Arise, shine; for your light has come, And the glory of the Lord has risen upon you.”

Isaiah 60:1
Each Wednesday, for more than three decades Yale students, faculty and community members have welcomed New Haven’s most vulnerable into STM for a hot lunch and a chance to come in from the cold.
Dear Friends,

Another school year has begun and students have settled into their academic routines. STM has also settled back into its routine of worship, hospitality and programming. Sunday Masses in the Chapel are special times for prayerful worship. While in the Golden Center, our community gathers each Sunday over delicious dinners to listen to challenging lectures. The Golden Center is busy every night of the week as several Small Church Communities (SCC) meet during the week and our reading groups and spirituality groups offer opportunities for continued growth in faith. Our Soup Kitchen is open and our dedicated volunteers are once more serving over 350 nutritional lunches to our guests each week. Offsite, retreats offer undergraduate and graduate students opportunities for deeper prayer, while contacts with cultural houses on campus invite further opportunities of involvement with Yale.

In the article that chronicles the STM community trip to Nicaragua this past July, the author notes that a line from the Prayer of St. Francis impacted his experience: “for it is in giving that we receive.” In the midst of all that is done here, upon reflection, we realize that through sharing time, talent and resources, we, in turn, receive new perspectives on faith and further understand how to put our faith into action. Forming future leaders to be selfless and generous in service to others remains our focus.

I want to take this opportunity to thank you, our generous donors named in the back pages of this issue, for being agents of God’s love for the STM community. Your donations allow a vibrant Catholic community to thrive at Yale. These articles are concrete evidence that your generosity is continuing to create an impactful Catholic ministry on Yale’s campus. It would not be possible without you. I hope that your financial support for our ministry will remain a philanthropic priority because your generosity certainly makes a difference in the lives of students every day. Be assured of my appreciation. You are a source of encouragement to me!

You are always in my prayers,

Sincerely,

Fr. Robert Beloin
Chaplain

“Thank you, our generous donors, for being agents of God’s love for the STM community”.

Ten years ago, the Golden Center was dedicated, the culmination of many years of purposeful expansion of Catholic life at Yale.

For a full decade, the Golden Center has served as a place of replenishment, spiritual formation, prayer and inspiration.

We are grateful to all – students, faculty, staff, alumni, donors and Catholic luminaries – who contributed in so many ways to bring this Center and the ministry within the Center to where it is today.
Three decades ago, I had a newborn at home, and the thought of my child—a child, any child—going hungry, suddenly terrified me. I knew that I could not conquer world hunger, but I decided to attend that first meeting in the Chapel basement where the Wednesday Soup Kitchen came to life. My role was to find and deliver enough desserts each week to feed a large crowd.

For the first few weeks, I contributed my own baking, but I quickly made arrangements with managers of bakeries, donut shops and grocery stores in New Haven and the surrounding towns, who were willing, sometimes against store policy, to contribute day-old donuts, bagels, muffins and cakes to help feed the hungry.

Every Wednesday for the past thirty-three years, dozens of generous shopkeepers have filled boxes and large plastic bags with these goodies. In driving rain and heavy snow, many have helped me load my car. Since retiring from my job at Yale University two years ago, I not only deliver the desserts each week to the soup kitchen, but I work there as well.

Besides the energetic students who volunteer, the soup kitchen is run by a core group of dedicated people. A husband-and-wife team sets the menu, based on the availability of food supplies, and then orchestrates the preparation. An eighty-plus-year-old woman greets the steady stream of guests and hands out plastic cutlery. One gentleman stands at the metal sink for hours, washing pots, serving trays and enormous, stainless steel bowls. A woman who sailed to the United States from Scotland in the early 1950s, passes out the desserts. Some volunteers regularly use vacation time to be there, while others are retired from careers in medicine, business or academia. They cook, slice bread, prepare beverages, ladle soup, dish out food, wipe tables, prepare take-out bags and mingle with guests.
The cast of characters who work at the Wednesday Soup Kitchen are as complicated and interesting as the 300 to 400 people who we serve each week. Those guests include a man who lost a job paying $80,000 a year, but was too embarrassed to stay for lunch. Another gentleman, dapperly dressed, admitted that he was an alcoholic, and lost his job and his family “to the poison.” There is the man in a wheelchair who patiently waits outside the soup kitchen before it opens and a gentleman who often hands out a signed “thank you” card to the volunteers.

