Priesthood: A Rich Life in a Secularized World
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It was a beautiful but hot and humid day, the day I was ordained a priest. The chapel was filled to capacity and the heat inside was probably due to that and a number of other factors: the lack of air-conditioning, the vestments in which my classmates and I were robed and the nervousness we all felt after many years of seminary formation. We had observed this ceremony so many times before but now it was our turn.

So many images of that day run through my mind, but one is particularly memorable. An impressive part of the ritual calls for those who are being ordained to prostrate themselves on the ground before the bishop and those gathered. Although the vestments had grown damp and sweat was pouring down my face, the tile floor felt so cool and refreshing, a moment of blessed relief from the heat. The congregation was singing the “Litany of the Saints” as we lay facedown on the chapel floor. “Holy Mary, Mother of God, pray for us,” they sang. “St. Joseph, pray for us. All you holy men and women, pray for us.” For what seemed like an eternity, the community gathered in that chapel asked the communion of saints in heaven to pray for my classmates and me.

As I lifted myself up from the ground (something that would not be as easy 27 years later!), I turned and saw the joyful, tearful faces of my mom and dad and my entire family. I did not notice the heat anymore. The singing stopped. I approached the bishop, knelt down and he placed his hands on my head, ordaining me to the priesthood.

I have thought of that day a thousand times since.

The years between then and now have found me teaching high school, studying canon law here at CUA, returning to the seminary to teach, preaching retreats, working in canon law tribunals, advising women and men religious as well as bishops and priests on the intricacies of Church law, serving as a professor and administrator at two universities and, now, leading CUA, my alma mater, as its 14th president — all as a priest.

Through it all, I have reflected again and again on the holy card I chose long ago to commemorate my ordination and first Mass. It features a woodcut print by Albrecht Dürer of Jesus washing the apostles’ feet, along with the words “He has come to serve and not to be served” (Mark 10:45). And during those countless moments, I have always asked myself, “Have I lived up to Jesus’ words and actions?” Truth be told, the answer is, unfortunately, “Not always.” But, truth be told, I still keep the words on that holy card before my mind and in my heart as a goal, a motive and an inspiration.

Pope Benedict XVI has declared this to be the “Year for Priests.” He did so not in any way to denigrate or downgrade the priesthood of all the baptized faithful. No, he offered this year to priests and the entire Church — especially considering the experience of unimaginable scandals and our own imperfections — as “a frank and complete acknowledgment of the weaknesses of her ministers but also a joyful and renewed realization of the greatness of God’s gift” shared by so many “generous pastors” (Benedict XVI, June 16, 2009).

These 12 years of being president of CUA have introduced me to many “generous pastors” among the alumni, faculty and staff of the university. What a great contribution CUA has made to the Church, as have the thousands of wonderful, faith-filled female and male alumni who look to these priests for guidance, prayer, preaching, teaching and the sacraments.

Although we exercise different roles and responsibilities, we are “one bread, one body,” “one Church,” called by the Lord Jesus through our varied roles, but especially in the priesthood, “to serve and not to be served, to give our lives in ransom for the many.”
Students at The Catholic University of America have always received a strong liberal arts education that includes a grounding in philosophy, theology and writing. Now the university has launched a new First-Year Experience program that builds on this strength to enhance the education of freshmen.

In order to increase a sense of community among freshmen and integrate them fully into university life, they have been grouped into 18-student “learning communities.” Members of each learning community will stay together for four of their 2009–2010 courses: the philosophy course The Classical Mind and English course Rhetoric and Composition during the fall 2009 semester, and the philosophy course The Modern Mind and newly developed theology course Faith Seeking Understanding during the spring 2010 semester.

Just three weeks into their first semester, these learning community groups had already helped new students make friends, says Mary Reilly, a first-year student from Springfield, Pa. The arrangement had also helped freshmen feel at ease expressing themselves in classroom discussions.

“In order to understand Socrates in our philosophy course, we have to discuss his ideas, and that requires feeling comfortable enough with the people in our class to speak up,” says Reilly. “Because my learning community is only 18 people and I’ve gotten to know them by being with them in two classes, I feel comfortable speaking my mind and asking questions in class.”

To strengthen student-faculty relationships, the same instructor teaches the first- and second-semester philosophy courses for a given learning community — and that professor also acts as these 18 students’ first-year adviser. This arrangement provides a setting for freshmen to form a substantial connection with at least one faculty member.

The new learning communities have another benefit: They get professors working collaboratively to help students succeed academically. The philosophy, English and theology faculty who teach a particular freshman learning community read the texts that each other assigns and coordinate their assignments to build on each other’s courses.

The instructors’ collaboration also helps to integrate the Catholic intellectual tradition into the curriculum. Having English faculty collaborate with philosophy and theology faculty in teaching how to write or in addressing larger questions, such as what it means to be a “good person,” will allow the Catholic intellectual tradition to penetrate more fully into the overall academic experience, according to Todd Lidh, coordinator of the First-Year Experience program and clinical assistant professor of English.

During the first weeks of class, each trio of professors got together for a dinner discussion with the students of their respective learning community. Each of the courses taken within a learning community also includes a field trip to a different Washington, D.C., institution that ties that institution into coursework and exposes new students to the richness of the nation’s capital.

In addition, each freshman is being asked to participate in one of the community service projects offered by the university’s Office of Campus Ministry — e.g., volunteering with St. Ann’s Infant and Maternity Home, the organization So Others Might Eat, or the literacy tutoring program DC Reads. The student then writes about this experience in a way that ties it into what he or she is studying in class.

“The freshman year is a crucial one, with its transition from high school to college; it sets the foundation for students’ success throughout the college years,” says Provost James F. Brennan. “With this new First-Year Experience program, we’re taking the good things Catholic University has already been doing for freshmen and making them even better.”

— R.W.
■ Stepping Down After 12 Years

Very Rev. David M. O’Connell, C.M., announced on Oct. 2 that he intends to step down as president of The Catholic University of America in August 2010. He is completing his 12th year of service and is CUA’s second-longest-serving president to date.

During his presidency, the university has witnessed record growth in enrollment, fundraising and endowment; the construction of a university center and three new residence halls; the addition of a fitness center; major renovations in a score of campus buildings; and the introduction of multiple smart classrooms and wireless technology.

Among Father O’Connell’s other signal achievements have been the reinvigoration of CUA’s Catholic identity, the strengthening of campus ministry and student life, and the vigorous recruitment of excellent faculty in all disciplines, especially encouraging their commitment to the university’s mission.

In his monthly newsletter to the university community issued on Oct. 2, Father O’Connell wrote, “As I reflect upon my tenure and service at the helm of the national university of the Catholic Church in our country, I feel a profound sense of gratitude for what we are and have become and what we do — thanks to the dedication, commitment and hard work of so many people here — and for the many lives we have touched in so many ways over the years.”

CUA’s Board of Trustees met in late September to discuss strategies for succession and the establishment of a search committee. Archbishop Allen Vigneron of Detroit, the chairman of CUA’s Board of Trustees, is chairing the search process. For information on the search, go to http://presidentsearch.cua.edu. The board hopes to have a new president in place by Sept. 1, 2010.

Father O’Connell has indicated that he is considering several opportunities for the future but has made no specific commitments at this time. A fuller review of his presidency will be featured in a future issue of CUA Magazine.

■ CUA Expands Study Abroad Options

In September, Catholic University’s education-abroad unit, CUAbroad, offered students an expanded list of options that now includes 10 new overseas destinations. Beginning in spring 2010, Catholic University students will be able to study for a semester or year in Argentina, Chile, Beijing and Shanghai in China, Ecuador, India, Japan, Morocco, New Zealand or South Africa.

CUAbroad, under the auspices of the university’s Center for Global Education, now has multiple program options on five continents.

■ D.C.’s Largest Solar Energy System Coming to Campus

Catholic University announced on Oct. 21 that more than 1,000 solar panels would be installed on four campus buildings before the end of the year, creating the largest solar energy system, in terms of electricity produced, in the Washington, D.C., metropolitan area.

CUA partnered with Washington Gas Energy Services of Herndon, Va., and Standard Solar of Gaithersburg, Md., to have 30,233 square feet of solar panels installed on the roofs of the Raymond A. DuFour Center and Aquinas, Flather and Gibbons halls, and to buy the electricity generated by the panels at guaranteed prices.

Look for details about the solar energy system in the next edition of CUA Magazine.
Vitrification Lab Awarded $36 Million

Catholic University’s Vitreous State Laboratory (VSL) has been awarded the first of several contracts totaling up to $36 million. The lab’s assignment: to provide research and development to support the safe immobilization of nuclear wastes at the U.S. Department of Energy’s Savannah River Site in Aiken, S.C.

“This is one of the larger-dollar-figure research contracts that Catholic University has ever received, and once again shows that the university’s Vitreous State Laboratory is an invaluable resource for our nation,” says Father David O’Connell, president of the university.

For this new six-year contract, VSL — an international leader in the science of converting nuclear wastes into safe, stable glass through a process called vitrification — will be a subcontractor to its long-term industrial partner, EnergySolutions Inc.

The 310-square-mile Savannah River Site, the focus of the new contracts, is a major nuclear complex in the Department of Energy system. The nuclear materials for many of America’s atomic bombs were produced there from the early 1950s to 1991 — a process that also created 36 million gallons of high-level radioactive waste that is presently stored in 49 underground tanks.

Today, the site’s primary mission is the cleanup of nuclear wastes left over from the Cold War.

To safely treat these wastes, a variety of facilities have been constructed at the site, including the Defense Waste Processing Facility, which uses a high-temperature furnace to convert the most radioactive nuclear wastes into stable glass.

In March, the Department of Energy awarded the $3.3 billion contract to operate this and other waste storage and treatment systems to the company Savannah River Remediation, LLC (SRR). The Vitreous State Lab’s experience and scientific expertise contributed to SRR’s winning proposal.

To help SRR fulfill its contract, VSL is teamed with EnergySolutions Inc. to provide R&D support that will improve the performance of the Defense Waste Processing Facility by increasing the processing rate and the “waste loading” — the amount of nuclear waste that can be packed into the glass. These improvements have the potential to reduce the cost of the cleanup mission by hundreds of millions of dollars and to reduce the mission’s duration by several years.

At both of the major sites where America manufactured the nuclear material for its atomic arsenal — the Savannah River Site and the Hanford Site in eastern Washington state — VSL is playing a leading R&D role in the cleanup of nuclear waste.

Atlanta to Host 2010 Cardinals Dinner

The 21st annual American Cardinals Dinner will be held Friday, April 23, 2010, at the downtown Hyatt Regency Atlanta. Most Rev. Wilton D. Gregory, archbishop of Atlanta, and Father David O’Connell, CUA president, will co-host the dinner. Since its inauguration in 1989, the black-tie event has raised more than $25 million to provide scholarship support for academically qualified CUA students. For more information on the Cardinals Dinner, visit http://cardinalsdinner.cua.edu.
Crough Center Marks 20th Anniversary

On Oct. 23, the university celebrated the 20th anniversary of its Edward M. Crough Center for Architectural Studies at a ceremony honoring the past, present and future of the building. Those who attended the event shared stories of the distinctive building with its barrel-vault ceiling.

Originally constructed as a gymnasium in 1919, the building is named in honor of the late Edward M. Crough, B.C.E. 1950, who donated money and the services of his construction company for the building’s renovation. Completed in 1989, that renovation transformed the building into the home of CUA’s School of Architecture and Planning. In the place where Franklin D. Roosevelt received an honorary LL.D. degree in 1933 and where Pope John Paul II spoke in 1979, students now work in studios with state-of-the-art technology as participants in the largest architectural program in the Washington, D.C.-Baltimore area.

At the ceremony, several architects were recognized for their contributions to the building, including CUA Professor John Yanik, who served as associate architect for design during the center’s renovation, and the late Vlastimil Koubek, for whom the center’s Koubek Auditorium is named.

In addition, Dean of Architecture and Planning Randall Ott awarded the 2009 Joseph Miller Alumni Medallion to C.R. George Dove, M.Arch. 1972, managing principal of WDG Architecture, for extraordinary service to the school, the profession and the community.

