They Returned to Jerusalem in Search of Him

Luke 2:45

A Lament Prayer Service and Reflections

Loras College
2018-19

The Following prayer service is based on one that was organized by the Office of Campus Spiritual Life at Loras College on September 19, 2018. The service provided an opportunity for the campus community to pray for victims of sexual abuse at the hands of the Catholic Church. Those prayers were followed by reflections offered by faculty and staff from the College and from the Archdiocesan Pastoral Center.

The service and reflections are available on the website of the Archbishop Kucera Center for Catholic Intellectual and Spiritual Life; they are a part of its publication series, “Spiritual Life in the Upper Mississippi River Valley” (https://www.loras.edu/spiritual-life/loras-press/).
INTRODUCTION

WE GATHER TO PRAY

that our confession and repentance
will be inspired by the Holy Spirit,
that our sorrow
will be conscious and deep;
and that, in humbly viewing the sins of the past,
we will be committed to the path of true conversion

HYMN

GOD OF DAY AND GOD OF DARKNESS

Marty Haugen

OPENING PRAYER

LET US PRAY:

Heavenly Father,
you placed the salvation of the human race
on the wood of the Cross
so that

humility conquers pride,
charity conquers selfishness, and
self-sacrifice conquers sin.

We pray that the victory of Jesus crucified,
that conquered sin and death,
will heal us, inspire conversion,
help us to be pure in thought, word, and deed;
will raise us up to protect the little ones,
and bring peace and unity to the holy people.

We ask this through Christ our Lord. Amen.
HOW long, O LORD, must I cry for help and you do not listen? Or cry out to you, “Violence!” And you do not intervene? Why do you let me see iniquity? Why do you simply gaze at evil?

Destruction and violence are before me; there is strife and discord. This is why the law is numb and justice never comes, for the wicked surround the just; this is why justice comes forth perverted.

Look over the nations and see! Be utterly amazed! For a work is being done in your days that you would not believe, were it told.
my God
my God
why
have you
abandoned me?

Why so far from my call for help,
from my cries of anguish?
My God, I call by day, but you do not answer;
by night, but I have no relief.

Yet you are enthroned as the Holy One;
you are the glory of Israel.
In you our fathers trusted;
they trusted and you rescued them.
To you they cried out and they escaped;
in you they trusted and were not disappointed.

But I am a worm, not a man,
scooned by men, despised by the people.
All who see me mock me;
they curl their lips and jeer;
they shake their heads at me:
“He relied on the LORD—let him deliver him;
if he loves him, let him rescue him.”

For you drew me forth from the womb,
made me safe at my mother's breasts.
Upon you I was thrust from the womb;
since my mother bore me you are my God.

Do not stay far from me,
for trouble is near,
and there is no one to help

Reading 2
Psalm
22:1-12
QUESTIONS OF THE FAITHFUL
Gracious God, who cares for the sparrow, collects all tears, and heals each heart, we come before you, sinful and sorrowful, lifting up our needs:

For the Spirited work in the world, that it will show God’s redeeming, reconciling, loving presence and inspire the Church to follow Christ, who is the light of the nations, we pray:

For our faith communities, may we listen compassionately and respond with love and justice to all victims of abuse, we pray:

For each victim of abuse, may God give them strength to voice their experiences, to pursue justice for the crimes committed, and to seek healing, we pray:

For outraged mothers and fathers, who entrusted their beloved children to representatives of the Church, that they may somehow, someway, through God’s grace, find peace in their hearts, we pray:

For priests and religious, who were betrayed by their brothers and sisters: that they may hold on to the goodness of their vocations and serve as agents of healing in the world, we pray:

For the church’s conversion and commitment to ending sinful structures that prioritize institutional privilege over care for the vulnerable, we pray:

For Pope Francis, Archbishop Jackels, and all Bishops, that they may lead all members of the Church to express remorse and repentance for the sins of abuse, we pray:

For all those scandalized by abuse and the failure to address abuse, may God give them hope and consolation, we pray:

Come, Holy Spirit, fill our hearts. Come, Holy Spirit, give us strength and wisdom as we turn to you in humility, faithfulness, and repentance. Come, Holy Spirit, breathe upon us anew and heal our wounds. We make these prayers through Christ, our Lord. Amen.
Closing Prayer: Prayer of St. Francis

Heavenly Father,
In every age, you have been our refuge.
Yet again and still, we stand before you
asking for your protection on your holy Church.