There is also the agitated, middle-aged woman, obviously burdened with a serious drug habit; a sweet, elderly lady who might easily be taken for the grandmother of one of the undergraduate volunteers; a teenage girl who is constantly looking over her shoulder for someone or something lost. It is the women who come with small children who appear to be the most desperate. They are the ones who remind me why I initially made this commitment to volunteer.

These Wednesdays have become the most hallowed hours of the week for me. They have helped me to understand that we are all givers and takers. Depending on the day or the year or the minute, we routinely shift from one role to the other. I have taken, and benefited profoundly, from the generosity of those who donate desserts, from the tenacity of those who volunteer and from the gratitude of those who are fed.
A Year of Mercy:
Welcoming the Stranger

Sr. Jenn Schaaf, O.P.

Around the same time their journey began, a small army of volunteers from the STM community began the tasks of final preparation. High school students washed windows in the newly acquired apartment. Those who owned trucks drove all over the county to pick up donated furniture. Graduate students, faculty and other members of the STM community cleaned furniture, purchased clothing, raked leaves, shopped for food and undertook a myriad of other tasks that needed to be done in a limited window of time.

The family is from Syria, but has spent the last few years in a camp in Jordan. Two adults and six children, the totality of their belongings crammed into eleven suitcases: pots and pans, fine china, all they thought they may need, put on an airplane as they left their temporary home forever.

They arrived at 9:30pm, “Hello. Nice to meet you.”
As refugees, the family is entitled to the assistance that United States citizens qualify for. In their first week, that meant trips to social security, the Department of Social Services, ESOL assessments, part one of two visits at the pediatric refugee clinic and enough paperwork to fill a filing cabinet.

Within a six-month timeframe, the family is expected to learn English, find jobs, become financially independent of the supporting agency (in this case, STM), and begin paying back loans to the United States government for their airfare. Whether or not it is reasonable, this is the price refugees have to pay to come to the United States.

The refugee family has met other Syrian families and Muslim families through the Islamic Cultural Center in nearby West Haven. They are a caring family, offering water or coffee to the many volunteers who come in and out of their house. Both the mother and father are attentive to the children. The ten and twelve-year-olds pick up the four-year-old and eighteen-month old like sacks of potatoes, hugging them when they cry. The six, eight, ten and twelve-year-olds have already begun to learn English and will probably begin teaching their parents the language very soon.

In this Year of Mercy, we have been challenged to show mercy to those most in need. Pope Francis led by example in his own hosting of refugees. However, in receiving refugee families, we are also the recipients of mercy: for the action and inaction of United States foreign policy in the Middle East; for our nation’s prejudice toward Muslims and their loving openness to us; for our not living up to the promises of worldwide relief assistance that we made to the United Nations. Although it is in a very small way—and in a very particular setting—

*the doors of mercy are open and we are beginning to walk through them, hand-in-hand, with our now Syrian-American brothers and sisters.*
A Prize Winning Kyrie: Fulfilling the Center for Music and Liturgy’s Global Mission

V. J. Tarantino, Paul Chu

“The singing of the Church comes ultimately out of love. It is the utter depth of love that produces the singing. *Cantare amantis est,* says St. Augustine, ‘Singing is a lover’s thing.’”

– Joseph Cardinal Ratzinger
The Center for Music and Liturgy at STM is a major initiative to create and nurture excellent music and musicians for the Catholic Church worldwide. Its mission is to create and disseminate the finest sacred music and to train Yale students as leaders, musicians and Catholics. This opens the possibility for singers of all levels worldwide to make sacred music for liturgy – or for concert performance – to the love and glory of God. As Cardinal Joseph Ratzinger (later, Pope Benedict XVI) has stated “The singing of the Church comes ultimately out of love. It is the utter depth of love that produces the singing. “Cantare amantis est,” says St. Augustine, ‘Singing is a lover’s thing.”

In September, CML’s mission came to greater prominence in the wider Catholic church, as the Kyrie of Julian Revie, CML’s Composer in Residence, won first prize and the audience choice award at the “Francesco Siciliani” Prize: International Competition for a Composition of Sacred Music. The event was presented by the Vatican’s Pontifical Council for Culture and was held in Perugia, Italy at the Basilica of San Pietro. Revie’s piece was chosen from more than 120 submissions from around the world by an international panel of judges chaired by conductor Helmuth Rilling and composer Arvo Pärt.