On the occasion, event organizers passed out copies of a commemorative book with historic photos and student proposals for future renovations to the Crough Center. Others who are interested in obtaining a copy of the book can contact the School of Architecture and Planning at 202-319-5188.

Lecture Series on Truth Honors Monsignor Sokolowski

Many students had to sit on the floor as more than 130 people attended the first lecture in the School of Philosophy’s 42nd annual Fall Lecture Series on Sept. 4. This year’s series is dedicated to Monsignor Robert Sokolowski, CUA’s Elizabeth Breckenridge Caldwell Professor of Philosophy, who celebrated his 75th birthday in May. The weekly lectures, this year on the theme of “The Issue of Truth,” bring scholars from around the country to speak at CUA.

CUA’s is one of the longest continuously running philosophy lecture series in the country. This year it concludes on Dec. 4.

Life Cycle Institute Renamed

On Oct. 18, politics Professor Stephen Schneck (below) spoke at a ceremony announcing the changing of LCI’s name to the Institute for Policy Research & Catholic Studies. “Our new name crystallizes the institute’s long history and conveys our mission now and for the future,” said Schneck, who directs the institute.
Assistant Professor of Physics John Philip is seeking to put a new “spin” on computer science. He has been awarded a $400,000 grant from the National Science Foundation (NSF) to study and seek to manipulate the spin-direction of the electrons that pass through microprocessors. His goal: to greatly improve the performance and speed of computers.

The Faculty Early Career Development (CAREER) grant that he received is the NSF’s most prestigious award for professors who are in the early stages of their career. Philip, a nanotechnology researcher at the university’s Vitreous State Laboratory, is the fourth Catholic University faculty member to receive the award in the past two years.

His research aims to help transform the growing field of spin electronics or “spintronics,” which seeks to exploit the spin state of electrons as a means to carry, manipulate and store information. Conventional electronic circuits recognize and tally only the charge state of electrons, but electrons also have an upward or downward spin direction.

Laptops and cell phones already employ spintronics to store information in their hard drives, but using electron spin states to process information would tremendously increase the speed of computers and decrease the amount of energy needed to run them, according to Philip.

Clyde Cowan, at right, who taught physics at Catholic University from 1958 until his death in 1974, was co-discoverer, with Frederick Reines, of the elementary subatomic particle called the neutrino. For this discovery, first announced in 1956, Reines was awarded the Nobel Prize in physics in 1995. He received the prize in both his and Cowan’s names.

Neutrinos are particles lacking an electric charge that travel close to the speed of light. They whiz through ordinary matter almost undisturbed and are thus extremely difficult to detect. Billions of them — mostly emitted from atomic reactions within the sun — pass through each human being’s body each second.

In the photo above, taken at CUA in the 1960s, Cowan and fellow professor Theodore Litovitz examine a model of a device similar to the one Cowan and Reines used at the Savannah River nuclear reactors in Aiken, S.C., to demonstrate the existence of neutrinos.
**International Shaw Conference at CUA**

Catholic University hosted the International George Bernard Shaw Conference on Oct. 15–18, attracting more registrants than the same academic conference has drawn when hosted at other locales.

Co-sponsored by the International Shaw Society and the Washington Stage Guild, the conference featured the presentation of scholarly papers and panels of experts on the great Irish dramatist who wrote the play *Pygmalion*, which in turn inspired the musical *My Fair Lady*.

The conference also featured a double bill of performances: CUA’s Department of Drama presented Shaw’s *In Good King Charles’s Golden Day* in the Hartke Theatre and the Washington Stage Guild performed two of the playwright’s one-act plays — *Press Cuttings* and *Augustus Does His Bit* — in CUA’s Callan Theatre. The Washington Stage Guild is a critically acclaimed D.C. theater company founded by a group that included a large number of CUA drama alumni.

The conference, which this year had the theme of “Shaw and Politics,” kicked off with a reception at the Irish Embassy on Oct. 15. The acclaimed CUA-trained Broadway actors Philip Bosco and Robert Milli performed dramatic readings from Shaw plays at the reception.

Having the conference at CUA was partly due to the efforts of CUA alumnus John MacDonald, M.F.A. 1976, one of the founders of the Washington Stage Guild, who passed away on July 6, 2008.

**Anthony Hopkins Gives Acting Lesson to Music Students**

Associate Professor of Music Sharon Christman and four Catholic University voice majors traveled to Italy for three weeks from July 19 to Aug. 7 to take part in two music festivals in the cities of Montepulciano and Perugia.

The students’ performances in Perugia took place in beautifully frescoed Renaissance meeting halls and churches, and the teachers who guided the students included leading opera singers, orchestral conductors and musicians. Christman, who has sung lead roles at New York City’s Metropolitan Opera, was one of the featured teachers for festival participants.

While this learning opportunity, in and of itself, was a rich experience for the students, a final unscheduled class was something none of them could have anticipated, Christman says.

One of the students, Danielle Good, recognized the actor Anthony Hopkins — best known for his Oscar-winning role as Hannibal Lecter in “The Silence of the Lambs” — passing through their Perugia hotel lobby. She and her CUA classmate, Crossley Hawn, waited in the lobby until they saw him again and then took the initiative to talk to him.

After asking Hopkins for autographs and speaking to him about why they were visiting Perugia, they invited him to their next master class in singing.

When Hopkins arrived at the class, Christman asked if he’d be willing to teach an acting workshop for the group. The actor recited passages from *King Lear* and *Hamlet* for the class and gave advice to the students on how to “take the stage,” encouraging them not to expect perfection but to endeavor to make every performance a little better than the last.

“You will not be as great now as you will be in 20 years,” Hopkins told the group, noting that nothing can take the place of time and experience.

Christman paraphrases Hopkins’ advice as follows: “Maybe you won’t reach the goal you set for yourself, but no matter how small your role, when it is your turn to sing, everyone has been waiting for you.”

The CUA students who traveled to Italy included seniors Good from Gainesville, Fla., Hawn from Lovettsville, Va., and Ashley Alden from Stafford, Va.; and sophomore Margaret Boehm from Northbrook, Ill.

The 71-year-old actor was visiting Perugia to hear the performance of a musical work that he composed. Considered one of the world’s greatest actors, he has won two Emmys and been nominated for four Oscars.

**Editor’s note:** To see and hear the CUA students singing at the Perugia festival, go to youtube.com and search under the name Ashley Alden, Crossley Hawn or Margaret Boehm.
A trio of CUA professors is helping dioceses around the country deal with a heart-rending situation: the closing of nearly 1,000 Catholic schools since 2004, a large number of them in inner-city locations.

The inner-city school closings — the result of budgetary shortfalls, demographic changes and other factors — are especially tragic because research has shown that Catholic schools are one of the most effective ways to rescue the children of inner-city neighborhoods from poverty and prepare them to be productive citizens. Nationally only 50 percent of inner-city children graduate from high school. When inner-city students attend Catholic schools, however, more than 90 percent graduate, and 80 to 85 percent of those graduates go on to college.

The three professors of education — John Convey, Leonard DeFiore and M.J. “Mimi” Schuttloffel — often sacrifice their free time to research the school systems of dioceses to determine how to slow down the closures and where to build new schools.

“The big picture is that Catholics still want Catholic schools,” says Convey, the St. Elizabeth Ann Seton Professor of Education and leader of the trio. “Catholic schools have been shown to be very effective in educating children, and in areas in which the Catholic population is growing, new schools are being built.”

A total of 218 new Catholic schools have been opened since 2004, mostly in suburban areas, bringing the nationwide number of Catholic schools to 7,248. According to the National Catholic Educational Association, 29 percent of America's Catholic schools have waiting lists for admission. However, since school closures have outnumbered openings, the number of Catholic school students has fallen to 2.2 million, down from 2.5 million in 2004 and from a high point of 5.5 million in 1965.

The three professors constitute CUA’s Center for the Advancement of Catholic Education, which over the past 25 years has helped more than 20 dioceses and archdioceses, from Boston to Honolulu. In each location, Convey and his colleagues research Catholic school enrollment trends, baptism rates, demographic projections, and the attitudes of parishioners and priests toward Catholic schools. Using these data, they make informed recommendations regarding the local Catholic schools. As a result of their most recent studies, new schools have been established in Gillette, Wyo., and Biloxi, Miss., and this year the professors have recommended the building of new schools in the Atlanta area and northern Colorado.

Atlanta Archbishop Wilton Gregory attests to the value of the two-year study that professors Convey and DeFiore recently completed on the Catholic schools throughout northern Georgia. “Our implementation of the study’s recommendations is strengthened with the knowledge that two of this country’s foremost Catholic school researchers developed our plan,” he says.

Convey says the closing of hundreds of inner-city Catholic schools induces the kind of punched-in-the-stomach feeling that Americans experienced upon realizing that the current recession slashed the value of their retirement investments by 40 percent.

“Our first priority is slowing down the rate of closures,” he adds. “Leonard, Mimi and I think that with better planning and monitoring, some of the closures could be headed off. In some cases, schools get into a desperate situation before the diocese or parish intervenes, and by then it’s usually too late. One recommendation of our planning studies is to put monitoring systems in place so that if enrollments start to fall or budgets aren’t balancing, the diocese or parish will be alerted and quickly send in a team to address the situation.”

Studies have consistently shown that Catholic schools are better than or equal to public schools in terms of test scores, graduation rates and rates of going on to college, say the professors. Studies also consistently show positive religious outcomes: American adults who attended Catholic schools go to Mass more regularly, pray more and hold opinions that are more consistent with Church teachings than do Catholic adults who didn’t attend Catholic schools.

The fate of the schools rests largely with the Catholic faithful. The Church has renewed its emphasis on its schools, says Convey, and time will tell what strategies it comes up with. “Catholics are one of the more affluent subsets of the population,” DeFiore adds. “They do have the wealth to support Catholic schools if the leadership can motivate them to do so.” — R.W.
It’s a common sight in a locker room — the members of a team, amped up before their game, bow their heads or go to their knees to say a few words to God.

But what are they praying for?

At Catholic University, the track and cross country teams “pray before a run, but we don’t pray to win,” says Andrew Smith, a senior on those two teams and the president of the CUA chapter of Catholic Athletes for Christ.

“We pray to use that run to grow in spirituality,” he says. “We’re athletes and we want to do well, but that’s not the bottom line. We want to grow to be the best person we can be, whether we are Catholic or not.”

“I would definitely say that CUA athletes over the past several years have been much more open about practicing their spirituality,” says Dana Dowd, women’s tennis coach for the past 10 years. “When I attended CUA in the 1980s, athletes didn’t even talk about faith, but now my teams talk about it often and my athletes attend Mass more than once a week.”

The tennis team prays before every match, thanking God for their gifts and for strength and guidance, saying the Hail Mary and — on the lighter but still-sincere side — praying “Matthew, Mark, Luke and John, bless these courts we’re playing on. If we do our very best, we know that God will do the rest.” In addition, Dowd says, either she or a player will add prayers related to current events, personal struggles of team members, or team events.

“We often have students of other faiths and we make a special effort to include their prayers and customs as well,” she adds.

Smith, an electrical engineering major from Orlando, Fla., says that as a freshman and sophomore, he tried to be as involved as he could in Campus Ministry activities, but because he participated in fall and spring sports, he found that challenging.

“The schedule of an athlete is hectic,” he says. “You never get the same experience as non-athletes, though I would try to make it to what Campus Ministry events I could.”

“We have always — but especially in recent years — felt that there was a hunger for spirituality in our athletes,” says Rev. Robert Schlageter, O.F.M. Conv., university chaplain and director of campus ministry. A few years ago, he and varsity baseball player Patrick Quintana, B.S. 2009, started looking for a way to encourage spirituality among athletes and provide them with the ministry they were seeking.

In that quest, Father Schlageter approached Ray McKenna, who founded Catholic Athletes for Christ (CAC) in 2006, and last year CUA began sponsoring the first-ever collegiate chapter of the organization, with Quintana as its first president.