For the victims of abuse and their families,
pour out your healing and your peace.
For Bishops worldwide,
inspire their decisions,
and guide them with your Spirit.

For the thousands of good and
faithful priests and religious who have
followed your call to serve you
and your people in holiness,
sustain them by your grace.

For the faithful who are angry,
confused, and searching for answers,
embrace them with your love,
restore their trust in you,
console them with your clear
Gospel message, and renew them
with your sacraments.

We place our Church in
your hands, for without you
we can do nothing.
May Jesus, our High Priest,
continue to lead the church in
every thought and action –
to be an instrument of justice,
a source of consolation,
a sacrament of unity,
and a manifestation of your
faithful covenant.

Grant this through your son, Jesus Christ,
our Lord, who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever. Amen.
It is an understatement to say that the church, its people, its ministers, its law, is now in crisis like none other in the last five centuries. Although I have known that this is not the first crisis the Church has faced, I naïvely or idealistically thought it had weathered the major crisis of my lifetime, namely, the clergy sex abuse crisis of 1985 – 2002.

The case, which first struck me with the reality of clergy sexual abuse, occurred in 1985, when a priest of the Diocese of Lafayette entered a guilty plea to eleven counts of the sexual abuse of minors and was sentenced to 20 years in prison. That should have alerted the church and her leadership to the truth or at least the reality that such cases would be handled differently, at least in state courts. But what should have been a wakeup call for most in diocesan administration was a momentary ripple at best – in the Archdiocese of Dubuque it did lead to the development of a sexual misconduct statement that all clerics and those in formation for ordination had to sign.

Of course, the 1985 experience led up to Boston and the aftermath of 2002 when the church reeled from widespread public reporting of clergy sexual abuse. However from 1985 to 2002 and thereafter until now, the focus was on priests, deacons, and men religious. The role of the diocesan bishop or the religious superior in this particular crisis was absent, some would say conspicuously so.

Now the clergy sex abuse crisis has entered a new phase, but not because of a new wave of cases. The grand jury report into incidences of clergy sex abuse in six Catholic dioceses in Pennsylvania was deeply disturbing, but the evidence would appear to indicate that the policies put in place by the “Dallas Charter” in 2002 are working. What this new phase of the clergy sex abuse crisis is about is the freefall of the credibility of bishops – the dramatic collapse of the hierarchy’s credibility, and the revelation of the anger of US Catholics across the board. I’m not sure how to call or to name this new phase of the sex abuse crisis. The name that I have heard one or two others use seems fitting for now, that is, the Post-McCarrick crisis.

New law wasn’t needed for the first phase of the clergy sex abuse crisis. The law existed – but it wasn’t followed. With the first phase of the crisis, what was needed was a mechanism of external accountability to ensure that the law was followed in the future.

However, this new phase of the crisis, this Post-McCarrick crisis, is not about priest-offenders or about child sexual abuse or even adult sexual abuse. In making such a statement I do not mean to be dismissive of victims of sexual abuse or to diminish the long-lasting hurt and harm that victims have experienced. This new crisis is, as I just stated, the freefall of the credibility of bishops. Again, in making this statement, I do not mean to be dismissive of victims of sexual abuse. I mean to say that the problem is much bigger, much deeper than the failure of individual members of the clergy and the repulsive, abhorrent acts they committed inflicting long-lasting harm on others.

We are in this crisis because many bishops ignored our own law and its lessons from our 2,000-year history. Following the church’s law would have accomplished the goals of removing offenders, would have given victims their “day in court,” albeit an ecclesiastical court even if not a state court, and would have protected the rights of the accused to advocacy, defense, and recourse. But the public shock of 2002 has yielded now to the rage at those shepherds who were not protecting their flocks through it all.

Make no mistake people are angry, ashamed to be Catholic, and angry some more. Some people have “quit the church” or withheld financial support. I get that. I wish they could see their way to stay, but no judgment of them. I get it how someone could leave the church because he or she was repulsed by the revelations of sexual abuse, and appalled by the hypocrisy of priests and bishops, who claim an authority conferred on them by God but act like buck-passers and company men. And yes, the church’s claims for its own moral authority make the public’s outrage understandable.