At the close of this Year of Mercy, reflection on the Kyrie draws us into a renewed awareness of God’s mercy in Christ, already expressed in the central phrase from The Blood of the Lamb, which Revie composed for last spring’s Good Friday liturgy at STM – “Blood and water flowed out.” Pope Francis notes that the Latin word for mercy, misericordia, means “opening one’s heart to wretchedness.” As the Heart of Jesus on the Cross is opened with a lance, the wretchedness of the world is bathed in blood and water. Yet this also invites us to open our own hearts to God and to our neighbor; as Pope Francis writes, “…a shattered heart is the most pleasing gift to God. It is the sign that we are conscious of our own sins, of the evil we have done, of our wretchedness, and of our need for forgiveness and mercy.” If this music of Julian Revie and the CML were to occasion such an openness of heart, the love of God would surely grow in the worldwide Church, something which Center for Music and Liturgy clearly seeks to foster.

In The Composers Words

This dramatic setting of the Kyrie for twelve-part mixed chorus expresses three contrasting yet complementary facets of the human experience in our shared, and much needed, plea for divine mercy: despair, longing, and hope. These aspects of our cry for mercy are expressed in the subtitles I have added to the three sections of the piece: Out of the Depths, I Cry to Thee (Ps. 130:1); The Soul and Her Savior; and God is My Help, My Soul Is at Rest (Ps. 62:5).

The piece is based upon the tenth century plainchant Kyrie melody from the Missa Cunctipotens Genitor Deus (Mass of All Powerful Creator God), a beautifully rich setting filled with expressive leaps and flowing stepwise passages. My compositional process was to begin with this long melody, de-compose it by breaking it down into its smallest identifiable units, and then allow these musical atoms to engage with and react to one another in the freedom of a twelve-part space, where, like an apostolic community, the parts each discover their own voice while also developing in relation to the others. Over the course of the piece, the intrinsic unity in individual identity and mission of the twelve voices is manifested.

- Julian Darius Revie ’02
Maureen Long, Ph.D.

Elizabeth Tokarz ’17

ET: What is a place you have visited that was significant in your understanding of the world?

ML: One of the perks of being a scientist is that I get to travel quite a bit for conferences and field work. I feel lucky to have spent time in Peru, where I installed and monitored seismometers in the Andes Mountains from 2010-2013. I never made it to Machu Picchu, but I visited beautiful remote mountain villages, some of them home to only about one-hundred people. Their daily lives are very different from my own. Meeting them and trying to find someone willing to host a seismometer in their backyard was an incredible cultural experience.

ET: You became interested in plate tectonics and earth science in eighth grade and have had a very focused career ever since. Has your journey of faith been as directed?

ML: I grew up in a Catholic family, and my faith has always been a directing force in my life. Many people find that as they grow up, their faith deepens and matures, but it is also challenged—that’s certainly been true for me. My faith life has really been changed by becoming a parent, which has helped me to appreciate the metaphor of God loving us the way we love our children. On the other hand, there are practical challenges when you have young children. It can be difficult to appreciate Mass when you’re trying to keep a toddler quiet!

ET: What is something new you are working on that you are excited about?

ML: I’ve recently started a project to learn more about the structure of the deep Earth by installing an array of seismometers across northern Connecticut. Even though we don’t have many earthquakes around here, we can measure seismic waves from earthquakes all over the world that have passed through the crust and mantle beneath Connecticut. I wish more people realized that Connecticut has an incredible record of the Earth’s history in its rocks, and we are trying to understand how the deep structure corresponds to that surface geology. Doing local field work helps make the research visible, and I’ve been working with local high school teachers to help me with the field work.

Maureen Long is Associate Professor of Geology and Geophysics at Yale. To learn more about Dr. Long, log onto people.earth.yale.edu/profile/maureen-long/about.

Photograph by Leah Campbell
A Call to Mercy:  
An Interview with  
Professor Janet Ruffing, R.S.M.

Carlene Demiany ’12 M.Div.

I recently went to Yale Divinity School to interview Professor Janet Ruffing. A Sister of Mercy for over fifty years and a trained spiritual director, Sister Janet currently serves as Professor in the Practice of Spirituality and Ministerial Leadership. She and I reflected on her call to Mercy and this Jubilee Year.

How do you live the charism of Mercy as a teacher and scholar?
I have been a teacher for forty-two years – twelve in secondary schools and thirty in graduate level teaching. As a teacher, the Spiritual Works of Mercy have been really important to me: teaching the ignorant and comforting the sorrowing. I am also a spiritual director, and spiritual direction has a lot to do with counseling the doubtful.

