

Chair Notes...

Relections from a co-chair. This sounds a little more accurate than notes.

This past month I've spent a great deal of time thinking about connections and connecting. I've been co-chairing an event for STEM – science, technology, engineering, and mathematics. After months of our committee preparing for this, it went off very successfully at Kenmore on November 3rd. About 300 middle school girls and parents had an opportunity to connect and consider the possibility of careers in these fields. The next day, Kopp and I went west to spend a week connecting with two of my sisters and their husbands, fulfilling an unfulfilled dream of our father to see the Hoover Dam. We then connected with a childhood friend and his wife and reminisced for a few days; and then onto Arizona to spend a few days with Kopp's sister. The connecting felt really good.

We returned home in time to go to NOVA liturgy and the theme "redirection." We were back, re-connecting with our community; re-energizing and now thinking about re-directing our energies.

Our December 1st general meeting will have taken place when these reflections are published. Meg and I have spent some time talking about the need for us to connect with one another in NOVA – to care for one another – to be there for one another. After sending out the agenda for the meeting we were surprised at the number of responses we received from NOVA folk expressing concerns, considerations, hopes and questions about the items on the agenda and the need for additional items. Then last Sunday, the last Sunday of the liturgical year ("Christ the King" Sunday), Catherine Loveless and Joe Nangle, OFM, challenged us with "connecting."

Joe suggested a book he is reading, Quest for the Living God by Elizabeth Johnson, as a must read. The living Christ – among the six billion humans on the planet, where do we find the living Christ? He suggested we do this by connecting – with the homeless, the needy, the downtrodden, and re-connecting with broken relationships. Through the living Christ we make these connections. Joe reminded us that Christ was fully human, fully divine. It IS truly a mystery. Who do we say He is? Do we see Christ in one another, in ourselves, and do our thoughts and actions reflect this awareness?

We have a lot to meditate on during this holy season and into the new year. God bless you and yours.

~Cece Michelotti, Co-chair



December & January Birthdays

December

- 8 Joe Bonsignore**
Grace Michie
12 Chris Mausert Mooney
18 Sonja Donahue
21 Warren Reich
Peter Mele
26 Lila Powell
28 Judy Christofferson
29 Jerry Barrett
31 Joel Mog

January

- 2 Marie Pinho**
5 Michaela Kane
Jenny Tuccillo
11 Catherine Annunziata
14 Andrew Maussert-Mooney
15 Glen Passin
16 Larry Goldschmidt
23 Kirsten Carroll
28 Phyllis O'Toole
31 Mike Marron

Please send the editor your birthday if you would like it to appear here (month/day only).

Remember in your prayers . . .

Eve Birch, for the success of her work in assisting the needy

Sonja Donahue, who appreciates a card, a call or a visit

Jody Furlong, who also would appreciate a card or a call

Michael Iskander, who is recovering from recent surgery

Remember these and any other NOVA members and their friends and family who need our prayers.

For NOVA photos, click on:
<http://www.novacomunity.weebly.com>

NOVA Message Line **(703) 852-7907**

Chairpersons **Cece Michelotti**
Meg Tuccillo

Treasurer **Joe Formoso**

**Coordinator,
Community Life** **Marlene Shade**

Liturgy Coordinator **Gloria Mog**

Padre Cadre Coordinator **John Mooney**

Music Coordinator **Victoria Robinson**

Peace and Justice Coordinators **Dianne Carroll**
Marie Keefe

**Christ House
Coordinator** **Kopp Michelotti**

Facilities **John Tarrant**

**Directory & Yahoo Groups
Coordinator; Webmaster** **Ken Chaison**

Announcements Coordinator **Linda Christie**

Newsletter Editor **Judy Christofferson**

Remember Bishop Sullivan

As we remember NOVA members and their families in our prayers, let us not forget to pray for **Bishop Walter Sullivan**, a good friend and supporter of the community in years past, who is gravely ill.

Liturgies: Cycle B

Inclusive Readings and Music Selections are available in the new NOVA Yahoo Group Files. Please give all music selections to the Music Liaison the Sunday before your liturgy and print 65 copies of the liturgy program. Beginning September 23, liturgies will be held at Kenmore School (located on Carlin Springs Rd. off Arlington Blvd.) starting at 10:15 a.m.

December Music Liaison Linda Rosenberg

December 9 – 2nd Sunday of Advent

Priest: Gerry Stockhausen, SJ

Planner: Archer Heinzen

December 16 – 3rd Sunday of Advent

Priest: Joe Kenna

Planners: Linda Rosenberg/Kathy Scheimer

December 23 – 4th Sunday of Advent

Priest: John Haughey, SJ

Planners: Cathy and Larry Goldschmidt

December 24 – Christmas Eve

See details below.

December 30 – No Nova Liturgy – Kenmore is closed.

January Music Liaison Barbara Formoso

January 6 – Epiphany

Priest: John Haughey, SJ

Planners: Alicia and Phil Cackley

January 13 – 2nd Sunday in Ordinary Time and NOVA's 45th Anniversary

Priest: Gerry Stockhausen, SJ

Planners: Linda and Jack Christie

January 20 – 3rd Sunday in Ordinary Time

Priest: Tom Michel, SJ

Planner: Anne Passin

January 27 – 4th Sunday in Ordinary Time

Priest: Dan Madigan, SJ

Planners: Peace and Social Justice Committee



December 24 – Christmas Eve Vigil

7:30 p. m. at Goodwin House, Bailey's Crossroads (lower level)

3440 S. Jefferson Street, Falls Church, VA 22041

Priest: Quinn Connors. O. Carm.

Planners: Amy and Charlie Bailey et al.

Please bring poinsettias to help decorate the room.

There will be an Agape following the liturgy. Please bring finger foods to share



Gunston Volunteers Needed

NOVA volunteers distribute bags of nonperishable food and cereal provided by the Community, and perishable items such as eggs, milk, and meat that are picked up at the Arlington Food Assistance Center warehouse on the night of distribution. Produce items are picked up every other week by Eric Carroll at the produce markets downtown (and funded by the NOVA Peace and Justice budget).

The distribution takes place at the Gunston Middle School Recreation Center in Arlington. NOVA volunteers have been active in this project for many years. More than one volunteer is needed. There is a seasoned volunteer every Thursday, so this is your chance to provide needed help. Having someone who speaks Spanish is a real plus for each of the teams. **Please help.** If you are interested in volunteering, contact Dianne Carroll.

December Gunston Schedule

- Dec. 6: **Jerry Barrett; Joe Annunziata**
- Dec. 13: **Eric Carroll; Kanes**
- Dec. 20: **Marie Pinho; Glen Passin; Syd Boyne**
- Dec. 27: **Cackleys**

January schedule: To be determined

St. Clement Winter Shelter Volunteers

From January to March, St. Clement's Episcopal Church in Alexandria is an emergency overflow winter shelter for Carpenter's Shelter. Every other Monday, two Nova volunteers are on duty from 7:00 p.m. to 7:00 a.m., welcoming the guests, helping them get comfortable for the night, remaining in the church sanctuary with the guests for the night, and bidding them a good day in the morning.

