Washington, D.C.

BLOG TALK

Professor Beck misses the heart of Catholic social teaching. People have value, not because they are useful to society, but because they are created in the image and likeness of God. The economy and markets exist to serve that social order, not the other way around. When the church says social justice demands access to health care and safe housing, Professor Beck asks if that is teaching children that they are entitled to something for nothing. No, it is not. It teaches them that they have inviolable human dignity as children of God.

MEGHAN J. CLARK
In All Things

A few weeks ago I took part in a conference at Lindenwood University devoted to “Free Markets and Localism.” Most of the other faculty participating in the event were far more sympathetic to libertarianism than are most Catholic theologians, including me. Conversation was sometimes challenging, but I am learning things from this dialogue that I don’t learn in my usual circles.

For example, libertarians can be

passionate about human dignity. The libertarians I spoke with echoed Stacie Beck’s claim, “It is best to encourage and assist people to become more productive whenever possible. In addition to more prosperity, this creates a sense of satisfaction and self-worth and is almost surely most consistent with God’s plan.” Like Meghan Clark, I worry when I hear great concern about entitlement coupled with limited acknowledgment of social structures that keep some people down and prop other people up. But what if, instead of pointing to that (admittedly large) area of disagreement, I tried to point to the overlap on human dignity?

JULIE HANLON RUBIO
Catholicmoraltheology.com

Editor’s Note: The preceding are excerpts from longer blog posts. For the complete posts, visit “A Response to ‘Just Economics,’” by Meghan J. Clark on America’s In All Things blog (4/29), and “What I Learned From Talking Economics With Libertarians,” by Julie Hanlon Rubio on the Catholic Moral Theology blog (5/2). See also “A (Second) Response to ‘Just Economics,’” by Joseph Tetlow, S.J. (In All Things, 5/20).

Power and Nature

Stacie Beck wrote, “The goals of social justice assume a society prosperous enough to support them.” In her presentation of neoclassical theory, she left out two concepts: power and the environment.

In Appalachia 23,000 retired miners and their dependents face losing their negotiated health benefits because two coal companies exercised their power to offload their heritage liabilities to a spin-off company that went bankrupt.

Also, strip mining is polluting streams and causing sickness in local communities.

Social justice does not depend on prosperity, but on human dignity and respect for God’s creation. The adage “to give a fish, or teach to fish” has a third dimension: accessibility. Social justice walks with people as they gain access to the lake that is not polluted by greed.

JOHN S. RAUSCH, G.H.M.
Stanton, Ky.

Catholic Opinions

An opinion held by a Catholic is not necessarily a Catholic opinion. That to me is a failure of your logic in publish-

ing “Just Economics.” Professor Beck does not demonstrate a reasoned disagreement with the supporters of social justice. Rather, she attacks the very nature of social justice, reducing a principle of faith to a matter of pocketbook practicality.

If her view were truly within the broad range of Catholic teaching, it would not be based on prosperity and productivity. Catholic social teaching is ultimately rooted in our belief in a triune God whose nature is communal and social, not competitive.

Professor Beck sees the speck in the eye of the nonproductive “rent-seeker” but does not see the beam in the eye of corporate greed. She praises a world economy that includes food and water among worthy commodities for trade. This is not “breathtaking prosperity”; it is life-taking piracy.

PAUL R. LEINGANG
Evansville, Ind.

Papal Wisdom

“Just Economics” is an eloquent and well-written defense of the market economy. I am sure it will inspire responses both from defenders and critics. The ongoing conversation must not be just an exchange between

ideologies. Rather, it should be guided by the viewpoint of the current pontiff.

In an address to ambassadors on May 17, Pope Francis compassionately touched on the fears of many people over the economic future even in rich countries. One of the causes, in his opinion, is our relationship with money and our acceptance of its power over us and our economy. This, he said, is a gravely deficient perspective because it reduces man to one of his needs alone: consumption. Pope Francis speaks of this attitude as being a rejection of ethics and of God.

I read his message as a rejection of not only the ideologies of market economics, but also a rejection of the extreme advocacy of social justice ideals.

CORNELIUS F. MURPHY JR.
Valencia, Pa.

Politics of Envy

“Just Economics” is a magnificent piece. The task of alleviating poverty and suffering falls to us as individual Catholics. Without prosperity (and the only economic system that has ever delivered it consistently), how exactly are we to do this?

The social justice agenda reminds me very much of the politics of the Labour Party here in the United Kingdom and socialist parties throughout Europe: the politics of envy. Instead of “you shouldn’t have so little,” we hear, “you shouldn’t have so much.”

JAMES KELLY
Online comment

Renters and Producers

The “renter” versus “producer” world-view fails on many levels to be a model of reality, especially if the definition of a “producer” is measured by accumulation of capital.

Are our children, the sick, infirm and the old, doctors and educators, the military and the church, all “renters”? Is taking care of our environment and public resources, including infrastructure, an activity of the “renters”? Are

WITHOUT GUILE



banks, insurance companies and stock-brokers “renters” or “producers”? Are they producers when making a profit but renters when losing money? Do they really create wealth or just move money around—making wealth for some but taking it from someone else? What do the terms “producing” and “renting” really mean in this economic construct?