The CUA chapter meets once a week — with up to 40 students at each meeting — and sponsors an annual retreat. The chapter’s mission is to “spread Christianity throughout the athletic community, develop the character of our athletes, and build relationships based on a common interest in Christ. We aim to reach out to our fellow athletes and create a comfortable, approachable atmosphere for spiritual growth.”

Linebacker Avatus Stone of Oakton, Va., leads the football team in prayer.
Weekly meetings begin with a game, such as ultimate Frisbee, to make athletes feel welcome, comfortable and connected. After this icebreaker, opportunities are offered for reflection and spiritual growth. Campus Ministry student leaders or ministry staff give talks on topics relating to athletics. Some student athletes also give talks, sharing their faith experience.

The participants sometimes watch movies with spiritual themes, holding discussions afterward. Small-group discussions provide a forum for athletes to connect with their faith and with each other.

“With such a strong start and enthusiastic growth at Catholic University, the potential for CAC chapters to become an integral component of campus ministry at any college or university has been visibly demonstrated,” says a press release on CAC’s Web site. “Hopefully this is just the beginning of a national network of student athletes and campus ministers growing together in faith.”

The CAC chapter has helped to create a sense of fellowship among the CUA teams that wasn’t there before, according to Andrew Smith. He says he knows many more people on other teams and has more friends who are athletes than he did before CAC.

He thinks the organization may also help those who are not as sure about their faith. “It may be a place for athletes who are ‘on the fence’ with their faith to see that faith is something they can relate to and appreciate,” he says.

But CAC isn’t the only place where the university’s athletes seek a connection with God. Smith says the 9 p.m. Sunday Mass at St. Vincent’s Chapel comes in handy for sports teams, who are often travelling on the weekend. And Father Schlageter creates listings of Mass schedules at churches close to the schools where CUA plays its away games. He distributes those lists to coaches so that teams will always know when and where local Masses are available.

In addition, CUA teams invite priests to celebrate Mass with them during the season. The football team, for example, has a team Mass at the Raymond A. DuFour Center on the Friday before each home game.

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**Athletes Cheering Athletes**

CUA has put a new twist on the idea of athletes supporting athletes. The university’s coaches have created a system of team pairings for the different varsity athletic programs. In the spring, for example, the field hockey team attended baseball games to cheer on classmates. Now, in the fall, the baseball players are reciprocating this camaraderie. Women’s soccer and men’s lacrosse teams are similarly paired, as are the softball and volleyball teams.

The program aims to attract more students to the athletic contests throughout the school year.

“It’s been great to see teams that had not established a relationship start a little bonding with each other,” says Lauren Haynie, CUA’s head athletic trainer, who oversees the team pairings.

Senior Mike Bzozowski of Westampton, N.J., a CUA baseball player, has noticed an impact since the team pairings began. “It’s allowed me to meet other student athletes,” he says. “I love seeing other teams there because it builds up a sense of Cardinal pride. It’s exciting to see your friends up there cheering you on, especially because they can relate to what you’re going through.”

“We always tell our student athletes that they can’t expect the university community to come out and support them if they don’t first support each other,” says Athletic Director Mike Allen. “There were some great examples this year of the athletes enthusiastically supporting each other through the team partnership program. We hope to see continued growth of this program in the future.”

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— M.F.M.
Knowing the challenges that Monsignor Marc Caron faced when he was assigned to be pastor of Prince of Peace Parish in 2008, people said to him, “Poor you, poor you.”

“Don’t say that,” replied the Catholic University alumnus who lives in Lewiston, Maine. “I feel very blessed to be a priest here and at this time. I enjoy what I do.”

“You look happy,” they told him in response. “But we don’t believe it.”

A year after the exchanges between the pastor and his parishioners took place, this man who has been a priest for 20 years remains puzzled over people’s assumption that he is not happy.

Monsignor Caron, 46, was assigned to consolidate five churches in Maine’s second-largest city — including the parish he grew up in — into one parish community, in response to a declining population and fewer priests.

“We’re facing very difficult circumstances,” he acknowledges.

But — and this seems to surprise everyone but him — he is happy. “I feel great satisfaction doing what I do as the spiritual leader of the community.”

He is not alone in being happy in the priesthood. As a group, Catholic priests are highly satisfied in their career choice.

In a new survey of more than 2,400 priests by Monsignor Stephen Rossetti, a psychologist and author, more than 90 percent of respondents said they were happy.

“I think one of the best-kept secrets in the Church today is how satisfying the wonderful life of a priest is,” says Monsignor Rossetti, a 1982 and 1984 Catholic University alumnus who will join CUA’s faculty in January to teach courses in pastoral theology and pastoral counseling. His survey was sent to diocesan and religious-order priests who minister in 23 U.S. dioceses.

In explaining priests’ satisfaction with their work, Monsignor Caron says, “I presume it’s because we have had to make a choice, and we consistently have to make a choice each day about how we are going to spend our life. We have a unique role in the Church and in society, and it’s a great privilege.”

Monsignors Caron and Rossetti are two of the thousands of priests whose formation or education took place at Catholic University. They and six other priest alumni of CUA talked about their lives and work for this article written on the occasion of the Year for Priests declared by Pope Benedict XVI (see Page 17).

Rev. Dan Ruff, S.J., made a choice when he accepted the role of pastor of the 1,700-member Old St. Joseph’s Church, the oldest parish in Philadelphia, after serving as the director of campus ministry at Loyola College in Maryland.

In late summer, parishioners and friends asked him how he felt as his first year as pastor came to an end. The answer was simple: “I think I have the best job in the world.”

To Father Ruff, the priesthood is an appealing “people profession.” “I’d like to think most of us became priests because we felt that there was need and there was pain and there was struggle and there was hope around us, and that maybe in some way we could help people see that the Gospel was the answer.”

“I think I have the best job in the world.”
— Rev. Dan Ruff, S.J.
Some might view the life of a priest as hurdles to overcome, frustrations to face or uncomfortable situations to conquer. “People stress the negative,” laments Rev. Joe Carroll, president of Father Joe’s Villages, which provides housing, food and social services to the poor in San Diego and Indio, Calif. “If you love what you’re doing, you love Christ, you love the Church, you love your people, what could be greater than that?”

Most men who are priests live a life that fits them perfectly, observes Rev. Michael Renninger, 46, vicar for vocations for the Diocese of Richmond, Va. “Success in life,” he says of priests, “is defined by how they assist and have an impact on other people.”

“There are blessings in every day,” Rev. Kyle Ingels, 32, chaplain at the University of Maryland, says of his work. “It’s a beautiful life.”

But that beautiful life is not without challenges.

The high degree of satisfaction comes in spite of priests working extremely hard, many of them on call 24 hours a day. “This isn’t saying Mass and you’re done for the day,” says Rev. William Saunders, pastor of Our Lady of Hope Parish in Potomac Falls, Va. “It’s about serving God’s people.”

Beyond the spiritual demands of celebrating Mass and providing the sacraments, Monsignor Caron notes, is “great unpredictability arising from need: This person is dying. This person is without food. This roof is leaking.”

“It’s like running a family, really,” Father Saunders, 52, says of being a parish priest. “You never know what’s going to happen.”

The pace of life as a college chaplain is like being on a runaway train, says Father Ingels. “There’s never a day that’s the same as the day before. You jump on the train and do the best you can.”

In places such as Father Renninger’s Diocese of Richmond, the number of Catholics is growing because of immigration and migration. In other places, such as Monsignor Caron’s diocese in Maine and other dioceses in the Northeast and Midwest, the Catholic population is aging and declining.

No matter whether there are more or fewer Catholics in a location, there is more work for priests. Since 1965, the number of priests in the United States has declined 31 percent. They are expected to work longer than ever, often to age 75, before retiring. People “will start a sentence by saying, ‘I know how busy you are, but…’” Father Renninger says. “I have made a determination to try not to let people ever hear me say ‘I’m really busy’ because the subtle signal that sends is ‘I’m too busy for you.’”

At the same time, priests say, more of their duties are becoming administrative in nature, partly because there are fewer priests to manage parishes and organizations. “We’re more and more expected to be oriented toward what is expected in general society in terms of human resources, financial management and other responsibilities,” says Rev. Frank Donio, S.A.C., vicar provincial and director of formation for the Immaculate Conception Province of the Pallottine order in West Hyattsville, Md.

Washington, D.C.’s Center for Applied Research in the Apostolate reported in 2002 that parish priests spend about 16 percent of their time on administrative and supervisory tasks, and, not surprisingly, most priests would prefer to devote less time to them.

That is an everyday reality for Father Carroll, who oversees a California charity with a $43 million annual budget and 600 employees. “When I go into the office in the morning, I’m trying to get blankets, and I’m trying to get shirts,” says the priest whose programs clothe, feed, house or train 4,200 people a day. “There are a lot of secular issues,” says Father Carroll. And he should know: his organization completed $100 million in construction projects this year. “But even if you look at Jesus, the first person he appointed was the treasurer.”

Since taking over five Lewiston churches in September 2008, Monsignor Caron has led his community in making difficult decisions. Late this summer, he followed the recommendation of a parish task force and asked his diocese for permission to sell two of the churches and their rectories.

“The priest teaches, governs and sanctifies. The way I see it right now, I’m doing a lot of governing, and I am doing quite a bit of sanctifying,” says the monsignor, whose parish conducts 400 funerals, 120 baptisms and 20 weddings a year. As for teaching, he has talked with his two assistant priests about finding ways to ensure that this role he cherishes isn’t getting lost amid other demands.
A once-in-a-lifetime opportunity was presented to Father Saunders in 2000, when he was named founding pastor of a parish in a suburb of Washington, D.C. In January 2006, Our Lady of Hope Catholic Church and an adjoining elementary school were dedicated, but not before Father Saunders raised money, dealt with zoning issues, coordinated a temporary location, and built and furnished the $17.5 million complex. He also hired a principal and teachers, developed a curriculum and selected textbooks for the school that now serves 215 students.

Thanks to an undergraduate accounting degree, a Ph.D. in education administration from CUA, and previous parish experience, Father Saunders believes he has the skills to meet the financial, administrative and spiritual demands required of him. He also credits the help of his parish staff of seven and 200 enthusiastic volunteers.

But even a dedicated staff and talented volunteers can tax a priest’s skills.

Fifty years ago, Catholic schools were managed by communities of nuns. With the number of women religious in decline, the responsibility for hiring, managing and coaching the lay administrators of Catholic schools has fallen to the pastors. And for a church to run effectively today, it needs well-qualified bookkeepers, facilities managers, secretaries, youth ministers, directors of liturgy and music, and others. They, too, need to be managed.

“Good collaboration skills are one of the key things that a priest needs today — the ability to recognize the gifts and talents of people around him,” says Father Donio, 43, who in addition to his full-time role with the Pallottine order is a CUA doctoral student and chaplain of CUA’s Alumni Association and Knights of Columbus chapter.

Although the Second Vatican Council encouraged greater involvement of laity in the Church, lay volunteers still want their priests to participate actively in committees and organizations, which adds demands to already busy days. Father Carroll laughs as he remembers his first parish in California, which he says “had 101 organizations, and they all expected Father to show up” at their hours-long meetings.

To understand the variety of interpersonal experiences a modern-day priest may juggle, consider Father Renninger’s earlier assignment in Newport News, Va., where he simultaneously served a growing suburban parish, a diverse inner-city parish and a monastery of cloistered nuns. “It’s a wildly diverse day,” he says of being a parish priest, “interacting with everybody from infants to senior citizens in the broad sweep of human experience.”

Individual parishes that were once monolithic are now communities made up of smaller communities, each with different expectations. A Sunday at Monsignor Caron’s parish in Maine means nine Masses in English, one in Spanish, one in French and one in Latin. It’s a sign of what parish life is like in the United States — increasingly diverse, thanks in part to the growth in the Spanish-speaking population.

The role of a priest is “to unite all these people in Christ,” says Father Renninger, the Richmond vicar for vocations.

That’s not always an easy task, especially because many priests joined the seminary expecting to be priests like the ones they knew growing up — men at the center of a more homogeneous Catholic constituency.