Below is the schedule for this year 2013.

- January 7: Joe & Michael Kane
- January 21: David Mog & Ted Miller
- February 4: Jerry Barrett & Joe Annunziata
- February 18: Kopp Michelotti & Eric Carroll
- March 4: Clyde Christofferson & Jason Powell

Thanks!

~Dianne Carroll

Christmas Time at Christ House

On **Monday, December 17**, NOVA will prepare and serve meatloaf and scalloped potatoes to the hungry clients at Christ House. Please mark your calendars to **remember to bring your meatloaves and potatoes to the liturgy on December 16**. Alternatively, you may drop them off at the Michelotti's any time on Sunday or up to 1:00 p.m. on Monday, the 17th. Just leave them in the coolers on the front porch of the Michelotti's house.

Since it's the Christmas season, this month we also try to give the Christ House clients a little something special - a useful, warm present. So please also bring gloves, hats, or socks, **wrapped as Christmas presents**, and marked as gifts for a man, a woman, or a child. We will be serving nearly 70 people, mostly men, on the 17th, so we'll need a lot of these presents to go around.

If we have extras, that's okay. The Arlington Interfaith Council, has, for the last few years, arranged to serve dinner to homeless people in Arlington on Christmas day. And other NOVA members know of shelters in Fairfax whose clients also would appreciate a warm present. I will pass on any excess presents we get for Christ House to others to distribute. So be assured that any extra gifts will not go to waste.

If you'd like to get involved in the kitchen, please call or e-mail Kopp Michelotti or Ken Chaison. We generally start food prep around 4:00 p.m. Also, members of the NOVA community, led by Tim White, come to provide "dinner music" in the form of Christmas carols. Think about joining that chorale – no heavy lifting (i.e., carrying a tune) required.

Remember that you can brighten someone's holiday season. Thank you for all that you do. ~**Kopp**



Death Penalty Talk

Date/Time: Thursday, December 13, 7:00 p.m.

Location: St. Mark Catholic Church
9970 Vale Road
Vienna, VA

St. Mark Church will host two speakers on “The Death Penalty in Virginia –A Life Issue,” Michael Stone and Meghan Shapiro. They will discuss the Church’s teaching on the death penalty, the Virginia law on the subject, and the strategy for making changes. The program will be in the Msgr. Cassidy Activities Center. All are welcome.

Save the Date: February Concert

“A Folk Concert and Hootenanny Evening”

Date/Time: February 9, 2013

Location: Barcroft Community House
800 S. Buchanan Street
Arlington, VA 22204

“The Shrinemonters” singing group and “Tim White and Friends” will perform. The funds raised at this event will go to Copartners of Compesinas, NOVA’s special peace and social justice project this year.

Suggested admission is \$10 (or more). Refreshments will be available.

Benefit Concert for El Centro Campesinas in El Salvador “Foot-Stomping” Success

What better way to support NOVA’s fundraising efforts for the rural women’s center in El Salvador than with a musical romp? From original compositions to bluegrass the night of November 17 was alive with harmony and zest thanks to Cecilia Cackley and Hollertown. We raised \$1497 through the gracious support of the performers and sale of refreshments. Special thanks to the organizers Alicia and Phil Cackley, Tim White for sound, Linda Christie and all the bakers for goodies, Ted Miller and crew for beverages, Ken Chaison for electronic advertising and Dianne Carroll for glorious life-size photos of the women we will support by building this center. We are indebted to Downey Selections for donating the wine for the concert.

~The Peace and Social Justice Team



Cecilia and Dad (Phil) singing at the concert



Hollertown in performance

December 1 - Nova General Meeting Notes

Approximately 34 members present attended this meeting. Agenda items discussed are summarized below.

Community Connections

After a discussion of the importance of, and value in building relationships among community members, the attendees agreed we want to have opportunities to know and connect with each other (long-timers, newer members, folks who just haven't gotten to know each other yet, etc) in a variety of ways, including Tables of Six, small group discussions, films and programs of interest those interested. Kopp Michelotti and Nancy Velduis will follow up with e-mails offering Table of Six groupings.

Christmas Caroling

NOTE: Those interested in caroling will gather at the Michelotti home at 4:00 .pm. on Saturday, December 15th to visit and serenade Nova friends who have difficulty getting NOVA liturgies.

Liturgical Practices

Gloria Mog facilitated a discussion on some of the more meaningful aspects of our liturgies and aspects we may want to address. Newer members of the community responses included a general appreciation for our current liturgical practices and the thoughtfulness of the liturgies while recognizing dialogues can sometimes last too long. Other community members shared some thoughts and added ideas for reaching out to newcomers to plan liturgies together. People suggested ways to manage announcements. Several people spoke to the value of liturgy planning and respecting the diversity of opinions among planners.

Gloria will share her notes from the discussion and seek out interested individuals to follow up on the initial discussion.

Community Cookbook

Ken Chaison shared an idea to create a community cookbook as an additional fundraiser in conjunction with our "Men who Cook" event in March. Teddi has offered to help by writing/editing introductions for the recipe contributions that could include Men Who cook recipes, NOVA pot-luck favorites, old family treasured recipes, etc. **Send recipes to Ken or Teddi by Feb 1st at the latest!**

NOVA Newsletter

Judy Christofferson guided a discussion on the frequency of the newsletter distribution and our communications in general. While 24 out of the 34 attendees indicated they would be comfortable with a bi-monthly newsletter, numerous members shared concerns about keeping our communications timely, available to all and helpful in building community.

Judy, Scott Schnier, Richard Urban, Ken Chaison, Cece Michelotti and Gloria Mog agreed to form a group to discuss NOVA's current ways of communication (announcements, e-mails, the website, etc.) and how the newsletter fits with other ways we communicate. The group will come back to the community with recommendations. Anyone interested in joining this group should contact one of members.

Other Ideas

John Reeder asked the community to consider more active involvement in specific peace-related social justice efforts. He shared as an example some of the work of Pax Christi and other faith-based peace efforts. Since there was an interest in learning more on this issue, we will follow-up by exploring possibilities. ~**Meg Tuccillo**

Meg Tuccillo Receives Award

Our own Meg Tuccillo was the recipient of the 2012 William T. Newman, Jr. Spirit of Community Award of the Arlington Community Foundation. She was described as a “spark” in the Arlington community who has shown “remarkable leadership” in her work in various community organizations and the Arlington Public Schools. “It is clear that she has made a difference in the lives of Arlingtonians across the spectrum.” There is now a Meg Tuccillo Fund as part of the Arlington Community Foundation and anyone can donate to this fund, which will be used to make grants for the homeless in Arlington. If you want to make a donation, send it to: Arlington Community Foundation, 818 North Quincy Street, Arlington, VA 22203 (check to Meg Tuccillo Fund)

20+ NOVA Community folks were there to celebrate this award and our message printed in the program was:



NOVA Catholic Community congratulates Meg and celebrates her presence and special gifts generously given to the whole Arlington Community. Bravo Meg!