Maybe we are all simultaneously producers and renters. Maybe we are “producers” when we use our resources to benefit others and “renters” when we use our resources to benefit only ourselves. Maybe the real underlying principle, or “law,” of economics is that more people benefit when resources are available and spread around, and fewer people benefit when resources are accumulated and stockpiled.

DAVID BJERKLIE
Online comment

History Lessons

Stacie Beck presents a lucid and important message for those who truly focus on the common good and especially on improving the circumstances of the poor. History lends support to her concerns.

Looking back at the writings of social advocates of a century ago, none of them had the vision to propose the benefits widely afforded by today’s poor: buildings with central heating and electric lighting, the ability to communicate instantly and economically with relatives around the world, vaccines against many communicable diseases and so on. These developments relied entirely or in large part on inventors with clever ideas and investors who put their savings at risk. As a society, we need to realize that risk-taking is not automatic. It can be stifled.

Professor Beck’s message is important, and the editors were wise to publish it.

JOSEPH DUNN
Online comment

f STATUS UPDATE

The cover story was a real disappointment. The problem with market-based economies (like capitalism) is that they put people in competition rather than harmony; they pit our interests against each other, leading to a state of perpetual warfare among all people. The Christian mission should be to find a way to overcome the greed and competition inherent to capitalism and to find a way to cooperatively work together for the well-being of all people.

Dave Kovacs

The mistake most on the left make is using the state to bring about a moral economic ideal by violating the rights of others. We must bring about

change by supporting moral enterprises and boycotting immorally run ones. Compulsory charity is not charity. It is a mistake to assume that state-enforced charity is morally laudable in any respect.

Maxime Villeneuve

In the catechism, the church teaches that the government has a fundamental role in safeguarding the common good according to the principle of the universal destination of goods. The Seventh Commandment is not just about protecting private property; it is about ensuring that everyone, not just the rich, has what they need to live a dignified life. Redistribution of wealth was a Judeo-Christian notion long before the emergence of socialism.

Sergio Lopez

Constructive Discourse

I want to thank Professor Beck and **America** for sharing this article. Whether one agrees with Professor Beck or not, her piece represents a perspective often missing in the social justice dialogue. She raises questions that advocates of social justice should consider and be willing to engage as we discern how to be Christ’s feet and hands

in the ongoing creation of his kingdom.

I also appreciate the comments of those who raise real issues and concerns with how free-market economies, including the one present in the United States, fail to lift everyone to prosperity. Constructive replies always add to the discourse.

JOHN O’NEIL
Online comment

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The One I Look For

12TH SUNDAY IN ORDINARY TIME (C), JUNE 23, 2013

Readings: Zec 12:10–11, 13:1; Ps 63:2–9; Gal 3:26–29; Lk 9:18–24

“But who do you say that I am?” (Lk 9:20)

Years ago the band U2 recorded “I Still Haven’t Found What I’m Looking For.” Could Jesus’ first disciples have said that? To know what you are looking for, you have to know what you need. When you know what you need, you need to know where to look for it in order to identify it. Was he the one they were looking for? Was he the Messiah, the one who was to come? If it seems obvious to us today, we need to put ourselves in the sandals of the first-century Jews.

Christians read the Old Testament now in the light of Jesus’ words and deeds, especially the complex of events encompassing his death, resurrection and ascension. Christians read the Old Testament today inspired by the Holy Spirit, who would come, the Gospel of John says, and guide them into all truth. Clearly Peter, James, John, Mary Magdalene, Joanna and Susanna, among many others, would not have followed Jesus if they were not attracted by his teaching and person, but was he the Messiah? They would have read the Torah and Prophets and wondered about passages like Zec 12:10, where we read that God “will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and

weep bitterly over him, as one weeps over a firstborn.” At the time of Jesus’ mission along the dusty streets of Galilee, Samaria and Judea, who among Jesus’ disciples could have predicted that this would refer to Jesus? How could they know “the one whom they have pierced” referred to the Messiah? And did they know Jesus was the Messiah?

It was only toward the end of Jesus’ ministry, when, Luke tells us, he had “set his face to go to Jerusalem” (9:51), that he begins to unravel a bit further the mystery that is his life, a destiny hidden in his teachings and the Scriptures. After feeding the crowds by the miraculous multiplication of fish and loaves, Jesus is alone praying, with only his closest disciples nearby. He asks them a question: “Who do the crowds say that I am?” They all have answers ready, offering that the crowds have proclaimed him John the Baptist, Elijah and even “one of the ancient prophets.” Jesus then asks them the harder question, the personal question, “But who do you say that I am?”