The lack of a structure to address holding a bishop accountable for his actions or failure to act needs to change. There must be some mechanism beyond going directly to the Holy Father or indirectly to him through the Secretariat of State or Congregation of Bishops.

Structures of administration that have remained largely the same since the Middle Ages need to be exposed to the modern world, redefined so that the entire local church can collaborate in a way that changes but does not diminish the role of the diocesan bishop. An extraordinary synod on the pastoral governance of dioceses is needed. Let’s examine ways in which all parts of the church can ‘walk together’ in the communion of the church, in rigorous honesty, in humility, in openness to change, and in mutual accountability. The signs are present that the church is in serious need of reform.
As an adult, I have been an active member of my church for as long as I can remember. I am thankful for the opportunities that the Catholic Church has given me in terms of service, helping me stretch beyond myself to spread the love of Jesus to those around me. I am so appreciative of that same church community who helped my husband and I when we lost our son, Nate, to SIDS, 16 years ago when living in Cedar Rapids going to St. Elizabeth Ann Seton parish. We drew on the strength of the community who helped us heal and brought us closer when we doubted God’s plan. In 2011, we moved our family to Dubuque and were welcomed with open arms by the parishioners of St. Anthony’s parish. It was not an easy move but feeling connected because of our faith, helped us feel at home in a new place. The Holy Family School community also supported my husband and I during some difficult years when money was tight in between jobs when we wanted to continue to send our children to Catholic school.

I was blessed to be born into such a faith-filled family and community since I know that many others all over the world are much less fortunate. I have a strong faith and attribute many of the positive things in my life, to my faith foundation. Because of this foundation, I have chosen not to abandon my church during times of trouble, for it did not abandon me. That doesn’t mean however, that I judge others who choose another path. It also doesn’t mean that I am not appalled at the sin and harm that has been done by some in the Catholic church. The fact that these abusers have been ordained in the church and in some cases protected by it is extremely disheartening and painful for me.

My perspective as a mental health counselor has also been impacted. I have spent the majority of my career helping those who struggle emotionally, physically and spiritually. I am dedicated to helping renew the hope and spirit within people who have felt lost, hurt or betrayed. It breaks my heart to think about the young victims who trusted our leaders in the church. And for the superiors in the church to do nothing, is even more harmful. I think about the abuse, the years of pain and loss. I try to fathom how hard it must have been to keep secrets for years. I imagine that the guilt, shame and fear has been overwhelming and difficult to overcome. Sometimes I have seen these feelings stretch over the course of a lifetime. Trauma affects self-esteem, relationships, the ability to hope, succeed and even function in the world today. It is heartbreaking for me to think about the hundreds of young people who have been abused at the hands of the church and robbed of the beautiful opportunities that life has to offer.

Although I have not worked with any victims from the church scandal, I have worked with victims of abuse. I know how difficult it is for people to come forward when all they want to do is put the abuse behind them. This shows so much strength. I am thankful for their courage. I have walked the road with abuse victims who struggle to find happiness and peace in their lives after being hurt and betrayed by those they trusted. I see how much some of those people fear intimacy with others because of the pain from being taken advantage of in the past. The fact that some were not taken seriously when they disclosed the abuse, must have been re-traumatizing. And to have the victims have to live through each new news story about the abuse, adds to the trauma. I pray that we are at the end and can move forward and try to heal.

I don’t have the answers on how to recover from this crisis but I do have some suggestions for healing. Even though this crisis is on a much larger scale, the issues of loss are feelings most of us have experienced before: before: when we have lost a loved one to death or a broken relationship; when we have felt the betrayal of someone we trusted; when we have failed or lost a dream; when we have been robbed of our dignity or something we deeply desired. I can only really speak to that shared experience, which in no way compares, I know. Some of the feelings that we are experiencing or have experienced are normal even though the situation may be abnormal. Some of these feelings include but are not limited to:

- Abandonment
- Betrayal
- Anger
- Questioning
- Confusion
- Shock
- Disbelief
- Loss of Trust
- Hopelessness
- Emptiness

Allowing ourselves to feel this pain is okay and even healthy. We should not avoid it but take some of it on to try, in some small way, to ease the burden for our brothers and sisters. We are fallible people and the Church is a fallible human organization. And humans are infinitely complex. In human beings, good and evil are fluid and people can be a combination of both. Some people who display empathy and compassion can also be cruel. Some people who behave badly can be rehabilitated and display good qualities like kindness. I choose to put my energy into hope and focusing on what I can control.