Thank You Notes/Letters

Many thanks to Nancy Schnier for hosting a fundraiser at the Yankee Candle in support of El Centro Campesina in El Salvador on November 10. NOVA members had such a good time shopping that they attracted other customers to come in and enjoy cookies and conversation too. Meg discovered and purchased two handy items for NOVA--a candle snuffer and wick cutter while requests for Advent candles exceeded the supplies on hand. Ted Miller won the drawing for the gift basket, and everyone carried out bags filled with wonderful gifts, agreeing that it was another enjoyable way to support the Co-Partners project.

~**Teddi Ahrens**

Editor's Note: My apologies. The photocopied pictures attached to the thank you letters on the following two pages were not included because of the poor quality of the photos when they are scanned.



Little
FRIENDS For
PEACE

October, 2012

Dear *Nova Community*:

Warren and Rose and twelve other children of torture survivors enjoyed a week of peace last summer because of your generous contribution.

Bliss from Uganda said, "Peace Camp made me feel at home. I especially liked the singing. I can't wait to come back next year. I wish my real school was like this."

They sang and ran, made friends and created art, all in the special Peace Camp atmosphere of love and acceptance. They acted out the stories of peace heroes like the Rev. Martin Luther King Jr., Wangari Maathai, and Mahatma Gandhi.

They hopped on board the Peace Train when conflicts arose and with a little help, invited ones they struggled with to the Peace Table to talk and work things out in a way that both won, and became closer to one another.

Teaching Peace to children of torture survivors, like these youngsters from Ethiopia, Uganda, and Cameroon, enriches the other campers' experience as well as theirs. Last summer children from DC's inner city and from its suburbs gained a wider understanding, fun, and a chance to shine. The world is a friendlier place because they came together. And it couldn't have happened without you.

Thank you for support. We hope you're enjoying this green and golden autumn. And we hope we can count on you again.

Yours in peace and gratitude,

MJ & Jerry
MJ & Jerry Park, co-directors



Loyola Jesuit
Secondary School

Lilongwe Jesuit Residence
P.O. Box 1530
Lilongwe
Malawi

Tel: 265-1-753863
265-991-051400

website: www.loyola-malawi.org

28 September 2012

Nova Catholic Community

Dear Friends,

Re: Appreciation for Your Gift for Loyola Jesuit Secondary School

Greetings to you from Malawi!

The Wisconsin Jesuit office has notified us of your gift of \$200 to assist in the establishment of Loyola Jesuit Secondary School (LJSS) in Kasungu, Malawi.

Please know of our deep appreciation for your generous support. This is a real encouragement for us, as we are just now beginning construction of Phase One of LJSS, with hopes of accepting the enrolment of the First Year in mid-2014.

On 21 September, we had a Ground-breaking Ceremony to mark the start of construction. It was a good occasion, with Government and Church officials joining in with local people and children from Kasungu to celebrate positive steps toward better educational opportunities in the area.

The pictures will show you some of the ceremony. And please see our website for more details: www.loyola-malawi.org. We will keep you informed of our progress.

Again, thank you very much, and please know of our best wishes and blessings!

Sincerely,

Peter J. Henriot, S.J.
Director of Development

Peter Henriot, S.J.
With gratitude for Nova's
continuing support --
many blessings!
Pete

Nova Sponsored Students at St. Gabriel's Middle High School in Haiti

NOVA is sponsoring the following six girls at St. Gabriel's School in Haiti: Benouse Joseph, Orgaline Joseph, Shelove Eugene, Elda Beatrice Dantil, Yaraska Saintus, and Magdala Bernard.

1. Benouse Joseph is 14-years old. Her father, Benois Joseph, is a farmer and her mother, Alouse Joseph, is a saleswoman. Benouse would like to be a doctor or physician after high school to help save the lives of the people in Fontaine.
2. Orgaline Joseph is 13 years old. Her father, Arios Joseph, is a mason and farmer and her mother, Liliane Joseph, is a saleswoman. Orgaline would like to be a nurse in order to help her family and her community.
3. Shelove Eugene is 13 years old. Her father, Ynias Eugene, is a farmer and her mother, Salia Cenecharles, is a saleswoman. Shelove's goal is to become a nurse after high school.
4. Elda Beatrice is 14 years old. Her father, Benito Dantil, is a farmer and her mother, Solimene Adrien, is a saleswoman. She would like to be an engineer after high school.
5. Yarascar Saintus is 14 years old. Her father, Emanuel Saintus, is a farmer and her mother, Dieula Garcon, is a saleswoman. Yarascar goal is to study business management in order to be a director of any institution (school or bank).
- 6- Magdala Bernard is 13 years old girl. Her father, Maxcene Bernard, is a salesman and her mother, Sylvanie Loute, is a dressmaker. Magdala would like to become a nurse to help her family and her community.



From left to right: Benouse, Orgaline, Shelove, Elda Beatrice, Yarascar, Magdala
~Richard Urban

Update on the Centro Campesina

Nova's major fundraising project for 2012-2013 is supporting construction of a permanent location for the Asociación La Nueva Esperanza (ALNE), an eighteen-year old women's organization located in Ilobasco, El Salvador, that works to improve educational opportunities for rural youth and training in income generation skills for rural women and youth. ALNE is a partner organization of *Co-partners of Campesinas*, a organization for which a number of NOVA volunteered. Jim and Archer Heinzen have just to El Salvador to ensure that the process of land building is on track. The pictures show the lots to



501(c)(3) volunteer members have returned from a visit purchase for the be purchased and a preliminary building design.

~Archer Heinzen

Other Items of Note

History of NOVA's Liturgy Lottery

In fall 1985, Bonnie Lowrey (now living in Florida) called a meeting of the liturgy team. At this meeting, the topic of scheduling planners for Sunday liturgies came up. With Bonnie as instigator and Gloria as cheerleader, it was Rose Barrett who designed the key elements of the annual process whereby persons pull a date and leave their name for record keeping on a matching card or master list. More importantly, it was Rose who served as implementer while she oversaw and refined the process from 1985 to 1994. And who gave the process its iconic name? That honor goes to Bonnie's husband, George Lowrey. Many NOVA members have organized the "Liturgy Lottery" through the years. Our thanks to all of them.

~From an email by David Mog with input from Rose Barrett

Where Will We Go?