Again, an answer is ready, and unsurprisingly it is Peter who responds, “The Christ of God.” Jesus’ response to this answer has always been puzzling to readers, for Jesus “rebuked them” (plural in Luke, which

indicates that all the apostles shared this view, not just Peter) “and directed them not to tell this to anyone.” The puzzle is this: Why would the Messiah, who has called people to follow him, whose goal is to establish the kingdom of God, which by definition requires that there be subjects of the king, not want it known that he is the king? In the scholarly world, this mystery has come to be known as “the messianic secret.” Scholars wonder whether this was a literary construction of the Gospel authors, either as an explanation of why Jesus’ messianic claims were not acknowledged or as a retrojection of later Christian messianic claims.

I offer Jesus’ answer instead:



PRAYING WITH SCRIPTURE

Reflect on Jesus’ question, “But who do you say that I am?” Have you found the one you were looking for, and are you willing to share his destiny?

“The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.” How does this scenario answer the question, “But who do you say I am”? It does so by reorienting the answer from an identification rife with expectations of messianic glory and triumph to those of the messiah Jesus was and would be, namely, a messiah who would suffer and die on behalf of humanity and who would ask each follower to “deny himself and take up his cross daily and follow me.” Jesus is asking his apostles not just to identify the Messiah, but in identifying the Messiah to accept the destiny of “the one whom they have pierced,” as God’s plan for Jesus, the one they were looking for.

JOHN W. MARTENS is an associate professor of theology at the University of St. Thomas, St. Paul, Minn.

Prophetic Values

13TH SUNDAY IN ORDINARY TIME (C), JUNE 30, 2013

Readings: 1 Kgs 19:16–21; Ps 16:1–11; Gal 5:1, 13–18; Lk 9:51–62

“I will follow you wherever you go” (Lk 9:57)

The language of the Bible can be gently potent. Biblical texts are not usually wordy, nor do biblical characters elaborate their feelings in lengthy soliloquies. A few words are offered to be pondered, measured and considered. People speak directly, but sometimes the meaning is mysterious or opposed to closely held expectations of how God ought to act or what God’s spokespeople ought to say. Before jettisoning the peculiarity of God’s ways or the idiosyncrasies of God’s representatives, we ought to consider why God speaks to us in this way. If hard or direct words evoke discomfort, what is God telling us and what do we need to hear?

When the prophet Elijah came to anoint Elisha to take his place as God’s prophet, Elisha was plowing with 12 oxen. Elijah called him by placing his cloak over Elisha’s shoulders, a symbolic action signifying his prophetic call and an action that Elisha understood. Elisha seems not to reject the call, but says to Elijah, “Let me kiss my father and my mother, and then I will follow you.” Elijah responds to this seemingly innocent request with what appears to be a sharp rejection, “Go back again; for what have I done to you?”

How does a newly anointed prophet respond to Elijah’s question, “for what have I done to you?” It is not clear if (1) Elijah is telling Elisha to “go back” on his prophetic call—that is,

overturn what God has done through Elijah, if he is not prepared to leave immediately or (2) Elijah is telling Elisha that nothing has been done to him if he cannot respond to the call without turning back to his family, if only for a moment.

Either way, prophetic values trump family values for Elisha, as he slaughters his animals, cooks them over his burning plows and feeds his people before leaving with Elijah. There can be no clearer statement of the rejection of his past life than his burning up his livelihood and feeding it to others. I interpret Elijah’s words to Elisha in this way: Keep doing what you do or start doing what God has called you to do, but you can’t do both; so make a decision.

This is why Jesus rejects the question asked by James and John, when the Samaritan village they passed through ignores Jesus’ call: “Lord, do you want us to command fire to come down from heaven and consume them?” It is a startling human reaction by the Sons of Thunder—you have snubbed the Messiah; now face a fiery punishment—but Jesus rebukes them and their desired payback for the perceived slight. There is no point in crushing the Samaritans for the choice they made. They have chosen to keep doing what they do and there is no point in seeking vengeance. They are, like all of us, ultimately answerable for

their choices and there is no way to know if it will be their final choice.

The Samaritans in Luke’s scene simply do not follow, but many others claim that they will follow Jesus wherever he goes, but when profound human and familial needs arise, they are torn. The choice to follow is put on hold, while human calculations are made. It is not that these concerns are minor—“Lord, first let me go and bury my father”—it is that God’s call is pre-eminent over all things and at all times. To the would-be follower who says, “I will follow you, Lord; but let me first say farewell to those at my home,” Jesus, reformulating Elijah’s question to Elisha says, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”

These are not easy sayings; and if the hardness of them has been lost to

PRAYING WITH SCRIPTURE

Imagine yourself with Jesus and his apostles with a crowd in an ancient marketplace. Jesus challenges people in the crowd to follow him. What is holding you back right now from following him?

us, it may be because we have been too focused on making hard words soft and comfortable. Jesus announces that the call takes precedence not just over our leisure and amusements but our families and professions: Will you follow or will you not? It is a daily choice, perhaps more realistically a constant choice, as to what we decide to do, whether we follow or turn back to our plows. And if we turn back, we must choose to return to the comfort of work and family or to burn our plows.

JOHN W. MARTENS

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