Today, most of what priests stand for — the presence of God, the forgiveness of sin, eternal life, an absolute moral code, and a focus on people, not things — is counter-cultural, Monsignor Caron believes. “A priest is a religious symbol in a world that more and more lives as if it doesn’t need religion,” he says.

As a result, he and other priests in Maine now take an evangelizing approach when communicating to their communities, designing adult education programs and planning parish events. “You’re constantly fighting the prevailing attitude that religion is irrelevant,” he explains.

Father Ruff, 56, the Jesuit from Philadelphia, has concluded that he is co-opted by contemporary culture like anyone else, a theme that he turns to regularly in his preaching and writing.

“My underlying message to people, including myself, is that if the Gospel seems hard to live, it probably is,” he says.

Though the good news may be hard to live out, and secular society may appreciate it less and less, serving the Lord and his flock does bring joy and a sense of accomplishment. “While priests work themselves extremely hard, they feel they are making a difference,” says Monsignor Rossetti, referring to his survey results. “They’re busy, but they’re getting emotional support from their parishioners, from other priests and from their personal relationship with God.”
Priesthood:
A Rich Life in a Secularized World

Every day, priests are invited into intimate parts of people’s lives, which often surprises and pleases them.

Father Carroll was a parish priest for eight years before being asked by his bishop to take over services for the homeless. He describes the experiences of a parish priest this way: “In your lifetime, you celebrate marriage once. I celebrate it every week. You celebrate your kid’s baptism once. I celebrate it every week. I hold people’s hands at the great moment of death. The moments you’ll remember the most, the priest has almost every day.”

“Complete strangers will give you full access to their life,” Monsignor Caron says. “You see that at the hospital when people are dying; you see that with people in crisis. At one level, there is an immediate relationship. I know it’s not me personally; it’s the office of the priest. And that is always remarkable to me.”

Some of the most powerful moments are when people are at their lowest, Father Ingels says. He felt that way ministering to the University of Maryland community after a student’s suicide. “I felt very blessed to be in a position to hopefully provide comfort through God to these people who were grieving,” he recalls.

Shortly after taking on the pastor role in Philadelphia, Father Ruff ministered to a family whose 11-day-old girl died. He admits that he doesn’t have all the answers in such difficult situations. “What I can do is try to walk with you and support you and assure you of the support of your faith community,” he says.

Working with people at intimate times can take a toll on a priest who opens himself up to sorrow and grief. But that’s what makes life the support of your faith community,” he says.

A healthy prayer life and generous service are part of a balanced life valued by Father Renninger; a runner and musician. “When life gets out of balance, that’s when trouble can begin,” he explains.

To contribute to his own sense of balance, Father Saunders grows roses and bonsai trees and exercises regularly. Father Carroll plays bridge and, at age 68, still camps with Boy Scouts as their chaplain.

Tokens of thanks from parishioners — stuffed animals, including elephants of all sizes and colors — sit atop the desk and table in Father Saunders’ Northern Virginia office; yet he hopes for another kind of appreciation. “Some people have taken us for granted in that they think, ‘There always will be priests.’ Well, there might not be.”

As a director of vocations, Father Renninger hears men say that they worry about what their friends and family are going to think if they enter the seminary — a worry far greater than any concern about celibacy. “Most of the seminarians I work with are in the seminary despite the fact that their families raised strong objections,” he says.

Father Ingels’ experience at CUA and the positive reactions of others helped him decide to become a priest. But the Maryland university chaplain acknowledges the resistance of family and friends that others run up against. “People just see the challenge in the priesthood; they don’t see the joy in it,” he says.

Father Saunders takes that thought even further: “If lay people could really appreciate what we do and appreciate that this is a very fulfilling life, we wouldn’t have a vocations crisis.”

What first attracted Father Renninger to the priesthood was the happiness he saw in the three priests serving his home parish in Pottstown, Pa. “That came across in the way that they dealt with people with compassion, openness, approachability and a good sense of humor,” he says. “I could also tell they were making an impact on people’s lives.” Now he tries to live by their example.

Happiness has stayed with Father Carroll, a native of the Bronx who was ordained in 1974. The priesthood still is the “greatest life in the world, far and away,” he says.

In the end, he would like his epitaph to say, “He was a good priest.”

“Not a great one,” he says, “but a good one. That’s enough for me.”

CUA degrees of others interviewed for this article:
- Rev. Joe Carroll, Bachelor of Sacred Theology 1973
- Rev. Dan Ruff, S.J., Ph.D. (in theology and religious studies) 1999
This year, on Aug. 4, the feast day of St. John Vianney, the new bishop of Allentown, Pa., wrote a letter to the priests of his diocese. In it, Bishop John Barres, a 1989 CUA alumnus, encouraged priests to follow the example set by the saint being honored that day.

Among the priests receiving Bishop Barres’ letter was Rev. Gerard Schubert, O.S.F.S., another CUA alumnus. St. John Vianney “was a priest for all seasons, as our new bishop calls him, a priest for all ages,” says Father Schubert, founder of the Department of Performing and Fine Arts at DeSales University in Center Valley, Pa.

St. John Vianney spent more than 40 years as a parish priest in the remote hamlet of Ars, France. His humble ministry in the early 1800s drew thousands of visitors who sought the priest’s counsel and kept him listening to confessions up to 16 hours a day.

“So what do I have to do?” Father Schubert reflects. “I have to examine myself and look to what I’ve been doing.

“That’s what the Year for Priests means to me,” he says, “to become a better priest.”

Pope Benedict XVI has designated the 12 months from June 19, 2009, to June 19, 2010, as the Year for Priests, commemorated in the name of “all those priests who quietly present Christ’s words and actions each day to the faithful and to the whole world.” The Pope chose this year because it is the 150th anniversary of the death of St. John Vianney, the patron saint of priests.

Announced by the Pope last spring, the Year for Priests is intended to highlight the importance of the role of the priest in the Church and in society. With “Faithfulness of Christ, Faithfulness of Priests” as its theme, the year is also intended to encourage the world’s 408,000 Catholic priests to deepen their spiritual life.

In recent history, popes have used letters, constitutions and homilies to address the priesthood, says Very Rev. David M. O’Connell, C.M., president of Catholic University. “But I do not recall an entire year ever being set aside and dedicated to priests.

“Let’s face it,” Father O’Connell adds, “the past several years have been very difficult for the faithful of the Church — especially in our own country — because of the actions of a few of her priests. It has been especially demoralizing and hard on priests who have been faithful and zealous in their priestly ministry.

“Pope Benedict XVI has addressed this often and even recognized it in his letter inaugurating this special Year for Priests, calling for a ‘joyful and renewed realization of the greatness of God’s gift’ of priesthood. This year is very important, and I hope that it will be a turning point in our recent experience in the Church.”

To mark the year, CUA created a Web site, http://yearforpriests.cua.edu, that includes multimedia slideshows featuring the personal stories of clergy who are graduates of CUA. The university also hosted an Oct. 6–7 symposium celebrating the Year for Priests that attracted about 300 participants.

Titled “Ministerial Priesthood in the Third Millennium,” the symposium featured a distinguished roster of speakers, including members of the CUA faculty and of the Society of St. Sulpice, the community of diocesan priests that oversees the formation of seminarians at Theological College, CUA’s national seminary. Co-sponsored by the college and CUA’s School of Theology and Religious Studies, the meeting is believed to be the only U.S. academic and pastoral symposium to mark the Year for Priests.

Catholic University has played a special role in the formation and education of thousands of priests. “For us,” Father O’Connell says, “this Year for Priests is one more special opportunity to celebrate a part of our unique history and heritage.

“At the same time,” he adds, “it provides an invitation to all our faculty and students — clergy and laity alike — to join hearts and minds and hands together ‘in service to the Church and nation,’ as our university mission statement suggests.

“St. John Vianney often referred to the priesthood as ‘the love of the heart of Jesus.’ That, truly, is something we all need, especially priests, and something we are all called to share, especially priests.” — K.K.
During a visit to a Louisiana hospital, seminarian Jared Suire was introduced to a family whose mother was dying. On the spur of the moment, he conducted a prayer service with the family and then returned another day to pray the rosary at the woman’s bedside.

The next week, he assisted with the woman’s funeral.

In addition to expressing their appreciation for his support, the family shared with Suire intimate memories of their mother. “It was a really great experience for me,” he says. “You feel such a deep connection.”

Being with people at important times of their lives, Suire says, reaffirms his decision to enter the seminary.

Suire is among 72 men preparing for the priesthood at Theological College, the national seminary of Catholic University. Operated by the Society of St. Sulpice, an international community whose mission is to educate priests, Theological College has contributed to the development of more than 1,500 priests, including 45 bishops and four cardinals, since 1917.

Theological College works closely with Catholic University’s School of Philosophy and School of Theology and Religious Studies. Since 1940, CUA has been responsible for the education of seminarians while the Sulpician fathers oversee the men’s spiritual, intellectual and pastoral formation through relationships of advising and spiritual direction.

“Given Theological College’s relationship to Catholic University, its location in the nation’s capital and proximity to the U.S.
Conference of Catholic Bishops, there isn’t anything like this in the country in terms of the excellence of the educational opportunities,” says Rev. Melvin C. Blanchette, rector of Theological College.

After their seminary studies — up to eight years, depending upon their prior education — the men become diocesan priests.

The current students at Theological College come from 38 dioceses in 20 states and from four other countries. In addition to geographic diversity, a range of backgrounds, ages and ethnicities is represented in the men living at the seminary on Michigan Avenue. They all share one thing, however — a devotion to God.

“These men are deeply spiritual, highly educated, well motivated and invested in what they want to do with their lives,” Father Blanchette says.

“They do push you at Catholic University, without a question,” says Lenny Andrie, 32, a seminarian from South St. Paul, Minn., with an undergraduate degree from the University of Notre Dame and graduate degrees from the University of St. Thomas and the College of William and Mary. “They don’t give you all the answers. They really make you think.”

For Hugo Londono, 29, the formation experience at Theological College has been holistic — academic and spiritual — which he says he finds important for a priest during this time of the Church in America. “Theological College is very good at training not just a scholar priest, but also a human priest,” says the seminarian, who was born and raised in Yolombó, Colombia.

He says he finds encouragement in the examples set by his fellow seminarians. “Just living with them gives me more courage to say, ‘Yes, yes, yes. This is for me.’”

“In some way, shape or form, the Lord has touched them,” Andrie says of his fellow seminarians. “When you bring these guys together, something magical happens.”

Vibrant is how Suire describes Theological College. “There’s a lot of humor in the house,” he says, “a lot of joking, a lot of wit.”

Twenty-seven new seminarians entered Theological College this fall, joining Suire, Andrie, Londono and 41 other seminarians. The contingent of new seminarians is the largest in at least six years, consistent with a trend identified by Washington, D.C.’s Center for Applied Research in the Apostolate, which has reported that enrollment at graduate-level seminaries was up by 2 percent in 2008.

Rev. Frank Donio, S.A.C., a CUA doctoral student and chaplain of the university’s Knights of Columbus student chapter, says there has been more interest in vocations among CUA students in recent years. “They’ve grown up in a world that can change in an instant,” he says of today’s college students, who were in elementary or middle school during the terrorist attacks of 9/11.

“Many of the students that I see are looking for lasting values. They would like to give of themselves.”

Andrie’s path to the seminary began with a volunteer experience while he was working in a financial-services job. As a parish volunteer, he enjoyed teaching children about their faith. That led him to change careers and become a math and science teacher. He then began considering a call to the priesthood. “The two years that I taught, it was on my mind every day,” he recalls. The hardest part of the decision, he adds, was taking the step to talk to a diocesan vocations director.

Men apply to Theological College through their diocese and complete an extensive application that requires writing an autobiography, filling out a seven-page questionnaire, undergoing psychological testing and a security check, and participating in an interview with Father Blanchette and another member of the college’s five-person formation faculty. To be admitted, men must be accepted to both Theological College and CUA’s philosophy or theology school.

After the rigorous process, not every applicant is admitted. Seven men who applied for admission this fall were rejected.