The question comes up in conversations, especially as the years pass and inevitable decisions have to be made: Where will we go to be buried? Does NOVA have a plan or any ideas? Until recently, there hasn't been a lot of helpful information to share or pass on, but perhaps now there's a way to respond. How about considering Berryville, Virginia?

In 2012, the monastic community of Holy Cross Abbey in Berryville set aside a portion of land for The Cool Spring Natural Cemetery, dedicated to natural burial. Including both meadow and forested acreage, it is part of their decision to place their 1200 acres in perpetual preservation easement. According to the Holy Cross website, *Cool Spring Natural Cemetery is a place for people of all faiths and beliefs who seek a burial that is kind to the Earth in a place of unparalleled natural beauty and serenity.*

Clients are invited to choose a final resting place in the cool shade of the forest or the sloping meadow that overlooks the Shenandoah River. A "scattering garden" is available for cremated remains. Low-impact, biodegradable containers, such as unvarnished wood, cardboard, or even a simple shroud are permitted. For more information about Holy Cross Abbey and natural burials, please see their website: www.virginiatrappists.org

~Teddi Ahrens

Remembering Walter Landry (1931-2012)

My Friend Walter Landry – by Joe Annunziata

I first met Walter about 10 years ago after a talk I gave to a civic group to which he belonged. (either Toastmasters or Rotary) on inter-religious peacemaking efforts. In the course of the talk, I mentioned several Catholic, Protestant, Quaker, Islamic, and Buddhist groups I knew of that were doing good work in this area, including the NOVA Catholic Community.

At the end of the talk Walter came up, said he was a Catholic, and wanted to know more about the NOVA Catholic Community. So we exchanged phone numbers and said we would try to get together soon. He told me he had been going to St. Charles Borromeo, felt it was a little too big, and that he might enjoy the more intimate liturgies at NOVA, especially the dialogue homilies where members could get up and speak on the readings of the day, or on any other subject for that matter. I suggested that he accompany me there some time, and he came with me shortly thereafter. He continued to enjoy the liturgies ever since that first encounter.

Walter and I liked to talk about politics and our experiences in defense and foreign policy issues. He had an especially keen interest in international politics. He quickly engaged me in a book he was writing and in his passion for "national self-determination." He introduced me to various peoples who were trying to get recognition for their "nations" in Africa or Asia and who had been swallowed up by colonial powers such as France and England. He lamented that so many languages and cultures had been lost while their lands were carved up or assimilated into larger entities that the British, French, or Dutch found convenient for their economic benefit. He had done some work on human rights in his native Cajun area of Louisiana, as well as on the 1948 UN Declaration of Human Rights that was largely inspired by Eleanor Roosevelt.

He had an adventurous curiosity, was a loyal, outgoing friend, and did not hesitate to help people make connections. Indeed, he was a fearless Marine, and remained loyal to his friends, as *semper fi* had a special meaning for him. At his funeral service, a Marine in full dress uniform volunteered to be present.

One time, he invited me to accompany him on a spontaneous trip to the country of Georgia, to which he had somehow received an invitation from some government officials. I almost went, but hesitated when I heard he was going on a military plane, on a "space available" basis. He went and said he was treated "very well," since not too many Americans traveled to Georgia at that time.

He was always appreciative of kindness, and responded reciprocally. Almost every time I gave him a ride home after a liturgy (his gracious wife Carolyn dropped him off at NOVA and then went to her Lutheran church), he invited me in for lunch and conversation, and Carolyn never minded. He also introduced me to Manmohan and Harpal Chawla, and their Sikh family and friends, and he and I were regular guests on their South Asia TV news broadcast, "Passion for Truth."

Walter was modest, despite his many accomplishments. He never abandoned his Cajun roots, even though he excelled in his military career, as a lawyer, a Ph.D. in political science, teacher, scholar, politician in Louisiana, and radio and TV pundit. But Walt was a simple man who talked frequently about the wife he so admired, and his children, who were succeeding in many fields all over the world and of whom he and Carolyn (a Ph.D. economist) were very proud.

When I visited him in the hospital during several setbacks, he always tried to rise and shake my hand. He was always optimistic and said "I'll be home in a few days." And Carolyn was always by his side. Among his last words to Carolyn when the hospital discharged him to hospice care at home were: "Well, I've had a good life. See you in heaven."

God bless you, Walter. I know you will continue to be loyal to your friends!

Editor's Note: Joe Annunziata requested that the following autobiography of Walt be included in this newsletter. Joe distributed this autobiography at Walt's wake or funeral, so some of you may have already read it.

Walter Landry's Memoir of His Career - Edited by his son, John, 1/27/11

I was born on January 23, 1931 at Willswood, the home of Daddy's parents in Jefferson Parish near New Orleans. I had three older siblings: Hattie, who was eight years older, John Theodore Junior (J.T.), six years older, and Helen, three years older. Margie was born a year later. It was the Depression, and Daddy was having trouble getting work as a mill manager. So when I was about six months old we went to Mexico, where Daddy helped run a mill processing raw sugar in El Mante, in Tamaulipas province. It wasn't the safest place – Mother said she had to carry a gun once. Living in Mexico may have helped me learn Spanish later. Two years later he got a job managing a sugar refinery at Supreme, in Assumption parish. So we moved back to Louisiana.

It was owned by J. Aron and Company, a commodities firm in New York. They would come down to visit once a year. Daddy got along well with them. The mill was in rough shape but Daddy got it going ok.

[J. Aron eventually sold the refinery and went on to focus on coffee and precious metals, and was acquired by Goldman Sachs in 1981. The refinery at Supreme was apparently closed in 1995.]

Supreme was just a post office, not a town, and it was named after the Supreme Sugar Company. The refinery and the local sugar plantation, called "Himalaya," was everything. We stayed there for my whole childhood, except I went to high school at St. Paul's College in Covington. I skipped eighth grade because the parish school was restructuring grades and gave us the option. So I finished elementary school when I was 13, in 1944. I finished high school four years later. I played three years on the football team there.

For college I started at LSU, but I was bored there. After the first semester I convinced my parents to let me transfer to Notre Dame. It was way up north and cold but I liked it and graduated with a bachelor's degree in science in mechanical engineering in 1952. Daddy was a chemical engineer and J.T. was a mechanical engineer, and that probably influenced me.

I joined the Marine Corps right before finishing college. It was a family tradition: Daddy had served in the Marines in World War I and I was expected to join. JT didn't fight in WWII but he was in ROTC that entire time. He went to Georgia Tech partly because the Marines had a good program there. I might have been drafted if I hadn't enlisted.

I entered as a private and went to boot camp at Quantico, near Washington, with the understanding that I would complete the course in two years. Fortunately, I didn't complete it. Instead I got into Officer Candidate School, finished there and got further training in California. I was commissioned as a second lieutenant, and assigned to the first Marine Division in an engineering battalion. The division was in Korea for the war going on. I arrived in late July 1953. The war had had a lot of fighting early on but it was then at a stalemate, with each side settled into lines in the middle of the country.