Why do you think Pope Francis called for this Jubilee Year of Mercy?
I think he called for it because of a quality of forgetfulness within the community about how central mercy is to who God is. He really wanted the Church and everyone who ministers to appropriate the works of mercy as the core of their ministries. I think he did this to resist the careerism in the Church and to refocus away from a black and white moral tradition that failed to minister mercy. Mercy is messy, and a black and white understanding of the moral tradition doesn’t fit the messiness of people’s lives.

Let’s talk about the image of Pope Francis opening the door of mercy.
For every Jubilee Year, no matter what the theme is, the holy door of Saint Peter’s is always opened. But, this door of mercy really took off symbolically. And it was of great symbolic importance that he opened the first door of mercy in Africa.

Why do you think he did that?
Because it is the poorest part of the world, and because his papacy has been about going to the periphery, going away from the center rather than making everyone come into the center.

How have you seen STM embody mercy?
When I first arrived and went to the Wednesday Soup Kitchen, I was moved to tears. It was such a moving experience to see all the folks who perform liturgical ministries in the community equally serving in the soup kitchen. The Eucharistic table and the serving table are so intimately related here, and this remains profoundly moving to me.

This interview has been edited and condensed.
Daylight, Insight and Inspiration:
The Windows of Saint Thomas More Chapel

Frank Greaney ’68 M.P.H.

Early in the academic year, incoming Yale students are reminded at Sunday Mass that the STM Chapel likely does not look like their church at home. That is usually a very accurate assumption—a major element of that difference lies in the many clear windows that illuminate the Chapel’s interior.

The windows are a significant part of the Chapel’s décor. When the Chapel first opened in 1938, the windows were plain glass, devoid of any etchings or dedications. These etched windows were added later, designed and created by the artisans of the Rambusch Corporation of New York City, then known as Rambusch Decorating Company. The etched windows were installed three years after the Chapel’s opening.

“Rambusch” as it is now known, was established in New York City in 1898 by Frode Rambusch, a Danish immigrant, and the company is still actively decorating spaces, under the leadership of fourth generation members of the family, now in New Jersey. Throughout the years, this firm has decorated many famous and elaborate secular venues, including the Mark Hellinger Theater (built in 1930) and the original Waldorf Astoria Hotel in New York City. Many church interiors have used Rambusch, including the Italian Chapel at the National Shrine in Washington, D.C., St. Bartholomew’s on Park Avenue in New York City and St. Mary’s in New Haven. More recently, Rambusch designed the NYC Firefighters Memorial at Ground Zero.

Theodore Sizer, former Yale art history professor and Director of the Yale Art Gallery, once noted that Father Riggs always liked the “cheerful church – joyous – with plenty of light.” And light it is! In his 1937 proposal for a chapel and Catholic center at Yale, Fr. Riggs specified that the windows should be “modern in style, with touches of softly tinted glass, largely in grisaille, with touches of color and pale gold.” Father Riggs further specified that the windows were to include “as many aspects as possible of the Church’s sainthood.”

While the absence of stained glass windows might be jarring to the first-time visitor of the Chapel, the enduring effect of the windows is subtle. While it is true that worshippers since ancient times have become accustomed to surrounding full of images on walls, ceilings and exteriors of worship spaces, the simplicity of these beautiful windows lightens the Chapel’s space and subtly draws our gaze to their delicate messages and profiles. Those who take the time to discern the saintly etchings in the varying stages of daylight will also be prompted to thoughts of faith, grace, service and charity.

Today, it is clear that the windows still serve the purpose envisioned by Father Riggs—daylight, insight and inspiration.

Author’s Note: Grisaille is defined as a method of painting in gray monochrome, typically to imitate sculpture.
Father Riggs always liked the “cheerful church – joyous – with plenty of light.”