Once Andrie heard he was accepted, he says, “It was pretty amazing. A peace comes over you, and then saying ‘Yes’ gets a little bit easier.”

Suire, 30, said yes to the seminary after much thought and an experience during a July 1, 2004, Mass. “I felt at that moment someone was praying for me,” he remembers. Thumbing through a missalette, he realized that it was the feast day of Blessed Junipero Serra, patron of religious vocations. “That was my cue from God to quit my job and join the seminary.”

Growing up in predominately Catholic Colombia, Londono “played Mass” with his siblings as a child, was involved in youth ministry and sang at church. It seemed natural to attend a seminary after high school. His involvement with the Priests of the Sacred Heart brought him to Wisconsin.

A pastoral year assisting at the Cathedral of St. John the Evangelist in Milwaukee proved to Londono that he would be happy as a parish priest, he says. He ministered at St. Luke’s Medical Center in Milwaukee this past summer, and his ordination as a deacon is planned for April.

Determining whether the priesthood is right for them is a process that continues until men’s last days at the seminary, Father Blanchette says. Some decide that the priesthood is not for them. “When a guy decides to leave [the seminary],” Andrie says, “you naturally begin to wonder, Is this the right decision for me?” But, he adds, “Each of us has our own journey to walk. While we are called as a community, we each are called individually.”

Suire of Abbeville, La., passed a milestone in June, when he was ordained a deacon. This past summer, he assisted at a small Louisiana parish, where giving homilies that aim to captivate and motivate was an outlet for his creativity. He will be ordained a priest next June 5.

Andrie, in his second year of theological studies, spent the summer assisting one of two priests responsible for a four-parish cluster in Portsmouth, Va. A demanding schedule and constant interaction with people was challenging for this seminarian who draws strength from time alone in prayer. But he was energized by the goodness he saw in people.

“You will get back one-hundred-fold of what you give,” he says. “It’s striking how much people love their priest.” — K.K.
More than just housing classrooms, administrative offices and student residences, the buildings on campus represent — through their names — the religious leaders, donors and advocates of higher education who advanced the development of The Catholic University of America.

Behind every building is a person or Catholic institution with a special tie to the university.

There is the 21-year-old heiress who continued her late father’s commitment to Catholic institutions by making a six-figure donation to Catholic University in the mid-1880s.

There is the cardinal who helped found the university and served as its first chancellor. With the help of money raised during the celebration of the 50th anniversary of his ordination as a priest, the hall named for him was completed as a residence for men in 1912.

And there is the industrialist who built a business empire composed of utility companies and brought gas streetlamps to cities around the country. Committed to Catholic charities and organizations, including Catholic University, he was made a papal marquis by Pope Leo XIII. The laboratory building named in his honor opened in 1917.

Can you match these and other religious leaders, philanthropists, industrialists or organizations with the CUA buildings named after them?

<table>
<thead>
<tr>
<th>Match the Building</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Residence for priest faculty:</td>
<td>It’s named for CUA’s second chancellor, who was the first archbishop of Washington, D.C.</td>
</tr>
<tr>
<td>2. Academic building:</td>
<td>Originally part of Holy Cross College, the building was purchased by CUA in 1969 and named for CUA’s chancellor at the time.</td>
</tr>
<tr>
<td>3. CUA’s first building:</td>
<td>An heiress to a fortune made in gas companies and Kentucky real estate donated $300,000 for the building’s construction.</td>
</tr>
<tr>
<td>4. Administration and academic building:</td>
<td>A donation from this New York pastor, who lived at the university after his retirement, created the building to house the schools of philosophy and social science.</td>
</tr>
<tr>
<td>5. Residence hall:</td>
<td>Named after CUA’s first chancellor, it was funded with donations given in celebration of the 50th anniversary of his ordination.</td>
</tr>
</tbody>
</table>
With Its Namesake

6. **Academic building:**
   It was originally a college run by a religious order.

---

7. **Academic building:**
   This Hagerstown, Md., manufacturer was the principal donor for its construction. It was originally the home of the School of Engineering and Architecture.

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8. **Academic building:**
   A bequest by this widow of a Rochester, N.Y., hotel proprietor funded its construction.

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9. **Academic building:**
   This Philadelphia industrialist, who held patents on the gasoline burner used in streetlamps, funded the structure’s construction.

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10. **Academic building:**
    Originally called Knights of Columbus Hall, the facility got a new look — and a new life — in 1989 with the help of this alumnus whose construction management company did the renovation.

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Answers: A. 2; B. 10; C. 5; D. 9; E. 8; F. 3; G. 4; H. 7; I. 1; J. 6
Not Just Another Day, Not Just Another Gargoyle

By Richard Wilkinson
Rouching self-protectively, his body torqued as he turns his face backward toward those who are coming to torture and kill him, the apostle Bartholomew has a look on his face not of beatific resignation but of repulsion and terror.

“I don’t believe in a sweet, sentimental view of martyrdom,” says Jay Hall Carpenter, the 1997 CUA graduate who created this bronze sculpture of Jesus’ apostle. Tradition reports that Bartholomew was skinned alive and crucified in Armenia for refusing to worship pagan deities and for persuading many of the local people to become followers of Jesus.

The sculpture exemplifies Carpenter’s modus operandi. To capture the essence of the person sculpted, the artist chooses a decisive moment in the person’s life and tries to convey what he or she would have been feeling and thinking in that situation. “I want people to recognize the emotions and decisions being made as something universal,” he explains.

The skill with which he executes this artistic approach has struck a chord. The martyrdom of Bartholomew is one of many sculptures that churches have commissioned him to create, and he has sculpted works on Washington, D.C.’s National Mall and for some of Hollywood’s biggest names.

At 50 years of age, the CUA alumnus is not only in the prime of his career, but also in the prime of his family life, having married for the first time in 2005 and now joining his wife, Susan, in raising their 2-year-old daughter. He got a late start on more than marriage and family; he also started his CUA undergraduate studies at the age of 36 when already a successful sculptor.

Building on a Gothic Foundation
Carpenter’s career got its genesis 35 years ago while he was a high school student at St. Albans School, which is located on the grounds of Washington, D.C.’s National Cathedral, the world’s sixth largest cathedral.

The cathedral was still being completed at that time, and in front of it sat temporary sheds in which stoncutters chiseled the hundreds of sculptures that would adorn the church. Every day they noticed the face of a teenage boy watching their work through the window, sometimes for an hour at a stretch. That boy was Jay Hall Carpenter.

“They were professional artists at work — something I had never seen before,” Carpenter says, remembering what drew him to the window over his lunch hours and between classes.

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At left: The artist with his St. Bartholomew piece and other saint sculptures.

Photo (right): Jay Hall Carpenter
“Jay’s elegant bronze and granite statue of Jim and Kermit beautifully captures Jim’s joy of life,” says Arthur Novell, executive director of The Jim Henson Legacy, an organization founded by Henson’s widow, Jane Anne, a CUA alumna. “The sculpture has since become a popular tourist and campus attraction. A 2004 Washington Post article even advised area residents that ‘You haven’t lived here if you haven’t sat a spell [on Jay’s bench] with Maryland’s famous amphibian, Kermit the Frog.’”

“Star Wars” director George Lucas, who has given nearly $200 million dollars to the University of Southern California, chose Carpenter to sculpt the figure of silent-era movie star Douglas Fairbanks Sr. that stands in front of that university’s School of Cinematic Arts. Fairbanks not only helped to found the cinema school in 1929, but also taught a screenwriting class there. In Carpenter’s sculpture, completed in February 2009, the swashbuckling star of the silent pictures “The Three Musketeers” and “The Mark of Zorro” brandishes a fencing sword in one hand and holds up a rolled-up movie script in the other.

Finding Another Mentor
Carpenter experienced success as an artist early-on, but not as a scholar. He had performed poorly in high school because of his then-undiagnosed dyslexia and later dropped out of art school to pursue a sculpting project. His lack of a college degree, he says, resulted in a sense of having left something undone, of having something to prove.

Enrolling at Catholic University to earn a B.A. degree in general studies, Carpenter focused on taking classes in religion, creative writing, philosophy and art history.

“Getting the degree allowed me to teach art at Montgomery College and Wesley Theological Seminary,” he says, “and all the art history classes I took applied directly to my sculpting. I draw on those classes all the time.”

The most influential result of being at Catholic University, however, was the friendship that developed between Carpenter and his academic adviser, theology professor Monsignor Stephen J. Happel, who frequently taught art history courses at CUA and later became dean of the university’s School of Theology and Religious Studies.

“It was a very rare friendship, for an artist to know such an in-tune art historian,” the sculptor says. “From the time he began advising me to the time of his heart attack and death [in 2003], I would bring him pieces I was working on and have this brilliant art historian interpret my work as I was creating it. In each sculpture he would see something I hadn’t yet realized. He would state things that I was doing subconsciously and help me understand my own work better. His death was a terrible blow.”

The problem with figural public art is that it can become sentimental or nostalgic, Monsignor Happel told a newspaper reporter in 2001. “But,” he said, “Jay’s work contains this ‘religious inwardness.’ It avoids nostalgia and sentimentality. It’s as though the figures are struggling to go beyond their own skins. They have beauty, but they know their own transience, their transformation into the next phase of their lives.”

At left: The new Douglas Fairbanks Sr. sculpture and the 1987 “Ascent Into Heaven.”

At right: The artist works on a sculpture of Mary commissioned by a Catholic school in Cranston, R.I.

Photos (left): Jay Hall Carpenter
As last-minute taxpayers across the country were arriving at post offices to mail their completed forms by the deadline, a group of Catholic University graduate students and their politics professor were in a classroom focusing on the principle of personal liberty.

There couldn’t be a better day than Tax Day, April 15 — the day when many Americans resent government for its ability to tax — to consider individual rights and the role of government, politics Professor David Walsh tells students gathered for his off-campus course titled Liberalism and Its Critics.

Walsh’s course is not about the left or the right or about the latest chatter on cable political talk shows. It is about liberalism as the political philosophy that defines current Western society, one that advocates inalienable rights and the autonomy of the individual.

“Even though the term liberalism has a very progressive, left-leaning sense in contemporary political jargon, we use it in the classical sense,” notes Walsh, the author of *The Growth of the Liberal Soul* and five other books.

Liberalism and Its Critics is one of the many evening courses offered in the politics department’s Master of Arts on Capitol Hill program, which is divided into two sections with different kinds of part-time students in mind: a Congressional and Presidential Studies Program (for those who work on Capitol Hill and in government agencies and lobbying firms) and an International Affairs Program (for foreign policy and military staffers). All the courses meet off campus in Washington, D.C.’s Hall of the States Building, located just a few blocks from the U.S. Capitol.

During the spring 2009 semester, Tax Day fell about three-quarters of the way through the course. Walsh notes that the debate over taxation has been around a long time. The concepts of limited government and self-government go back to medieval times when kings called together representatives of the people to raise taxes, he says.

“People always think, ‘The government is taking my money.’ Of course, that’s not true,” he explains. “When you’re represented by the political leaders you helped choose, you’re giving your taxes as a gift to the government. People don’t usually think of it as a gift, but it is, because government is not inclined just to take it from you.”

As the end of Tax Day approaches, Walsh leads a classroom discussion of what he calls one of the most widely read texts in the world — John Stuart Mill’s *On Liberty*.

Mill, an exponent of liberty who helped to shape political thinking in the 19th century, believed that individuals are entitled to be left alone by government so long as their actions do not harm others, Walsh explains to his students. The government has a role — protecting the rights of citizens — only if an individual’s actions cause harm, Mill asserted.

Mill’s definition of the relationship between individuals and the government, outlined in the 1859 book, continues to define our
political system today.

Walsh pushes his students to consider the principle of liberalism and to analyze criticisms of it, which have come from both “liberal” and “conservative” thinkers and even from those who helped shape liberalism.

In addition to reading Mill, the class examines the writings of the French political philosopher Alexis de Tocqueville, whose 1831 visit to the United States inspired his *Democracy in America*; and the writings of English philosopher John Locke, whose beliefs on human rights and government by consent influenced the writing of the U.S. Constitution.