I arrived, camped in, and then got up and saw a Chinese division in front of me. So I raised my weapon, but then I heard a whistle. We had a cease-fire, with each side pulling back two kilometers to form a demilitarized zone. We pulled back with the South Korean forces while the Chinese pulled back with the North Koreans.

People were pretty sober about the ceasefire; they weren't excited as much as cautious. Something still might happen. I just went with the flow. I'd been following the war in the newspaper but there wasn't much to follow. It had been a stalemate for a while. The ceasefire was set close to the traditional existing divide between north and south. At the beginning of the war the North Koreans had pushed the South Koreans and our army almost all the way back, and then McArthur had landed behind North Korean lines and pushed them all the way to the Chinese border. Then the Chinese had pushed our forces all the way back to the middle. It was a seesaw operation. Both sides had advanced from where they started, so each felt good about what they had accomplished.

I stayed on with my platoon, building the first Marine division's command center at the new front line. It was a bunch of Quonset huts.

After we'd built everything my platoon could go home. But we were asked to join an amphibious exercise off the coast of Korea. Here we were Marines and had never done anything amphibious. So I agreed to join it. Most of the platoon just laughed at me; they wanted to go home and they just got on the troop ship. The exercise took a week, but when it was done, since the troop ships had already left, I got to get on a flight home. We first landed in Hawaii for a few days, then flew on to San Francisco. Because of the flights I actually arrived a day before the troop ship did! I always had good luck with the Marines.

This was in March 1954, and I was briefly assigned to Quantico until being discharged from the Marines. I did stay on as a reservist, so once a month I would report for a weekend of activities with whatever local unit I was assigned to.

I was looking for an engineering job, and got one with General Electric at a factory in North Carolina. I was on a rotational basis at GE, and they transferred me to a plant in Lynn, Massachusetts. It was winter, a depressing time because it would be dark when I got up to go to work, and it was dark when I went home. I'm used to living in better light.

Also Daddy died in November that year. I flew home for the funeral. He died of an aneurysm in the brain, only 55 years old. His own father, my grandfather, died a little while later, at 84.

GE had one program that I liked, the possibility of going to law school on the side and becoming a patent lawyer for them. So I did that, moving to Washington to work full-time at the Patent Office while going to George Washington University Law School at night. But I didn't like patent law, and I quit GE altogether and got a job as a legislative assistant to Senator Russell Long from Louisiana. Uncle Harvey Peltier, former lieutenant governor who was close to the Longs, may have helped here. I went to school in the summer too.

It sounds like a lot of work but I had a good time. The job with Senator Long worked out real well. I was enthralled with electoral politics. I had in mind going back to Louisiana to practice law. I was making a good bit of money and the GI Bill was paying for school.

In order to work in Louisiana, I needed to know about the Napoleonic civil code of law that the state worked under. Fortunately I had a good advisor at GW who helped me arrange my courses so I could do study efficiently before transferring to a Louisiana law school in order to learn about the civil code. As it turned out he was moving to Tulane University that year, so I joined him there. I had qualified for the law review at GW for my third year, so he arranged for me to get on the law review at Tulane, which otherwise I couldn't have. I had only a part-time job my third year. I graduated in '58.

That summer we had a tragedy in the family. JT was dying of leukemia, and then Helen suddenly died from childbirth in May. JT died in July. She was only 29 and JT was 33.

I had sent out resumes, and being on law review helped me get a job with a good firm in New Orleans. But it was a snobbish firm, upscale, and it wasn't my fit. I stayed there only a year until I left and formed a firm with other people.

While in New Orleans I joined a lot of groups, and one of them was the Foreign Relations Association. Once I got asked to entertain a young diplomat visiting from the Indian Foreign Service. I took him to the French Quarter that evening and we had some drinks. He told me about being a diplomat, and asked me if I'd ever thought about the Foreign Service. I had never considered that, but I got interested. I called up the State Department to inquire. They said it was competitive, with a lot of tests, and by the way how old are you? I was 30 years old. When's your birthday? It was next week. They said I had to apply right away because a week later it would have been too late because of my age. A year later, in late 1961, I moved to Washington to join the Foreign Service.

I met Carolyn at the post office for students in the Foreign Service. She had joined shortly after I did, in the class after mine, but the mailboxes were alphabetical, with Kruschke and Landry close by. We were chatting, I got interested, and started dating. We got engaged in the summer. I moved to Paraguay that fall, where I became a political officer at the embassy in Asuncion. She stayed behind to finish her program. I came back after a few months and we got married at St. Charles Borromeo church in Arlington, Virginia on November 24, 1962. The priest married us in the rectory because I was Catholic and she was Lutheran.

She finished up, but then after all that preparation she had to resign from the Foreign Service. Their policy didn't allow tandem couples in those days. I presented her with a house with a servant and part-time gardener, so she was living it up, a nice setup. Celeste was born there.

My role was to get to know the opposition to the government, to learn what they were about. This was in 1962 to 64, and we were concerned about the stability of the government under the dictator Alfredo Stroessner. This was soon after Cuba had overthrown its dictator and gone to communism. Paraguay was actually quite a stable government, with its own indigenous language, Guarani, which the Jesuits had taught them to write out. They were concerned about keeping their independence and wanted to stay separate from Brazil and Argentina.

While there I discovered that in a war they fought with Bolivia in the 1930s they had captured some territory and named it Fort Senator Long, after Huey Long, Russell Long's father. He was the only noteworthy American who had supported them in the war, and they remembered their friends.

After two years it was time for another assignment, and I had a couple of choices. I was interested in going to Liberia, but it was too dangerous for a family. So instead I went to Spain, at the consulate in Bilbao. We got to spend a few months back in the United States, visiting family, and that's when John was born, while we were in Washington at a hotel.

While in Spain we went on a big trip to North Africa. We left Celeste and John with a maid and saw Morocco. Joe was born later in 1965.

After two years I decided to work back in Washington at the State Department. So we came home in 1966, living in a house on P Street in the northwestern part of the District. Catherine was born soon after that. Now we had four kids and no servants.

I started in the regular secretariat as an operations officer. But in '68 I was moved over to our mission to the Organization of American States, which brought together all the countries of the Western Hemisphere. They were negotiating the American Convention on Human Rights for the hemisphere. I got appointed to the American delegation even though I wasn't as prominent as the other delegates, because they needed someone fluent in Spanish and a lawyer. I thought it was a pretty good treaty. But in 1969, when we were preparing to go down to Costa Rica for a few weeks for the final negotiations, President Nixon said to us, do the best you can but I don't plan to sign it. He didn't want to sign because it would limit our powers to intervene in other countries that signed the treaty. We were a great power and we didn't want limits.