The Windows Today

The four round windows:
The Four Evangelists and their Symbols
- St. Matthew, winged man
- St. Mark, winged lion
- St. Luke, winged ox
- St. John, eagle

The eight long windows:
1. St. Benedict, patron saint of students
2. St. Ives, patron saint of lawyers and judges
3. St. Bede the Venerable, patron saint of scholars
4. St. Thomas Aquinas, patron saint of universities
5. St. Francis of Assisi, patron saint of animals and ecology
6. St. Gregory the Great, patron saint of musicians, singers, students and teachers
7. Sts. Cosmas and Damian, patron saints of medicine and surgery
8. St. Augustine, patron saint of theologians

“Letter from ‘Tubby’ Sizer to Fr. Healey.” STM Archives. The Vincent Library at Saint Thomas More, the Catholic Chapel & Center at Yale University.

http://www.fdnytenhouse.com/fdnywall/index.htm

The T. Lawrason Riggs Papers. STM Archives. The Vincent Library at Saint Thomas More, the Catholic Chapel & Center at Yale University.

http://www.rambusch.com/site/index.htm

Witness to Change: Elizabeth Dias

Michael Lally GRD’18

“The church in America is not dying; it is changing.”

– Hunt Prize recipient, Elizabeth Dias
Too often, the headlines of religious news stories speak only of darkness—stories of emptying pews, growing doubts and ever-incriminating sins from leaders keep the faithful, especially younger believers, in a collective “dark night of the soul.” However, Elizabeth Dias, religious/political reporter for Time Magazine and recipient of the 2016 George W. Hunt, S.J. Prize*, has begun to paint a brighter and more vibrant picture with her reporting. Upon accepting her award at STM on September 29, she offered a reflection on her coverage of this changing landscape.

“I do not claim to be a theologian,” Dias said. “I am a reporter. My job is to track the moves of the flocks. I write what I see, what I hear and what I learn.” However, by naming and describing these movements, she reflects the faith experiences of people back to them, allowing them to know their faith in new, nuanced ways. Her remarks, given to a room of fellow journalists, STM benefactors, friends and family, described her three most significant stories and the evident connections between them. To Dias, these stories of faith do not exist separately in a vacuum. Instead, they influence and inform each other, creating just a section of the intricate, changing tapestry of American faith.

Dias’s first story, spoke of the Evangelicos—a major Latin American population that has flooded into Evangelical Protestant churches in the last five years. “The church in America is not dying,” Dias reminded the crowd. “It is changing.” In this case, these changes come in the form of vibrant worship, prophesying through prayer and comprehensive community assistance for those in need.

The second story was described by Dias as a “bold counterstrike from the Vatican,” which came in the form of Cardinal Jorge Bergolio’s election as Pope in 2013. Dias, who co-wrote the Time 2013 Person of the Year feature on Francis, saw the Argentine’s elevation to the chair of Peter as the Catholic recognition of a faith developing in a changing world. Having witnessed his work firsthand, Dias recounted how his personal, simple presence has affected the lowly and the mighty, changing the fates of migrant families and global leadership summits.

Finally, in covering the 2016 election, Dias was faced with a stark contrast to Francis in the 2016 Republican candidacy of Donald Trump. Supported by a host of Evangelical preachers, Trump embodies a version of the Prosperity Gospel, where, as Dias described it, “God wants his followers to be successful and wealthy.” Trump and his supporters vigorously claim victory and prosperity before it has arrived, witnessing to a sort of spiritual and physical hunger that will no longer be tolerated.

Perhaps the most fascinating aspect of these stories is how quickly they formed and materialized in the public eye. This in turn begs the question of what other forces of change wait just offstage; ready to alter how we see our faith and our community. For Dias, religion in America is not fading. If anything, it is evolving in ways unseen and unheard of in recent human history. Therefore, it would serve us well to listen to Dias, and voices like hers, who can and will present us with stories that reflect America’s ever-changing experiences of faith.

*The George W. Hunt, S.J. Prize is an annual award given by Saint Thomas More, the Catholic Chapel and Center at Yale University, in collaboration with America Media to honor the finest literary work of Roman Catholic intelligence and imagination by authors, poets and journalists under the age of forty-five.
Meet Carlene Demiany

Thanks to you, our donors, the staff of STM continues to grow. This year, we welcome a new member to our chaplaincy team.

Carlene is a native of Southern California. She graduated summa cum laude with a Bachelors of Arts in History from the University of California, Los Angeles. She received both her Master of Divinity and Master of Sacred Theology from Yale Divinity School. Before joining the team, Carlene lived and worked in Cusco, Peru, and taught at Central High School in Bridgeport, Connecticut. There her focus was on religious education. She joined the Saint Thomas More pastoral team in the fall of 2016.