My recommendation to those struggling with the church is first to allow yourself to feel and process information while at the same time trying to avoid the overloading of negative emotions. I recommend feeling it, journaling about it, talking about it and then letting it pass. Another suggestion for moving forward is to channel behavior into something positive to help yourself feel good – volunteer and associate with positive people (within and outside of the church). Put energy into making a change, supporting others and speaking up. Try, if you can, to promote and strengthen the teaching of Jesus and model what you believe the church teaches about love and human sexuality, despite the acts of some. Focus on faith, hope and love.
Going to seminary in the 1980's, I was aware of the fact that there were clergy who had committed sexual abuse against minors over the years; it also seemed at that time that the Church was acknowledging this systemic problem, but was dealing with perpetrators primarily by sending them to treatment/rehabilitation centers in places such as New Mexico. As seminarians, we underwent psychological tests and had a certain level of scrutiny in our formation program, but as Deacon Jerry Jorgensen says, it was nothing like that which exists today. Certainly by 1989-90 it seemed like bishops could at least no longer shuffle men around to various parishes without acknowledging the nature of their pathology, whether or not they were being counseled that they were suitable to return to ministry.

Let me take a step back into the late '60s and '70s when I and my siblings were growing up in Ames, Iowa, where we belonged to St. Thomas Aquinas Parish and Catholic Student Center. This was a time of great enthusiasm and upheaval in the church following on the heels of the Second Vatican Council. St. Thomas parishioners and parish staff were very proactive in trying to implement the vision and changes introduced by the Council. My family was deeply involved in the life of the parish, with Mom on parish council and my brothers and I being altar servers. With the Iowa State University connection, there were always several priests assigned to the Student Center and we had a lot of interaction with them; my brothers and I respected priests in general and some were quite charismatic; a few eventually left the priesthood and there were others who posed personnel problems in one way or another. One of the most egregious instances of the latter was Fr. Robert Marcantonio of the Providence Diocese who was working on a doctorate in psychology at ISU. When I was in high school it came to light that he had sexually abused some young men from the neighboring St. Cecilia's Parish; one of these victims was a high school classmate of mine. I eventually crossed paths with Fr. Marcantonio again when in 1986 I was doing a hospital chaplaincy program at Providence Hospital. I knew he was a former perpetrator, but he was also a pretty broken, physically sick man, and seemed to pose no threat to me or anyone else. We had dinner together on several occasions and with his psychology background, he offered me some perspective on the dynamics going on in the chaplaincy program.

Let's fast forward to 2010 and beyond. After the 2002 U.S. Bishops' Dallas Charter and its new regulations and accountability procedures for dealing with instances of sexual abuse in the Church, and after going through what some have termed, “the long Lent,” I was operating under the hope and probably presumption that maybe we were on the road to collective healing, and had put a good deal of that dark chapter of our history behind us, with very few new cases surfacing. But something seismic happened in our own family somewhere around 2012: my brother Dave (less than a year younger than I am), disclosed to family members that he, too, had been sexually abused by Fr. Marcantonio. The perverse conceit that was the occasion for this abuse, to my understanding, was when we siblings served as research subjects for “Fr. Bob” as part of his doctoral studies. Dave communicated this news to individual family members in sequence. In retrospect and by his own admission, it became clear how David's life and temperament changed from that point forward. He has acknowledged the abuse to us, to the archdiocese and others, has pursued counseling, and perhaps it is a sign of his healing that he has given me permission to speak about his abuse publically in homilies or other settings such as this if I thought it appropriate, which is why I feel free to discuss it openly.

But that's not to say that all was smooth between us in the wake of his disclosure—this guy has both a brother and an uncle who are priests. At one point, he confronted me with great anger that I could have ever sought out any interaction with Fr. Marcantonio while in Rhode Island. Oh my God, David—my brother—I never knew or imagined that he was a victim. In my naiveté, my idealism as a seminarian trying to discern and practice “what would Jesus do,” I thought I was being bold to seek out the black sheep, the lost one, and try to show him the mercy and unconditional acceptance of Christ. I'm sorry, David. If I had known, who knows how I might have done things differently.

It is all the more remarkable today that Dave is still fully committed to living out his faith, to keeping his relationship with the Church real and alive. This man who was abused, who is a full-time swim coach with meets on weekends, has never missed Sunday Mass. The Eucharist is part of his healing, his life.