Only much later, in 1977, did President Carter sign it, and the Senate invited me to testify on it. But to my great dismay they still didn't want to pass it, as they were still power conscious. The Senate did sign a similar treaty in 1992 for civil and political rights for the world, as this would strengthen the new countries of the former Soviet Union and help them maintain their new independence.

At one point in the State Department there was a report I wanted to get approved. It had some details in it that were often treated as sensitive, even though they weren't such a big deal. Normally I would have marked it top secret, but then everyone would have wanted to look at it. So I left it unclassified and it sailed right through.

While at the State Department I decided to go to graduate school, so I took courses at night at American University toward a Ph.D. in political science. I also was thinking of getting involved in politics. I still remembered working in Senator Long's office. But I had to go back home because I couldn't get elected in Washington.

When I finished all my course work and exams, I got job offers from two universities in Louisiana: the University of Southwestern La., in Lafayette, and Nicholls State in Thibodaux. I also got an offer from Mankato State University in Minnesota, where Carolyn was from, but it was too cold up there for me.

Mother was living in Thibodeaux then and I had other family, but my sister Margie lived in Lafayette and more things were happening there. So it was an easy decision. I left the State Department and we moved to Lafayette in January 1970. We rented a house on the corner of Roosevelt Street right near the university. Walter Junior was born there in 1972, and then we bought a house next door on Tulane Avenue. We expanded the house for our big family and added a swimming pool, and moved there in 1973. James was born later that year.

I was an assistant professor of political science, and I was teaching while working on my dissertation. I wanted to write about human rights, and my dissertation committee allowed me to examine the American Convention even though I had participated in it.

I got involved with the local Democratic Party, and in 1974 the state convened a constitutional convention to replace the outdated constitution from 1921. I was named senior researcher and counsel to the convention. USL let me go on leave for the 1973-74 year, and I spent a lot of time in Baton Rouge. That was very interesting for me.

Meanwhile I had lost my interest in being a professor. I didn't like teaching so much. I did finish my dissertation, "A Study of the American Convention on Human Rights: The Human Rights Trend in Western Political Philosophy," and got my degree in 1975. But I had already decided to leave the university. Finishing the dissertation didn't do anything for me, but after all that work I decided to go ahead and finish it.

Instead I went back to being a lawyer. It wasn't a hard decision. Sidney Landry and John Poteet let me join their firm, which became Landry, Poteet and Landry. That was 1974. Sidney Landry was no relation – there are a lot of Landrys in that part of Louisiana, Cajun country. After a while Sidney Landry left the firm and it became Poteet and Landry.

Around this time I retired from the Marine reserve, now at the rank of major. A few more years in the reserve would have qualified me for extra retirement benefits, but I was too busy to keep up the commitment.

I started running for office, and I got elected to a special national mini-convention of the Democratic Party in summer '74 as the representative from the seventh congressional district. After losing so badly in the 1972 presidential convention the party had decided to meet in between elections with a smaller convention. It was in Kansas City. I was interested in languages, and I helped get a resolution passed to acknowledge minority languages in the U.S. such as French and Navaho. Nothing came of it, though it may have helped encourage Carter to sign the human rights treaty.

I also became chairman of the Lafayette parish Democratic party, and for a while I had regular debates on the radio with Dudley Lastrapes, chairman of the parish Republican party. I got elected to the state central committee for the party for several years.

Mother died in March 1981, at 83. She had heart failure.

I was also the party's state co-chairman for affirmative action. For a while I was heavily involved with the Bi-Racial Committee for Lafayette Parish. Lafayette had already integrated the public schools by the time we arrived, but there were still progress to be made.

During the presidential campaign of '84 Jesse Jackson came to Lafayette, and as chairman I introduced him with some nice words. Jackson got up to speak and said, "Well, that was practically an endorsement." But I was supporting Richard Gephardt, the senator from Missouri, who also lost out to Walter Mondale.

I stayed in touch with Russell Long and he helped me with a few things. I ran for city council, state representative and school board, but never could get much support from voters. I was elected to the mini-convention in '78, in New York, but after that the party stopped doing them because they cost so much money.

I was also involved in some outside organizations, from president of PTA to a trade mission for Louisiana, using my Spanish, to Monterey, Mexico. Lafayette was booming from the oil business in the early '80s and I invested in real estate with my friend Dr. Nathan Ostrich, our eye doctor. We bought some land outside Lafayette, near St. Martinville, and we tried to develop a subdivision, Landrich Estates. But then oil prices went down and we couldn't sell the land. He died around then and his wife didn't want it to continue, so I had to wind it down.

I had a heart attack in 1989 but it was a mild one, and it made me take better care of myself. A year later Carolyn got a great job in Washington so we moved back up there, to Arlington where I went to the same church where we got married. I couldn't establish a law practice at that point, so I got involved with investments, commodities trading, because I had a little experience with that on the side. But that didn't work out. I rejoined the Patent Office as an examiner for a while, and also did substitute teaching in elementary schools here and there – they liked that I spoke Spanish. I finally retired fully in 2002.

I guess I've done a lot of different things: Marine officer, mechanical engineer, legislative assistant, patent examiner, lawyer, foreign service officer, political science professor, lawyer again, commodities trader, patent examiner again, substitute teacher. I went where there were opportunities.

The political concept of self-determination became my major interest in retirement. I thought it would solve a lot of problems to give minority peoples more identity and control over their situation. I studied President Wilson's career and at first liked him a lot, but then I found how he backed down with British pressure and reversed his support for self-determination after World War I. It bothered me that he thought people had to be taught self-determination. He seemed phony about it.

I liked Harry Truman a lot more. He and Russian foreign minister Molotov in '45 put self-determination in the UN Charter. Since then it's been dragging feet to get people to support it. Nigeria, Afghanistan, Pakistan all these countries would be better off giving their minority populations more autonomy. In Pakistan, for example, most people speak Punjabi and Sindi, but the dominant languages are Urdu and Balouch. It's an impossible state, but the leaders came over from India and brought their languages and imposed them.

I got interested in self-determination because I found out all these details and it fit with my interest in human rights. I formed the Think Tank for National Self-Determination in 1994 and got some people to work with me on it. I also appeared on public access television programs, interviewing visiting diplomats and discussing issues with Michael Checkan, George Nesterchuk and ManmohanChowla.

I went to a couple of international meetings on the topic. In the 2000s I traveled to Pakistan, the Republic of Georgia, and Cameroon. People were all really nice to me there and I got to travel around those countries a bit, even though I was by myself while Carolyn stayed home and worked. I flew for free on military planes on stand-by basis because I was a retired military officer.

I shared this with family at my 80th birthday party.