While the theory studied in the course dates back to the Enlightenment, references to current events — from government bailouts to health care reform to climate change — continually surface during the class discussions about individual rights and the role of government.

Take government subsidies as a contemporary issue that can be debated in a discussion of political theory, Walsh suggests. “It’s taking money from one set of people and giving it to another. The questions then are: What are the limits of that? How far can government redistribute wealth in the name of the common good without injuring individual rights?”

Walsh doesn’t answer his own questions; he merely offers them for consideration. To further illustrate the link between theory and contemporary issues, he gives students a *Wall Street Journal* editorial debating government’s involvement in the finances of ailing Chrysler and General Motors.

“The political philosophies of the 19th century are not only relevant, they encapsulate in many ways the totality of our way of thinking and acting politically and socially,” says a doctoral student in the course, Bill Smith, who works as a consultant. “Locke, Tocqueville and Mill remain as relevant as ever because our political and historical DNA comes from these individuals’ contributions to political philosophy.”

The purpose of the course, Walsh says, is to get students to connect contemporary issues with political theory. “That’s one of the reasons why I like political theory,” he explains. “Students are compelled to deal with contemporary problems in relation to their larger historical background and philosophical context. At the end of the course, students approach everyday problems in a different light.”

“I’ve found that many of my notions of liberalism are simply assumptions,” says another student in the course, Deon Nelson of Nederland, Texas. But the concepts behind liberalism deserve deeper thought, he continues. “If you had asked me pre-semester, ‘Why do you have a right to vote?’ I would have glibly answered, ‘Because I’m a rational human being.’ Now I would say, ‘Let me get back to you on that.’”

Professor Walsh cites the Civil War as an American example of how liberalism has failed in the past. But, he maintains, “There is no other political system that is more likely to survive because no other political form is so rooted in trust that derives from mutual respect for rights.”

Liberalism and Its Critics is one of more than 30 off-campus politics courses offered in a rotation in the Master of Arts on Capitol Hill program. Seven or eight off-campus courses are taught each semester by scholars with advanced degrees as well as practical experience and knowledge in the subjects they teach. In the past two academic years, 40 people have earned graduate degrees through the program.

Working professionals, including staff members of the Justice Department, the Department of Homeland Security and the military, are attracted by the Capitol Hill location, the affordability of a lower tuition rate for part-time students in off-campus programs, and a faculty well versed in theory and practice, says Justin Garrison, director of the politics department’s off-campus programs.

Walsh says his liberalism course is especially helpful for the government and military professionals in the class. “The debates about the role of government, individual rights, and which rights have priority over others — all of these issues are constantly in the forefront of everyday politics.” But most people don’t have a context for these issues, he says. “So what we try to explain is that these are actually longstanding issues. And to deal adequately with them, you need to know that background.”
Romania is a country with few highways. But the most interesting stories tend to come from places found along the back roads, and Romania has plenty of both — back roads and interesting stories.

In *Dracula Is Dead: How Romanians Survived Communism, Ended It, and Emerged since 1989 as the New Italy* (Bancroft Press), husband-and-wife authors Jim Rosapepe and Sheilah Kast (B.A. 1971) relate stories they gathered through their encounters in Romania during and after their three-year diplomatic stint there. Those stories illustrate why stereotypes about Romania (including the legend of Dracula) fall so far short of the country’s reality.

Rosapepe and Kast compare the country — the size of Oregon, with a population of 22 million — to Italy. Romania, like that peninsula nation, is “Latin, with Roman ruins, government corruption, world-class creativity, a zest for life, and vivacious, attractive people,” they write. “Driven by the ambition of its people and the EU, Romania’s economy grew rapidly, as Italy’s did in the decades after World War II, until the worldwide recession of 2009.”

Rosapepe went to Romania as America’s ambassador to that country in 1998. During his tenure there, he and Kast, a broadcast journalist, traveled to each of the nation’s 40 counties — including Transylvania, the putative home of Dracula — engaging in conversation with political officials, religious leaders, educators, government bureaucrats, ancient boy scouts and peasants. Their continuing commitment to this complex country led them to return to it again and again after the completion of their diplomatic tour to gather more vignettes for the book. They interviewed a variety of Romanians, from the Patriarch of the Romanian Orthodox Church to recent IT graduates.

The two began their Romanian road trips in 1998 with a series of town hall meetings organized by Rosapepe and held throughout the country. “The U.S. ambassador is a minor celebrity in Romania,” they write, so people — from “dozens to hundreds” — turned out at each meeting. Through those meetings, Rosapepe and Kast gained insight into what makes Romanians tick.

“Romanians saw — and see — their country as unique, and with ample reason: their Latin-based language, their Roman and Dacian [ancient Indo-European people of the region] heritage, their Christian Orthodox religion, their location in southeastern Europe, their humor, their cuisine, their foreign-language talents, and their engineering skills, among others. Communism, we learned, is not at the heart of their identity.”

What is at the heart of Romanian identity? In addition to wanting to fully participate in the European community and the European Union, with which they feel deep kinship, Romanians reserve at least a small space in their hearts for things American.

For example, Larry Hagman — J.R. Ewing on the show “Dallas” — visited the country in 1999. He relates that as soon as he got off the plane, “Somebody rushed up to me with tears in his eyes saying ‘J.R., you saved our country!’”

Romanian dictator Nicolae Ceaușescu, deposed and executed in 1989, had aired “Dallas” in the mid-1980s “to show how corrupt America was,” Kast and Rosapepe write. But Romanians, then suffering food shortages, intermittently available electricity and many other deprivations, took away another message, according to the book’s authors: They saw all the glamour and asked, “Why can’t we have that?”

Hagman, say Kast and Rosapepe, “relished the idea that J.R. Ewing helped lay the groundwork for the Romanian Revolution of 1989.”

The authors conclude this anecdote with its distinctly Romanian twist: “Dallas” continued to exert a hold on Romanians after the 1989 revolution through reruns on television. Capitalizing on that popularity, the Russian oil company Lukoil tapped Hagman while he was in Romania to become their pitchman. “Within weeks,” write the authors, “huge billboards of J.R. in his Texas Stetson sprang up around the country, urging Romanians to fill up their [cars] at a Lukoil pump.

“Given Romania’s and America’s tortured history with Russia, it was globalization at its weirdest.”

— C.C.
Greetings CUA Alumni!

Class of 2013 Welcomed at Summer Gatherings

Freshman send-off parties were held this past summer, hosted by alumni leaders in various cities. More than 250 incoming freshmen and their families gathered in Boston, New York, New Orleans, Philadelphia, Hyattsville, Md., and Arlington, Va., to chat about last-minute details concerning freshman year and meet some of their classmates.

The Catholic University community welcomes the new students and their families, and offers hearty thanks to the following generous hosts of the send-off parties:

- Maureen and Brendan O’Reilly, both B.A. 1987
- Lynne Dardis Pesce, B.A. 2002
- Joe Della Ratta, B.A. 1953
- Vince O’Neill, B.A. 1993

If you would like to host a party next summer (preferably during the month of July, as August is a busy month for families who are sending children off to college), please contact the Office of Alumni Relations at 800-288-ALUM or e-mail Patrick Dwyer, assistant director for chapter programming, at dwyer@cua.edu.

UPCOMING EVENTS
Calendar dates are subject to change: Check www.cuatoday.com or call the alumni office for all the details.

DECEMBER
2–7 Alumni Trip to Ireland: Pub and Shopping Tour
4 D.C.: Christmas Concert and Pre-Concert Alumni Reception, Basilica of the National Shrine of the Immaculate Conception
9 New York City: Alumni Christmas Party
10 Philadelphia: Philly Holidaze Party
12 D.C.: “Wreaths Across America” Service Project (Join CUA alumni and volunteers in laying wreaths on the graves of veterans at Arlington Cemetery)

JANUARY
21 D.C.: Young Alumni Happy Hour

FEBRUARY
7 D.C.: Sweethearts Event (for alumni engaged or married to another CUA alum)
11 D.C.: Young Alumni Gathering
11 Philadelphia: Young Alumni Gathering

Give Us Your Ideas
Do you have an idea for an alumni event in Baltimore, Philadelphia, New York City, Boston, Chicago, San Francisco, Los Angeles or San Diego? Or would you and your friends like to host a gathering of young alumni? Call the CUA Office of Alumni Relations at 202-319-5608 (800-288-ALUM outside the Washington, D.C., area). We'd love to hear from you!
New Alumni Leadership

The Alumni Association welcomed a new president at the Oct. 24 Board of Governors meeting held during the annual Homecoming and Reunions Weekend.

Guillermo Garcia, B.A. 1995, took over the leadership role from Anthony Albence, B.A. 1993, at the meeting.

Keeping the size of the board to a nimble 42, no new governors were installed but the board said goodbye to three: Michael Bergmann, B.A. 1997, Ray Hassett, B.A. 1984, and Bronni Lindsay Fogg, B.A. 1966, all of whom have served on the Board of Governors for eight years. Their participation has been appreciated and they will be missed.

New Alumni Relations Staff Welcomed

During the summer, the Office of Alumni Relations greeted two new staff members: Office Manager LaTonya Holland and Assistant Director Patrick Dwyer, B.S.B.A. 2007. LaTonya recently worked for the University of Maryland assisting students, and Patrick gained great experience in customer relations managing a tennis club in College Park, Md.

Patrick will be working with volunteers in our chapter cities (Boston, New York, Philadelphia, Chicago, San Francisco and Los Angeles) in order to gather alumni of all ages for social, cultural, educational and spiritual programs.

He-e-e-ere’s Ed:
My Journey From Homecoming to NBC

By Maureen McElroy Ulizio, M.S.N. 1970

I met Ed McMahon (B.A. 1949) at a CUA Homecoming dance when I was a grad student in nursing. Father Robert Paul Mohan encouraged me to come and meet Ed, who besides being Johnny Carson’s side-kick on “The Tonight Show,” was president of Catholic University’s Alumni Association. I dropped in, met Ed and he asked me to organize a get-together for CUA guests after the dance.

At the time, I was a doctoral student, but I then went to work for Ed as his administrative assistant at NBC in New York. He was a great, though exacting, boss. He was blessed with a very retentive memory, a great sense of humor and a strict work ethic.

Ed was very proud of his family, his education and the Marine Corps, and often spoke of these things. He was fiercely loyal and very kind and generous. I will always be grateful to CUA for the opportunity to know him.

I worked with him on the gala marking the closing of Washington, D.C.’s Capital Theater, which was a benefit for CUA’s Hartke Theatre. When I asked where we would put the Clydesdale horses before the evening event, Ed remarked, “Use your imagination.”

One evening as we were attending a very impressive event, Ed asked me, “Are you enjoying this kind of thing?” When I said yes, he said, “It’s a great life, but don’t rely on it. It won’t last forever.”

I beg to differ, Ed. Those happy memories will last forever. Thanks, rest in peace and Semper Fi, Mac.

Editor’s note: Ed McMahon passed away on June 23 at the age of 86.

Ed McMahon at CUA’s 1968 Homecoming football game.
Need to contact the CUA alumni office? Call 800-288-ALUM, or 202-319-5608 in the Washington, D.C., area. Or e-mail cua-alumni@cua.edu.

2009 HOMECOMING AND REUNIONS WEEKEND

Pre-Game Tent Party
The famous pre-game party returned in high style. A sizable crowd of alumni, friends and family gathered at Cardinal Stadium as a great way to start off Homecoming Saturday.

Annual Homecoming and Reunions Mass

Class of 1959’s 50th Reunion
Our newest Golden Cardinals — the Class of 1959 — flocked to campus for their 50th college reunion. They received their Golden Cardinal pins at a class dinner on Friday evening and then were saluted at the Homecoming bash on Saturday night. A Sunday brunch wrapped up a wonderful weekend of sharing laughter and fond memories.

Class of 1954’s 55th Reunion

All-Class Homecoming Bash!
Saturday night featured music, dancing, cocktails and fun for the reunion classes and all alumni who returned to campus for this university celebration.
Class Notes ...