Even before knowing about Dave's victimization, and certainly intensified by this awareness, I have tried to do my part to serve the Church in my 13 years as director of spiritual formation for the St. Pius X-Seminary Program here at Loras, and in my ongoing interaction in the classroom and beyond with men who are prospective priests. I am not a psychologist, but have tried to realize and apply the vision of St. John Paul II and the program of priestly formation that emphasizes “human formation” as much as intellectual and spiritual formation—in fact, human formation encompasses everything else, in my view. Both in the seminary conferences and in retreats, and most importantly in the internal forum of individual spiritual direction, what I and others are looking for is transparency, honesty, and humility. These are men like all of us—with flaws and personal issues, with gifts and brokenness, sinners who are trying to be men in Christ, to become true disciples who maybe are called to be priests. We don't expect them to be perfect, but we are looking for signs of integrity, for men who are in touch with their sexuality, who have the capacity to live celibacy as spiritual fathers. I don't have illusions that I am in a position to probe and unearth any deep-seated proclivities toward pedophilia—that's something of the dynamic and occult nature of this disease. Instead, my job is to be attentive to indications that someone is playing mind games, not being authentic but instead trying to “work the system.” And if there are red flags, then it is incumbent upon me and others to raise these issues with the seminary faculty or archbishop, so that we don't perpetuate what has been for too long a sick system.

One other anecdote: when I was a transitional deacon, I was asked by some of my seminary brothers to serve as deacon at an ordination in Newark, N.J., at which then Archbishop Theodore McCarrick was ordaining prelate. He was chummy and gracious: “Tell Dan [then Dubuque Archbishop Kucera] hello for me.” Before the ordination Mass, he asked me to help him put the nails in his pallium, the ceremonial yoke of an archbishop. Now, after the disclosure in recent months of his serial, long-term abusive actions with seminarians and altar boys, that pallium seems like a very long Lent. I'd heard in the 1990's some of rumors that “Uncle Ted likes his boys,” but like many others, thought, “Surely, he's an archbishop and then a cardinal—the rumors can't be true.” But sadly, they were. How could this happen? How can those who knew for sure, who had the inside story, have let this happen, have kept doing nothing while he continued to abuse and discriminate? I’ve known that he wants what he feels will prove what the pope or the bishops will ultimately determine, and what changes will be made. But we've got to change. I still love the Church. But I want it to be what Christ wants it to be, and we've obviously got a long ways to go.
I’ll begin with a poem by Elie Wiesel, Jewish survivor of the Holocaust and author:

“Let us tell tales.
All the rest can wait. All the rest must wait.
Let us tell tales.
That is our primary obligation. Commentaries will have to come later, lest they replace or becloud what they mean to reveal. Let us tell tales so as to remember how vulnerable man is when faced with overwhelming evil.
Let us tell tales so as not to allow the executioner to have the last word.
The last word belongs to the victim.
It is up to the witness to capture it, shape it, transmit it.”

This poem is a challenge. As a church, what tales do we tell? I do not think we are telling the tale of abuse of children and vulnerable adults. Of course, some may say, but isn’t that what we’re doing right now? Telling the tales of abuse? Yes. Right now we are.

But we are unfaithful storytellers. If we as a church had learned from the revelations of abuse in Boston in 2002, the stories we have heard in 2018 from Pennsylvania would be no less horrific. But they would be part of a tale we are telling about the church in the United States, and around the world. If we were telling the tales, young adults today wouldn’t be hearing of abuse and cover-up for the first time.

If the church’s future is going to be different than its past, then I think that means we have to commit ourselves to telling the tales, much in the same way that the church is committed to telling the tale of Jesus’ suffering, death, and resurrection in each mass; similarly to how the church each year arrives at Easter only by first telling the tale of Good Friday.

So, what might this commitment to telling the tale look like, practically? I have three suggestions.

First, and quite literally, it involves starting with the stories of the victims—if and when and however they are willing to share their stories. It means that as church communities and as individuals we have to learn to accompany abuse survivors. They are the crucified in our midst; if we cannot bear witness to their pain, and stand at the foot of their cross, then our prayers that they will know new life are empty platitudes.