**Favorite Old Testament Bible Verse:**
“`Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength.” –Deuteronomy 6:5

**Favorite New Testament Bible Verse:**
“`Blessed are the pure in heart, for they will see God.” –Matthew 5:8

**Favorite Christian Theologian:**
My favorite contemporary Christian Theologian is Paul Tillich. His book *The Courage to Be* helped me reflect on the existential anxieties of guilt, meaninglessness, and death, and the extent to which Christian theology offers salvation from such anxieties. Furthermore, his ontological polarity of freedom and destiny, outlined in Volume I of his *Systematic Theology*, led me to greater awareness regarding how my sense of self guides the choices I make.

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**STM** offers various reading groups to its community throughout the year. Each group meets once a month to discuss a chapter – or two – from a book that explores contemporary Catholic concerns about ethics, theology and faith. Here is what we are reading this year:

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<th>Faith &amp; Law Reading Group</th>
<th>Faith &amp; Science Reading Group</th>
<th>Women Reading Theology</th>
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<td><strong>A Culture of Engagement: Law, Religion and Morality</strong>&lt;br&gt;Cathleen Kaveny&lt;br&gt;Georgetown University Press; $32.95, 320 pp.&lt;br&gt;First published as blog posts for the magazine Commonweal, Cathleen Kaveny explores the intersection between Catholicism, modern Western culture and law.</td>
<td><strong>The Island of Knowledge: The Limits of Science and the Search for Meaning</strong>&lt;br&gt;Marcelo Gleiser&lt;br&gt;Basic Books; $17.99, 368 pp.&lt;br&gt;Part philosophy, part history of science, Marcelo Gleiser traces humanity’s quest to understand itself, while arguing that science, a tool humans frequently use to answer questions about existence, is limited.</td>
<td><strong>Abounding in Kindness:</strong>&lt;br&gt;Writing for the People of God&lt;br&gt;Elizabeth A. Johnson&lt;br&gt;Orbis Books; $24, 240 pp.&lt;br&gt;Written for the lay theological thinker, <em>Abounding in Kindness</em> is an accessible collection of essays and lectures that span the entirety of Elizabeth Johnson’s career.</td>
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On November 6, 2016, Elizabeth A. Johnson, C.S.J., Distinguished Professor of Theology at Fordham University, delivered this year’s More House Lecture, entitled “Is God’s Charity Broad Enough for Bears?” Professor Johnson challenged the STM community to see the connection between love for the natural world and love for God. We need a new understanding of God’s indwelling presence within, and humanity’s union with, Creation. Bringing her many years of eco-theological reflection into dialogue with Pope Francis’ Laudato Si, Johnson asked: How do we imagine a God “who loves the community of splendid life on earth”? (Laudato Si, Chapter 7). Reflecting on the participation of the Holy Spirit and Jesus Christ in God’s creative activity expands our image of “the Trinitarian mystery of the God of Love.”

According to Johnson, God continually sustains life and promises the transformation of all Creation into union with divine life. The Holy Spirit surges through the cosmos as divine energy, igniting the world into being. Because the Spirit dwells in all living things, other species are for us a source of divine revelation.

She expanded her position by then stating that the Gospel story of Jesus Christ reminds us that life evolves at a terrible cost. Christ’s becoming flesh “affirms the compassionate presence of God amidst suffering and death.” Jesus shared the fate of all who die, every living thing. The risen Christ embodies the hope of all Creation to be made new.

With this deeper understanding of unity in Christ, generously gifted with life by the Holy Spirit, we see clearly that the current destruction of life on earth is sinful. Johnson challenged us to develop new spiritual practices. We can give a “green hue” to our contemplation by seeing God’s presence in the natural world, by engaging in ascetic practices that restrain our earth-damaging consumerism and by acting prophetically against ecological devastation and the social injustices it creates.

Johnson’s lecture prompted a standing ovation. Her call to contemplation in action resonated with the STM community’s growing ecological consciousness. At STM, we celebrate the beauty of Creation by decorating our worship spaces with flowers, often cultivated on the Chapel grounds by the community’s gardeners. Johnson’s lecture encouraged us to integrate this ecological consciousness more deeply into our liturgy, our spiritual practices and our programming—a challenge we happily accept.
Reflections from Nicaragua: 
For It Is In Giving That We Receive

Tom Krause ’81 M.P.H.

In the prayer of Saint Francis, we express our belief that “it is in giving that we receive.” This past summer, ten members of the STM community traveled to Nicaragua for the first “community” trip to the impoverished agricultural community of Troilo.