’50s


Stanley Halperson, B.M.E. 1956, M.S.E. 1967 (ENGR), of Camp Springs, Md., leads the largest of the 10 districts of the American Society of Mechanical Engineers. Encompassing the Eastern Seaboard, Puerto Rico and part of Canada, the district has 20,000 members or approximately 25 percent of ASME’s senior membership. He is an ASME Life Fellow and recipient of the society’s Dedicated Service Award.

’60s

Mel P. Oommen, M.C.E. 1963 (ENGR), and wife Leelamma of Tiruvalla, India, have three sons, two daughters and 13 grandchildren. He retired in 1990 as chief engineer in his home state of Kerala, India. From 1964 to 1989 he completed major fertilizer projects in Kerala and Punjab and built 2,000 units of housing in Greater Cochin, Kerala. He revisited CUA in 2002 and he says he took pride in showing his wife the beautiful campus, the Basilica of the National Shrine of the Immaculate Conception and the School of Engineering.

Brother John M. Samaha, S.M., M.A. 1963 (THEO), this summer celebrated the 60th anniversary of his profession of vows as a Marianist. In retirement at the Marianist Center in Cupertino, Calif., he expresses his continuing enthusiasm for teaching by writing articles on religious topics for Catholic periodicals.

Sister Elena Francis Arminio, S.C., M.A. 1964 (A&S), has been teaching since 1948. For 50 of those years she has been teaching foreign languages and literatures at the College of Saint Elizabeth in Morristown, N.J., and plans to continue doing so.

Michael Durso, B.A. 1965 (A&S), of Silver Spring, Md., was sworn in as the representative for District Five (Silver Spring, Md.) on the Montgomery County Board of Education in July. He was elected by the board and will serve through 2010. He recently retired as principal of Springfield High School, the Silver Spring school where he had served since 1996. Prior to that, he was the principal of Yorktown High School in Arlington, Va.

’70s

Freda Mary Oben, M.A. 1971, Ph.D. 1979 (A&S), of Silver Spring, Md., an authority on the life and writing of St. Edith Stein, was interviewed in May on the Eternal Word Television Network program “Faith and Culture” for a segment titled “St. Edith Stein’s Christian Feminism.”

Margaret A. “Marge” Cavanaugh, Ph.D. 1973 (A&S), of Arlington, Va., deputy assistant director for geosciences at the National Science Foundation, has been chosen by the American Chemical Society board of directors to receive the 2010 Award for Volunteer Service to the society. Over the past 30 years, she has chaired the society’s Women Chemists Committee, Committee on Public Relations, Committee on Science and Committee on Ethics. She was also a councillor of the society’s St. Joseph Valley Section, which serves parts of Indiana and Michigan, and on the advisory board of a pilot project to develop and evaluate programs supporting the advancement of female chemists and chemical engineers.

Charles Rivers Jr., B.A. 1973 (A&S), is sales manager at Warm Lake Estate Vineyard and Winery in Lockport, N.Y.

Daryl "Sandy" Chamblee, J.D. 1977 (LAW), has been appointed to the new position of chief diversity partner by the Washington D.C.-based law firm Steptoe & Johnson LLP. The diversity committee that she leads aims to retain and advance female and minority lawyers within the firm’s eight offices worldwide. She maintains her litigation practice with the firm as well.


’80s

Sister Elizabeth McDonough, O.P., J.C.B. 1980, J.C.L. 1981, J.C.D. 1982 (THEO), who is the Bishop James A. Griffin Professor of Canon Law at Columbus, Ohio’s Pontifical College Josephinum, is among 22 founding members of a new religious institute, the Dominican Sisters of Our Lady of the Springs of Bridgeport. This religious institute was founded in Bridgeport, Conn., on April 2 by Bishop William E. Lori, S.T.D. 1982 (THEO), with the prior approval of Cardinal Franc Rodé, prefect of the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Sister McDonough’s former religious community ceased to exist when it merged into a canonical union with six other Dominican congregations on April 12.

Mary Doorley, B.A. 1981 (A&S), of Melrose, Mass., has been awarded the highest professional certification — the Advanced Certified Fundraising Executive (ACFRE) — of the
Association of Fundraising Professionals. Available only to senior-level fundraisers who have worked in the profession for 10 or more years, the ACFRE has been earned by only 87 professionals since 1992. Doorley has been a fundraising professional for more than 20 years and currently manages the development program for Reach Out and Read, a national pediatric literacy program. She is also a lecturer in the fundraising management program at Boston University.

Anita Miller Summers, M.S.W. 1982 (SOC), and husband William welcomed their first granddaughter into the family in August 2008. Anita and William say they look forward to leaving the cold winters of Eden Prairie, Minn., and moving to Tucson, Ariz., after their youngest daughter graduates from high school in June 2010.

Rev. Peter M.P. Mongeon, M.A. 1983 (THEO), has been appointed chaplain for the Warwick, R.I., police and fire departments.

After 30 years as an Army social work clinician, administrator and social work consultant to the Army surgeon general, Griffin David Lockett, Ph.D. 1986 (SOC), in 2000 began his second career at Shaw University in Raleigh, N.C. He developed the university’s Bachelor of Social Work program, which has grown to include 10 full-time and six part-time faculty members and earned Council on Social Work Education accreditation in October 2008. Lockett left Shaw University in June and will be doing community service work and part-time teaching. He and his wife, Mildred, live in Four Oaks, N.C.

Morton M. Rumberg, Ed.D. 1986, (A&S), of Gold River, Calif., won third place in the national Xerox Aspiring Writers Contest for his first novel, CodeName: Snake, a World War II thriller. He was awarded the Sacramento Suburban Writers Club’s 2008–2009 Katie Maxwell Writing Achievement Award. He was also elected president of the Jewish Genealogical Society of Sacramento in 2008 and is an active volunteer in various civic groups.

‘90s

Bruce Betler, S.T.B. 1990 (THEO), became Brother Otto Betler, O.S.B., after taking his final vows as a monk in St. Ottilien Archabbey in St. Ottilien, Germany, on March 22. In June he was ordained a deacon by Hungarian Bishop Asztrik Várszegi, O.S.B.

Thomas D. Polucci, B.Arch. 1991 (ARCH), director of interiors for the Chicago office of the architecture and interior design firm HOK Inc., has been elected to serve on the firm’s board of directors. Since being transferred to the Chicago office in 2005, he has designed spaces for College of DuPage, the YWCA, and the firms Ogilvy & Mather, Allstate, Vichrow Krause, and Eli Lilly. He was the lead designer for HOK’s new Chicago headquarters, which opened in December 2008 and which is expected to achieve LEED Commercial Interiors Platinum Certification, the highest level of distinction offered by the U.S. Green Building Council.

Michael Gutelius, B.A. 1992 (A&S), has been appointed defensive coordinator for the new football program at Lindsey Wilson College in Columbia, Ky.


Ajay A. Jagtiani, J.D. 1993 (LAW), has joined the Washington, D.C., intellectual property practice of the law firm Vedder Price. He has nearly 20 years of experience in patent prosecution, including determining patentability; giving validity and infringement opinions, procuring domestic and foreign patents, licensing and use-agreement preparation and negotiation, and the protection and valuation of intellectual property in mergers and acquisitions. He has extensive experience in intellectual property law concerning electrical engineering, computer hardware and software, electro-optics and communication technologies.

Ada Sofia Esteves, M.A. 1994 (A&S), has been appointed gaming commissioner for the commonwealth of Puerto Rico, which puts her in charge of the island’s 22 casinos. She and husband Jaime live in San Juan with their two cats, Eureka and Flash Gordon.

John Kearns, M.A. 1994 (A&S), of New York City, wrote the play Resignations, which opened at New York’s Robert Moss Theater in June. The play is about Joy and Grace, two young
Three ways to send your class notes: 1) cua-classnotes@cua.edu

D. Michael Gioffre

Chinese-American friends who struggle over their artistic dreams and their need for security.

D. Michael Gioffre, B.A. 1995 (A&S), a dentist in Wilmington, Del., was honored by Operation Smile in 2007 with its Volunteer of the Year Award. He has traveled with Operation Smile to Vietnam, China, Bolivia and the Philippines to provide free surgery, education and training for children who need dental treatment.

Mindy Klasky, M.S.L.S.

1996 (LIS), of Arlington, Va., has written the fantasy novel How Not to Make a Wish, which was published in September by Mira Books. The book, concerning a contemporary woman who discovers a magic lantern and wish-granting genie, is the first novel in Klasky’s planned “As You Wish” series.

Michael St. Pierre, B.A. 1996 (A&S), formerly dean of student life and chair of the religion department at Oratory Preparatory School in Summit, N.J., has been named the new president of Morris Catholic High School in Denville. He lives in Gillette, N.J., with his wife, Cary, and three children.

’00s

Sean Murphy, B.A. 2000 (A&S), was named an assistant coach for the national women’s lacrosse team of Austria before its participation in the Women’s Lacrosse World Cup in Prague this past June. He is a coach for the women’s lacrosse team at the College of Mount St. Joseph in Cincinnati and has played with the national men’s lacrosse team of Ireland since 2002.

Mary Gorry, B.A. 2001 (A&S), a reporter for The Long Island Catholic newspaper, won the Archbishop Edward T. O’Meara Award for her series on missionaries nurtured at and sent out from the Diocese of Rockville Centre, which serves Long Island. The award, presented by the pontifical Society for the Propagation of the Faith, recognizes excellence in reporting on the Church’s worldwide missionary work.

John H. Seifert, B.S.Arch. 2002 (ARCH), B.C.E. 2002 (ENGR), has passed the professional engineers exam. He works for Johnson, Mirmiran & Thompson in Hunt Valley, Md., as a structural engineer.

Lois Farag, Ph.D. 2003 (A&S), an assistant professor of early church history at Luther Seminary in St. Paul, Minn., is the recipient of a 2009–2010 Lilly Theological Scholars Grant for a project titled “The Balance of the Heart: Desert Spirituality for 21st-Century Christians.” The grant is awarded by the Association of Theological Schools in partnership with the Lilly Endowment. She will use the grant to study the spiritual writings of ancient Egyptian Desert Fathers and Mothers at four Egyptian libraries.

Arthiennyer L. Fraser, B.A.G.S. 2004 (PS), published her first book of poetry, Ode to Adulthood, with Outskirts Press in February. She lives in Hyattsville, Md.

Lauren J. Torlone, B.A. 2005 (A&S), graduated from Georgetown University with a master’s degree in international affairs. She is an associate producer at FOX News Channel in Washington, D.C. Her sister, Kelly N. Torlone, B.S.N. 2009 (NURS), graduated from CUA the same day Lauren graduated from Georgetown.

Erika Schafer, D.M.A. 2007 (MUSIC), was appointed trumpet director and assistant director of bands at the University of Tennessee at Chattanooga in August 2008. She formerly played trumpet in the United States Navy Band in Washington, D.C., for seven years.

Regina Kastner, B.A. 2008 (A&S), has relocated to North Myrtle Beach, S.C., where she is the director of volunteer services at Conway Medical Center. She manages 270 volunteers. Her husband, Pat, is retired but continues as an adjunct professor teaching graduate courses in health care administration. Her son, Robert Lynagh, B.S. 2008 (A&S), completed his first year of studies at the Chicago College of Osteopathic Medicine of Midwestern University.

Patrick J. Rohan, B.A. 2008 (A&S), was elected president of the Catholic Hispanic Committee for the Diocese of Willemstad on the island of Saint Maarten in the Dutch West Indies. He, along with Rev. Miguel Lopez and the Catholic Hispanic Committee, are in charge of the theological and spiritual formation of the island’s Spanish-speaking Catholics.

Weddings


Three generations of CUA alumni were in attendance. In March, the board of directors of McDonald York Building Co. named Michael a vice president of the company, which is a general contractor serving Raleigh/Durham, N.C. He is now in charge of the company’s Research Triangle Park office, which earns roughly $12 million in annual revenue.

Lauren Kitzhoffer, B.S. 2003 (A&S), married Gregory Mullen on May 24. They became engaged in Washington, D.C., the
weekend of CUA Homecoming 2007. Lauren is an optometrist at a private practice, and Greg is an engineer/technical specialist with an information technology company. They live in Cranford, N.J., with their dog, Lexi.