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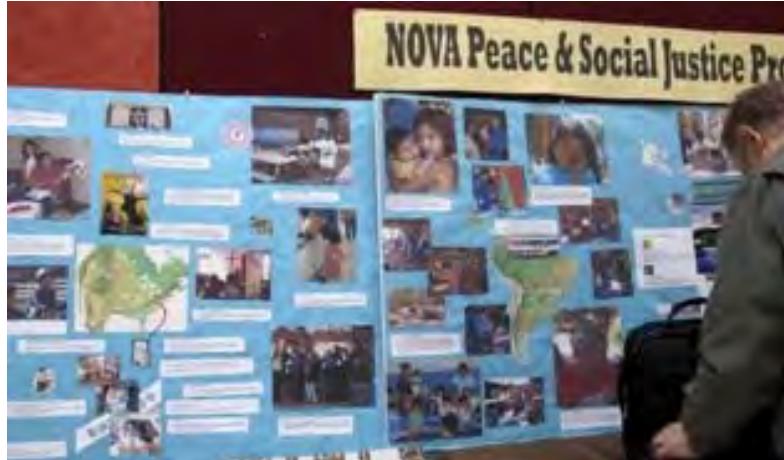
Group pauses during ASPAN "mini-walk" in October



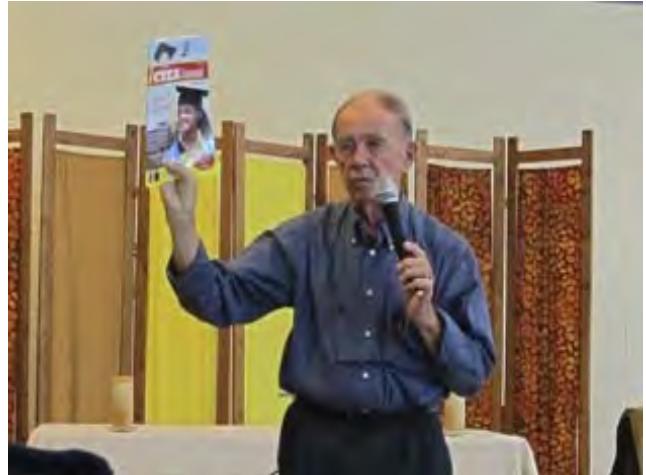
Fr. John Haughey leads Community in blessing
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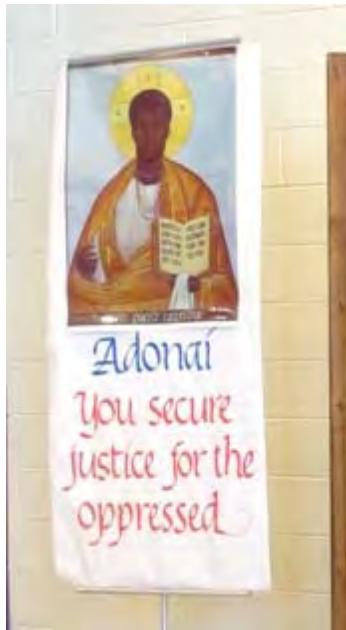


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Isabella presents Offertory gift to Fr. Stockhausen



Co-partners of Compesinas sale of handmade items

The late Pope John XXIII (1959-63) is quoted as giving the following advice: “*Consult not your fears but your hopes and dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what is still possible for you to do*”

This quote from John XXIII is a call to our best selves, and a soothing balm for the pain of a Church unfulfilled.

I keep re-reading this quote as I write, because I do love this Church of ours, warts and all. But it is difficult to avoid being frustrated when the signs of the times are going in one direction and the institutional Church is going in another.

There are three such signs of the times.

First, a shift in prominence for the sources of revelation: from the dominance of scripture to greater reliance upon God’s book of nature.

Second, a shift in priorities for the role of community: from a teacher of doctrine to an enabler and nurturer of the well formed conscience.

And third, a shift in perspective on the role of civil society: from civil norms as a mirror of moral law to civil society as a common environment for building the People of God.

Upon reflection, each of these shifts is a work in progress and none of these shifts involves an earthshaking break with the past.

But first, the title: **A Prodigal Church**.

We often use the story of the Prodigal Son to show a wayward heir learning the lessons of life the hard way. And we wouldn’t ordinarily put the institutional Church in the category of a wayward heir.

But that’s what I’m going to do. I must confess that I am not the first do so. I was reading an article¹ the other day by a former member of our Padre Cadre, Charlie Curran, in which he talks about the late and noted Bernard Häring and the assistance Häring provided to Charlie by accompanying him as an advisor before the Congregation for the Doctrine of the Faith in March of 1986. They met with then Cardinal Ratzinger and other members of the CDF prior to a CDF ruling that removed Charlie’s faculties for teaching Catholic theology. I still remember attending Charlie’s farewell speech at Catholic University.

The day after the CDF meeting, at a mass whose Gospel reading was the story of the Prodigal Son, Häring looked at Charlie and said “the church was the prodigal son” who had taken a treasure of the Church, Charlie’s work for moral theology, and “fed it to the pigs.” In the article Charlie does not say explicitly that his work and treasure was a “treasure of the Church.” That gloss is mine, but it is a well deserved gloss.

Does the institutional Church know what its treasure is? Is that treasure a repository of faith jealously guarded by the Magisterium? That would be one view of the Church’s treasure. Are the signs of the times pointing in a new direction, to a treasure of a different kind? In the Gospel story, the Prodigal Son simply took his inheritance and wasted it. I have heard that Gospel preached many times and I do not remember raising questions about the nature of the inheritance.

What is the Church if not an heir to signs?

First Sign. A shift in prominence for the sources of revelation: from the dominance of scripture to greater reliance upon God’s book of nature.

This entire series of essays is a reflection upon our roots in an unfolding cosmos. Our ancestors opined – in Holy Writ – that human beings were placed on Earth, which had itself been created by God. Our ancestors had no way of knowing, but it now appears that creation is of a piece, beginning with the Big Bang some fourteen billion years ago.

Viewpoints change slowly. The evidence that the cosmos is unfolding – as opposed to simply “being there” – came in the middle of Vatican II and is not yet fifty years old. It has not had time to sink in. There are fundamentalists who continue to insist upon a Biblical account, not only about the genesis of the Earth but about the genesis of humanity. The Church – to its credit, and following the advice of St. Augustine – has long accepted the evolutionary view

of *homo sapiens* and views the Big Bang as confirmation of God's role in creation.

The Church retains the notion that God has infused a soul into each of us, and that the Incarnation was also a specific intervention. Yet it would not be out of character for the Church to see that both the Incarnation and our souls arise from an unfolding cosmos. Any god could be credited with a *deus ex machina* appearance to do extraordinary things; it would take an utterly awesome God to fashion a single reality within which Earth, life, and Incarnation unfold.