Second, if we are to tell the tale, then we must have sharp memories—memories that poke and prod us. That’s not something the Catholic church has been great at—the church has shown a preference for some memories over others, which means we as a church tend to forget our failures and wrongs. This is particularly dangerous when combined with a tendency in US culture to look to the future while disregarding the effects of the past on who we are today. So, we need to build in ways to keep telling the tale.

For instance, a theologian at Marymount University, Brian Flanagan, suggests that prayers for the Feast of the Holy Innocents be revised to make it a memorial for abuse victims as well—and not just this year, but every year. We know parishes where abuse has taken place—and yet not only in those places, but also throughout the church, how do we memorialize stories of survivors in art and architecture, so that we have physical reminders of the tales we need to tell? We have classrooms in which we teach, books we ask our students to read, service we encourage them to do—how are we telling this tale there?

Finally, as Wiesel writes, the last word belongs to the victims. Any reform the church undertakes, any way we find to remember and share their stories, must be evaluated by the victims themselves. This means—so far as they are willing and able, and whether they remain in the church or not—survivors of abuse should be the ones to judge our efforts. We are their witnesses and we are accountable to them.
Participants

Deacon Jerry Jorgensen
I am a licensed psychologist here in Iowa and work for the Archdiocese of Dubuque. As a psychologist, I complete a psychological evaluation of all the applicants for priesthood and for the permanent diaconate here in the Archdiocese of Dubuque. I have been doing these evaluations for more than 30 years. In addition to being the consulting psychologist for the Archdiocese of Dubuque, I also am on the medical staff at Mercy Hospital here in Dubuque and have treated victims of sexual assault but not perpetrators as such.

I was invited to be part of this panel because I also am a canonist or a canon lawyer. In addition to the doctorate in clinical psychology, I have a degree in canon law or the law of the church. In the Archdiocese of Dubuque, I serve not only as a judge in the tribunal but also as the promoter of justice in penal matters for the Archdiocese, which means I am the prosecutor in church criminal processes against clergies accused of sexual abuse of minors or adults. For other dioceses, I have served as a judge in penal or criminal trials of clergies, as a prosecutor, and as the defense attorney for the accused priest or deacon.

Tricia Borelli
I am a licensed mental health counselor who has worked in the counseling field for 30 years in different capacities. I currently serve as the director of counseling services at Loras College in Dubuque. As a Catholic myself, I have grieved and continue to grieve the issues of abuse in the Church that continue to surface in our society today. For me, it has brought up feelings of frustration and confusion since my experience with Catholicism has been primarily a very positive one. As a child, I received twelve years of Catholic education. I recall celebrating Mass with my family every week as well as every Thursday as an elementary school student. I fondly remember how excited my classmates and I would be for Msgr. Becker’s annual birthday celebration where we would gather for ice cream treats in the cafeteria of All Saints School. Msgr. was a sweet, older, grandfather-like gentleman who would often bless us with his wisdom and kindness. I recall youth group social events and high school retreats where Jesus became a friend of mine. This was also the setting where many of my first meaningful friendships began to form, including the relationship with my husband of nearly 25 years.

Fr. William Joensen
I am a priest of the Archdiocese of Dubuque, ordained in 1989. I served in parishes in Waterloo and Dubuque and, after further studies, as a philosophy professor and administrator at Loras College since 2001. In addition, I was director of spiritual formation for the St. Pius X Seminary Program at Loras College for 13 years. I also have been a member of area medical ethics committees, assisted as sacramental priest at various parishes, and am an occasional contributor to the national publication Magnificat.

Amanda Osheim
I am originally from the Archdiocese of Dubuque, and remember singing Fr. Bob Beck’s “Our Father” while growing up, and missing it when I moved to Minnesota to attend college at the University of St. Thomas. After graduation and a year in parish ministry, I returned to St. Thomas as a campus minister and pursued a master’s degree in theology. I became particularly interested in the work of the Holy Spirit within the Church, and how Catholics manifest their faith through their daily lives. As a doctoral student at Boston College, I researched how bishops could discern the Holy Spirit at work within the faithful of the local church, an important topic that took on added urgency in an archdiocese still reeling from revelations of sexual abuse and its cover up. As Associate Professor of Religious Studies and Theology at Loras, I’ve found myself at home again in the church that first formed me, now with the blessing and responsibility of helping college students to encounter the Catholic tradition as young adults who are discerning their own life’s purpose.

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