James Viscanti, B.A. 2005 (PHIL), and Christie Crawford, B.S.N. 2007 (NURS), were married on Oct. 25, 2008. They live in Havertown, Pa.

Rachel Henderson, B.A. 2006 (A&S), married David Hall on July 18. They live in Nashville, Tenn., where Rachel is in graduate school at Vanderbilt University.

**Births**

Denis Cassidy, B.A. 1984 (A&S), and wife Kristin announce the birth of Cecilia Maria on Feb. 22. She joins siblings James, 7; Joseph, 5; and Lily, 3. The family lives in Waterbury, Conn.


Deirdre M. Woodbyrne, B.A. 1992, M.A. 1995 (A&S), and her husband, Kevin “Murph” Bamrick, announce the birth of Ronan Patrick on July 23. Ronan joins sister Ruari Josephine, 3. The family lives in Ramsey, N.J. Deirdre is a media consultant and the manager of Rob Hermansen’s campaign to be elected Bergen County freeholder.

Mary Grandinetti Monte, B.A. 1994 (A&S), and husband Alfredo announce the birth of Lucas on June 22. He joins sister Sarah, 5, and brother Daniel, 3. The family lives in Madrid, Spain.
Obituaries


Sister Mary Paul Janchill, M.S.W. 1955, of Brooklyn, N.Y., May 7, 2009.


Alumni Christmas Gatherings

Boston, December 3 at 6 p.m.
Washington, D.C., December 4, reception at 5:30 p.m., Shrine concert at 7:30 p.m.
New York, December 9 at 6 p.m.
Philadelphia, December 10 at 7 p.m.

For all details and to R.s.v.p., call the alumni office at 800-288-ALUM (2586).


Former Faculty/Staff

Iladene Filer, M.S.N. 1960, assistant professor of nursing from 1973 to 1980 and director of the undergraduate program in the School of Nursing from 1975 to 1980, of Mitchellville, Md., March 9, 2009.
Louis Hayes, CUA credit and collections manager from 1990 to 1994 and loan coordinator from 1995 to 2003 in the Office of Student Accounts, of Waller, Texas, June 11, 2009.
Red rimmed the horizon around Cherry Creek State Park as a photographer and I tiptoed over rows of still-sleeping pilgrims. Hundreds of thousands of people had bivouacked in sleeping bags under the stars in anticipation of the culminating event of World Youth Day 1993, held in and around Denver. For sheer scope and adolescent amplitude, the media had dubbed this final Mass “Popestock.” A little cheeky, maybe, but right.

We were working a story for my newspaper, The Grand Rapids Press. I had arranged to meet a group from Grand Rapids, Mich. The leader of that group had told me to meet her in the “front section” of the park. Easy enough, I figured. But once we arrived and tripped into a sea of snoring humanity, our problem became apparent.

Where, exactly, was the “front section”?

I roused a man, explained my dilemma and asked about my target rendezvous spot. A sympathetic smile crossed his face. “Oh,” he said, pointing toward the throng. “That’s these first 100,000 people.”

Through some combination of shoe leather and dumb luck, the photographer and I found our connection and our story. Before the day was out we had compelling photographs of reverent teens on their knees, and a pretty good narrative about how Midwestern adolescents and twentysomethings had lavished an old Polish man — their Supreme Pontiff — with the adulation they normally reserved for rock stars like Bon Jovi.

But by far the most interesting job I’ve held has been the God beat, as fellow reporters call it. I filled the post of religion editor from 1988 to 1994. I crossed paths with some of the most interesting people in our community, a mecca of religious engagement. These are the folks who establish missions in the city’s poorest sectors and hold tough-to-translate theological debates at annual denominational conferences. While my colleagues pored over budgets, chronicled murder trials and dourly speculated about the Detroit Tigers’ prospects, I asked questions other beat writers generally don’t touch: So, what happens to us after we die? Why does God permit suffering? Do miracles happen?

I’ve been thinking a lot lately about life in newspapers. Nowadays the air in newsrooms is thick with nostalgia and worry. Many of my colleagues have been forced into other careers as media companies search for the path through a turbulent economy and seek to weather a game-changing challenge from the Internet.

Every business is under stress. Newspapers are under fire. Some — like Denver’s Rocky Mountain News — are just going under. Others are becoming online-only news vehicles.

With the future so uncertain, thoughts turn to the past, especially the people. Such as the young people who attended World Youth Day. Or the first time I talked to Diet Eman. She was angry. She had read a story I’d written about David Mandel, a local man whose family had been killed in the Holocaust. David had escaped through diligence and pluck to settle as a businessman in our community. In later life, he vowed never to allow anyone to forget the atrocities of World War II.

In the story, David remembered traveling by train from his native Czechoslovakia to Auschwitz on a return trip to the death camp.
decades after the war. On the trip, he watched churches pass by every few kilometers. “I was wondering to myself — these people devoted to religion, why did they stand by and witness all the killing that went on in their backyard?” he asked.

Diet — pronounced DEET — called a few days after that story hit the paper. She let me know exactly where people of religious faith had been. A Christian who lived in the Netherlands during World War II, she had helped hide threatened members of the Jewish community — friends at first, then strangers. She was captured by the Nazis and imprisoned, convinced they were innocent of conspiring against the occupying regime — a well-sold lie — and won release. The love of her life, Hein Sietsma, was not so lucky. He died in German hands a few months before the war ended. Diet still has the note he had tossed out the window of the train that took him away. She cried when she read it to me, nearly 50 years later.

I did that story in 1993. I’m still in touch with Diet today. She’s nearly 90. She speaks to groups about the Holocaust whenever she can, worried that revisionists will deny the reality she witnessed, especially after she and the others who lived through Nazi atrocities are gone. When she finds injustice — a local immigrant cheated by a car dealer, a murdered friend whose killer remains at large — she is relentless.

Nobody I’ve met as a journalist has made as lasting an impression. Nobody has challenged me more to consider my own commitments and face the uncomfortable question: What would I have done?

Long after I left the religion beat, I continued to encounter people of faith, like a recurring theme. One was Maurice Carter, a man convicted of shooting and badly wounding a police officer in Benton Harbor, Mich., in 1976. Compelling proof emerged that he didn’t commit the crime — including two prime witnesses who recanted their testimony — and no physical evidence had ever implicated him.

Relying on excellent investigative stories by Press reporter Pat Shellenbarger, I wrote editorials urging Maurice’s release from prison. The governor finally granted that release — through a commutation, not a pardon. Maurice had spent 28 years behind bars, all the while adamantly maintaining his innocence, a stance that paradoxically had ruined any chance he had for parole.

Soon after his release, I visited Maurice Carter at a nursing home. He had contracted hepatitis C while in prison. He was sick and frail. But he was happy on that sparkling summer day. At age 60, he marveled at the pace of a world he no longer recognized. He faced the hard questions asked of him with grace and humility, including the question of why the God he believed in would allow any of this to happen. “God put me in there for a reason,” he told me. “There was a reason I had to wait so long. I accept it now.”

Maurice Carter died — a free man — shortly after we met, a brief three months after he walked out of his prison cell. I still have a card sent by Doug Tjapkes, the man who led the fight to free Maurice. It reads, “Peace and love in the struggle.” Maurice had signed every letter to Doug with that statement. The words underscored the longtime prisoner’s enduring hope and lack of bitterness.

Whatever the future holds — wherever print and online journalism takes us — the dramatic changes occurring in newspapers mark the coda on a way of life. A privileged and good life.

In the spirit of the card bearing Maurice Carter’s creed, I wouldn’t trade it for anything.
A Motivational Essay

My son, Robert, a Catholic University senior, received the latest CUA Magazine a few weeks ago. After perusing the pages, my eyes fell on the final article, by the alumnus Jason Morgan. Since I only had time to read a quick article from the magazine at that moment, I chose to read his first. I was so impressed that I immediately sought to get it off the CUA Web site. I was so happy to see that there is a dedicated Web page for the magazine.

Based on Mr. Morgan’s eloquently stated means of earning a living based on his talents and abilities [as a private tutor], I immediately sent his essay on to a few friends who have lost their jobs over the past year due to the recession.

Thanks for a terrific (and very motivational) read.

Maria Alvarez-Newsom
College Park, Md.

Staying Up Late

Saturday’s mail brought CUA’s alumni magazine. I found several of the articles so compelling that I stayed up late that night to peruse the magazine. Photos and layouts get more attractive each issue.

Sister Charlene Smith, F.S.P.A.
M.A. 1980, M.S.L.S. 1987
La Crosse, Wis.

Corrections

In the Summer 2009 article about new inductees into the CUA Athletic Hall of Fame, new inductee Stanley Levy’s CUA degree should have been listed as B.Arch.E. 1950.

The obituary printed for Algimont P. Kerza-Kwiatecki, Ph.D. 1973 (who passed away Dec. 11, 2008), incorrectly indicated that he had earned a second CUA degree.

Freshman Beanies

I wanted to compliment you on the latest issue of CUA Magazine. I loved the interior-back-cover photo from Fred Maroon of the 1949–1950 freshman class wearing their dinks.

I didn’t save my dink, but, surprisingly, I do remember the pledge we frosh had to recite whenever a sophomore asked for it: “I hesitate to articulate from fear that I might deviate from the true course of rectitude. In short, sir (or madam), I am nothing but a lowly, dependent, unorientated frosh who knows nothing about anything except that sophs are great and are by far the best class at CU.”

Amazing what sticks in your head for 40 years….

Robert Malesky
B.S. 1974
Washington, D.C.

More Alums Who Are College Presidents

In the Summer 2009 issue, we provided a list of 16 CUA alumni who are currently college and university presidents. Subsequently, two CUA Magazine readers wrote to us to supplement our list. Here are four more CUA graduates who lead the following schools:

Peter Burnham, Ph.D. 1976
Brookdale Community College
Lincroft, N.J.

Paul G. Gaffney II, M.S.E. 1969
Monmouth University,
West Long Branch, N.J.

Rev. Kevin Mackin, O.F.M., S.T.B.
Mount Saint Mary College
Newburgh, N.Y.

Sister Rosemarie Nassif, Ph.D. 1970
Holy Names University
Oakland, Calif.

Alums and Chums

In the Summer 2008 issue of the magazine, we asked for your stories of how you’ve kept in contact with fellow CUA alumni over the years. Here is the final response:

Back to the Future: Reunion Begets New Friendship

Attending my 50th anniversary reunion in 1999, I was met and attended to by a student, Stacia Cardille, who offered such efficient and personal hospitality that she even danced with me at the alumni “ball.”

Another alumnus jubilarian, John Mahoney, was also greatly impressed by her bubbling personality and care. John was a beneficiary of the GI Bill of Rights in the School of Arts and Sciences, and I was a Basselin Scholarship student in the School of Philosophy, residing at Theological College.

Our friendship with Stacia continued, as she invited both of us to her own CUA graduation in 2002, when we shared in celebrating with her family. Then, a surprise invitation to her wedding in Sharon, Pa., on May 31, 2008. I was privileged to concelebrate the Eucharist and administer a nuptial blessing to them, Mr. and Mrs. Scott Dafflitto, both attorneys.

Rev. William Amann
B.A. 1949, M.A. 1950
Penfield, N.Y.

Father Amann and Stacia Cardille cut a rug.
The greeting cards created by Theodore Naos, professor emeritus in CUA’s School of Architecture and Planning, aren’t your ordinary Hallmark-type products. His die-cut creations that pop and stretch into three dimensions range from Christmas themes to city skylines.

Naos’ cards have made their way into the permanent collection of the Smithsonian Institution’s Cooper-Hewitt National Design Museum in New York City and the Victoria and Albert Museum in London. The Art Institute of Chicago, New York’s Guggenheim Museum and Boston’s Museum of Fine Arts have commissioned him to create unique cards to be sold in their gift shops.

“My graphic design cards are an extension of my architectural training,” says Naos. “That is, it is the definition of space within each three-dimensional card design that is important to me in terms of its aesthetic value.”