This is not the first time members of the Yale community have gone to Troilo. For the past five years, Pat Ryan-Krause, Associate Professor at the Yale School of Nursing, has worked there with Yale School of Nursing students to develop health care services; and for the past two years, Sr. Jenn Schaaf, O.P., Assistant Chaplain, has taken STM students to Nicaragua for Alternative Spring Break. Three months prior to this trip, Sr. Jenn and Pat went to Troilo and conducted focus groups with the community to determine needs. Community groups identified teacher education, home food production, community health worker training, arts education and the creation of a community craft cooperative as the major needs of the community. Both parties felt that the best activities would be those that would have lasting, sustainable benefits for the community of Troilo.

Sr. Jenn and Pat prepared the group for our trip with a series of informational meetings about the culture, the people and the expectations of our hosts. We learned that Nicaragua was the second poorest country in the Western Hemisphere—second only to Haiti—and that the community lacked basic infrastructures of electricity and running water. We also learned that the community depended on the backbreaking work of tending to sugar cane as the main source of local employment. With the exception of a physician and nurse at the
Prayer of Saint Francis

Lord, make me an instrument of your peace; Where there is hatred, let me sow love; Where there is injury, pardon; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; And where there is sadness, joy.

O Divine Master, Grant that I may not so much seek To be consoled as to console; To be understood, as to understand; To be loved, as to love; For it is in giving that we receive, It is in pardoning that we are pardoned, And it is in dying that we are born to Eternal Life.

Amen.

government-funded health outpost, the community health workers were volunteers. Despite being an agricultural community, local food production was limited. Pat and Sr. Jenn assured us that the community looked forward to our visit.

When we arrived on that hot Monday morning, we were warmly received by the people of Troilo. After a short period of preparation, the STM group went to work closely with community groups for the remainder of the week. We mentored local teachers and helped them to develop new teaching strategies. Where there were no food gardens, we helped to prepare and plant new ones. We helped evaluate and enhance the skills of the community health workers and helped the community channel self-expression through painting and dance. The nucleus of a craft cooperative was established by training women’s groups in jewelry making. On the last day, we wondered how we could have done even more and done it better—but it was also on this day that the prayer of Saint Francis struck a chord in all of our hearts.

Unbeknownst to us, the community had prepared a party to thank us for the week’s activities. Children in native costumes danced traditional dances. A piñata was brought and hung in the school. To the delight of the community, each blindfolded member of the STM group took wild swings at the moving figure until it was finally cracked open. Teachers had prepared local foods for all to share and enjoy. This community had given us what they had to share—and I think all of us from STM felt the gratitude and love which came from them.
Donor Recognition

Saint Thomas More Supporters

2015-2016

Thank you to all who have contributed to Saint Thomas More, The Catholic Chapel & Center at Yale University last year. Without your support, we would not be able to expand our ministry to reach the growing number of Catholic students on campus. This list represents donors who have made gifts between July 1, 2015 and June 30, 2016. Gifts were made to The More House Fund, the Soup Kitchen, Center for Music and Liturgy, Chaplain’s Discretionary Fund, ESTEEM, Russett Philanthropic Fund, Building Fund, Young Alumni Appeal, Parent-Student Fund and Sunday Collections. Thank you for your generosity.

How to Make a Gift

Alumni, parents and friends make gifts to STM with cash, by check, credit card or monthly EFT payments. They also donate marketable securities or other assets. Gifts can have an even greater impact if your company has a matching gift program, doubling or possibly tripling your gift. Credit card payments can be made online at stm.yale.edu

Questions? Contact Robin J. McShane, Director of Communications at 203-777-5537 X 128.

We constantly strive for accuracy. If you believe an entry is listed in error, or if you have questions about the recognition list, please contact Robin McShane, Director of Communications at 203-777-5537 X128 or robin.mcshane@yale.edu.

† Deceased

Saint Thomas More

($10,000+)

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“Finding God often happens in the midst of a community – with a “we” as often as an “I.”

These are the words from John 10: 10 that are inscribed over the doors of Boisi Lecture Hall, along the main corridor of the Golden Center. Below these words have passed countless STM community members on their way to coffee hours, soup kitchens and lectures. Sometimes, the whirr of a cart laden with food echoes through the space – a simple reminder of the welcoming Catholic ministry the Golden Center has housed for the past ten years, and a promise that future generations will also have a place where they can grow in their Catholic faith.