A more difficult journey for the institutional Church is the role of scripture in revelation. Even here, though, the journey is a work in progress. The Church has long appreciated the role of tradition. And Vatican II noted the role of the *sensus fidelium* in understanding scripture and tradition. But the Church still retains the notion that there is a changeless connection between Christ's revelation – which must be complete – and the institutional Church.

This notion of completeness is not what an unfolding cosmos teaches us. New things emerge, and Christ is and remains new. This is a cosmos of surprises. Interestingly, the fundamental character of uncertainty – Heisenberg's uncertainty principle, Shrodinger's cat, and the other oddities of quantum mechanics – is now an accepted part of modern physics. While it is theoretically possible to have a universe that rolls along like clockwork, our universe is not that universe. Somewhat eerily, the formal proof that surprise – oh, alright, uncertainty – is inherent in our cosmos was made in the middle of Vatican II. It's called Bell's Theorem. The theory of the Higgs Boson was also developed during Vatican II. A lot of important things happened during Vatican II. It's a sign, I think.

If new things emerge, if we as human beings are part of this cosmic drama, if Christ is emergent, if the cosmos is alive in the fullness of reality, then the institutional Church must ultimately come to grips with its own emergent character. Love is important, not perfection. To err is not only human, but essential. If the Church is focused on error it is asking the wrong question. Change is different, not right or wrong. The Church – particularly in the current politics – is not yet prepared to part with perfection.

Parting with perfection would be freeing for the institutional Church, but it's not yet there. The train has left the station, though. Pope John Paul II

apologized for the burning of John Hus and for Christian anti-Semitism. What is needed – and is not yet forthcoming – is a sense that the institutional Church is on its own journey, and is in solidarity with human frailty.

When freedom comes, the institutional Church will see hierarchy as an accident of history not a perfection to be preserved. The Church's inheritance is of a different kind.

Second Sign. A shift in priorities for the role of community: from a teacher of doctrine to an enabler and nurturer of the well formed conscience.

The institutional Church's doctrinal focus is regularly in the news. The teaching authority of the Church has been used to silence or discipline theologians. There has been an effort to extend the reach of the Petrine Ministry beyond *ex cathedra* statements to include "definitive teachings" of the magisterium. Where is the community in this?

The most recent – and current – example of the institutional Church's penchant for doctrinal enforcement is the "Doctrinal Assessment" of women religious. The irony is that the sisters are leading the way out of this doctrinal morass by the witness of their ministry. Those souls who suffer because they are disenfranchised by doctrinal rigors are among those to whom the sisters provide comfort and care. God bless them for this ministry.

The Vatican is barking up the wrong tree, and faithful Catholics have been overwhelmingly supportive of the sisters. The Leadership Conference of Women Religious is determined to "preserve the integrity of their mission," which is a model that would better serve the institutional Church. Good teachers nurture and enable.

It is crucial to deal with the institutional Church's current concern about chaos, about a "hermeneutics of rupture" (as Benedict XVI puts it). A focus on the integrity of the journey would address this in a way that may initially be counterintuitive but soon becomes obvious because it relies very simply on what is written on each heart by a loving God (Jeremiah 31:31-34).

Doctrine has a purpose. It is helpful to the community to think through what it is about and come to a statement that expresses that internal dialogue. Knowing how this dialogue has developed provides continuity and a sense of history. But in a tradition

whose central ethos is the reign of God, what point is there in carving these statements in stone, as if they had no life in them?

It is too much legalism and not enough life. Is the institutional Church squandering its inheritance by going back to law rather than forward to what is written on the human heart? A servant Church that addresses what is written on the human heart must focus on education toward enabling the individual (and the small community) to better discern what is written on their hearts, duly accounting for concupiscence. It is the integrity of the journey that is paramount, but the objective is the richness and joy of union with God, not hereafter but in the here and now.

The Prodigal Church has lost its roots in the Spirit. It is an irony that the talent burying caution of going back toward law leaves behind what has all along been central to the Church: the Spirit is with the Church, even as this prodigal detour is undertaken.

The inheritance of the institutional Church is not authority and power in human terms, but what has been with the People of God all along -- the gift of the Spirit. Trust in the Spirit. As with the Prodigal Son, the Prodigal Church will in the end return to the bosom of the Spirit, and will find there a welcome and a joy more profound than the killing of the fatted calf.

Third Sign. A shift in perspective on the role of civil society: from civil norms as a mirror of moral law to civil society as a common environment for building the People of God.

Did you hear about the theologian from Britain who was disinvited to a series of lectures at the University of San Diego? Why was she disinvited? Because several weeks before she was to take up her position at this Catholic university she had the temerity to sign a letter in *The Times* of London indicating Catholics could support civil marriage for same-sex couples. That didn't go over well with some influential alumni, and the university president withdrew the invitation.

This is an old pattern, of course: the institutional Church adopts a stance on what the civil law should be (typically, that the civil law – notwithstanding separation of church and state – should conform to the moral law as defined by the hierarchy), and conservative camp followers line up as enforcers of "Catholic identity." Somehow, catholicity is lost.

As a lawyer this pattern is a particular source of concern for me, not so much because of the separation

of church and state but because the emphasis on doctrinal conformity suggests that the civil law – which I have come to love over more than forty years of practice – is being regarded as a tool in service to the moral teachings of the Church.

Salvation is the responsibility of the one who mistakes his inheritance for something else, ultimately recognizes the poverty of that view of inheritance, and returns to his Father's house. Enablement of, and respect for, this ultimately lonely responsibility is the role of the community. It is this role that the institutional Church can and should emulate.

In the modern age this approach becomes viable precisely because the laws of the civil state provide a safe and non-sectarian environment. The laws of the state can be relied upon for the basic requirements of good order and discipline. Furthermore, because the body politic in the modern state is increasingly diverse, the resulting good order and discipline is likely to reflect our common humanity more fully. The Church need not – and as a matter of prudence should not – engage the power of the state in the further task of enforcing the Church's moral code.

Freed of this bondage, the institutional Church can focus on the integrity of the journey, and the hopeful joy of seeing its children flourish. A civil society grounded in our common humanity, purged of even the appearance of subordination to sectarian rules, is a more fertile ground for the freely considered choices that make evangelization meaningful.

Conclusion

God is doing something big, and our institutional Church – the institutional structure as well as the resources of theologians and religious in which the People of God have invested their treasure over millennia – is being a stick in the mud. Or, perhaps more accurately, sticks in the mud have asserted themselves politically within the institutional structure, counterbalancing the *aggiornamento* of Vatican II. In consequence of this rather parochial politics, the institutional Church is behaving fearfully, like the one who buried his talents.

TO BE CONTINUED.

¹ "Bernard Häring, a witness of critical love for the church," by Fr. Charles E. Curran, National Catholic Reporter, <http://ncronline.org>, November 24, 2012.