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Doubt

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Kent Thompson, Artistic Director

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for the Performing Arts

Doubt, A Parable

By John Patrick Shanley

Directed by Bruce K. Sevy

April 4 -- May 17, 2008

The Ricketson Theatre

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SYNOPSIS

FATHER FLYNN: *I want to say to you: Doubt can be a bond as powerful and sustaining as certainty.*

—Doubt

Set at St. Nicholas Catholic school in 1964 on the cusp of the Second Vatican Council, the play involves an older nun, Sister Aloysius, who does not approve of teachers who offer friendship and compassion instead of the discipline she feels students need in order to face a harsh world. When she suspects a young priest, Father Flynn, of an unspeakable crime, she is faced with the prospect of charging him with unproven allegations and possibly destroying his position as well as her own. To help build her case, she asks for help from an idealistic young nun, Sister James, who finds her compassion and love of teaching challenged by the strict codes of the older woman. Sister Aloysius also turns to the young boy's mother.

The focus of the play is a small group of individuals in a small school, but the huge issues raised will resonate with the audience long after the lights come down.

SISTER ALOYSIUS: *When you take a step to address wrong-doing, you are taking a step away from God, but in His service. Dealing with such matters is hard and thankless work.*

—Doubt

THE PLAYWRIGHT

John Patrick Shanley was born in 1950 in the Bronx. He was educated by the Irish Christian Brothers and the Sisters of Charity and is a graduate of New York University.

His script for the movie *Moonstruck* won an Academy Award for the Best Original Screenplay and the Writers Guild Award in the same category. The screenplay for the movie *Joe Versus the Volcano* was based on a near death experience Shanley had and was his attempt to describe and explain the altered outlook on life he adopted as a result.

When Shanley was growing up, he was often championed by homosexual teachers who were the only ones watching out for him. They understood his problems and wanted to help. Perhaps sexuality was in the air, he says, but he was isolated and needed their counsel. He was not abused and did not consider these teachers to be dangerous people. Out of this experience came the play *Doubt* that was awarded the Pulitzer Prize for Drama in 2005, the Drama Desk Award and the Tony for Best Play.

SCREENPLAYS

Five Corners (1987)
Moonstruck (1987)
The January Man (1989)
Joe Versus the Volcano (1990)
Alive (1993)
Congo (1995)
Live from Baghdad (2002) (TV, Emmy award)
The Waltz of the Tulips (2006)

STAGE PLAYS

Welcome to the Moon (1982)
Danny and the Deep Blue Sea (1983)
Savage in Limbo (1984)
The Dreamer Examines his Pillow (1985)
Italian American Reconciliation (1986)
The Big Funk (1990)
Beggars in the House of Plenty (1991)
What is This Everything? (1992)
Kissing Christine (1995)
Missing Marisa (1995)
Four Dogs and a Bone (1993)
The Wild Goose (1995)
Psychopathia Sexualis (1998)
Where's My Money? (2001)
Cellini (2001)
Dirty Story (2003)
Doubt (2004)
Sailor's Song (2004)
Defiance (2005)

Coe, Robert. "The Evolution of John Patrick Shanley."
American Theatre. Nov. 2004.

http://en.wikipedia.org/wiki/John_Patrick_Shanley

THE PARABLE

John Patrick Shanley calls *Doubt* a parable.

A parable is a brief, succinct story, in prose or verse, that illustrates a moral or religious lesson. It differs from a fable in that fables use animals, plants, inanimate objects and forces of nature as actors while parables generally are stories featuring human actors or agents.

It is the simplest of narratives that sketches a setting, describes an action and shows the results. It often involves a character facing a moral dilemma or making a questionable decision and then suffering the consequences of that choice. As with a fable, a parable generally relates a single, simple, consistent action without much detail or distracting circumstances.

<http://en.wikipedia.org/wiki/Parable>

THE THREE-TIER HIERARCHY OF THE CATHOLIC CHURCH

The Organization of the Catholic Church is run exclusively by men because Jesus and his Apostles were all male. The Church is headed by the Pope, who is the superior of the universal church. Under him are the Bishops, 2946 of them, who preach in a Cathedral, the Latin word for “chair.” The title Archbishop is given to bishops of larger cities, territories or capital cities of states. Each of the Cathedrals (Mother Churches) is assigned a geographic territory known as a diocese. There is only one bishop per diocese, though he may be assisted by other bishops.

The priests may be called Reverend, Pastor or Father. There is one priest for each of the 219,583 parishes (local churches) in the Church. As bishops have a diocese, so each priest is assigned a parish, which is defined by geographic territory and boundary lines between local churches. When a priest has contributed a great deal of service to the Church, he is recognized by the honorary title of Monsignor.

Cardinals are chosen by the Pope from the pool of bishops to take on this additional title. They act as sort of cabinet members to a president or as an advisory panel for the Pope. They also elect the new Pope when the current one dies.

The sisters or nuns are not part of the Catholic hierarchy. They are members of a religious order who take vows of chastity, poverty and obedience to God and Catholic priests in order to spread the gospel.

<http://www.bible.ca/catholic-church-hierarchy-organization.htm>

AFRICAN AMERICAN CATHOLICS

African American Catholics are still very much the minority, not only among other African Americans in general, most of whom are Protestant, but also within the Church. While as many as three million African Americans are Catholic, they make up only three percent of all United States Catholics. Many attend white or westernized parishes, but some African Americans prefer to attend the 1,000 churches that have predominantly Black congregations. There are 11 African American bishops in this country.

<http://www.americancatholic.org/messenger>

THE SECOND ECUMENICAL COUNCIL OR VATICAN II

I want to throw open the windows of the church so that we can see out and the people can see in.

—Pope John XXII

The First Vatican Council was summoned by Pope Pius IX in 1870. At that time Italian nationalists had invaded Rome and tiny Vatican City was in danger. Pius IX was the last pope to be supported by an army, but in this perilous state, he summoned all the bishops to redefine a power base. “Pius had the Council declare that the church was the foundation of truth untouched by any danger of error or falsehood.”¹ He also declared papal infallibility, which means the Pope cannot err on matters of faith and morality. In his last seven years as Pope, Pius IX never crossed the Tiber River bridge into the city of Rome, thereby creating a fortress-like mentality in the Catholic Church.

In the early 20th century Pius X reinforced this aspect when he claimed that the Scripture was under attack by scientists and historians. He persecuted intellectuals and declared Modernism a heresy. But the seeds of discontent had been sown. By the 1950s a new generation of clergy became skeptical of the Vatican’s power. They argued that the Church should not be a fortress but a home and a community.

The Second Ecumenical Council or Vatican II opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. By the time Pope John called for the council, the papacy had evolved from a fractious 19th century kingdom into a wealthy religious state seeking out its role in an age of new technology and science. In his encyclical *Pacem In Terris (Peace on Earth)*, “Pope John XXIII had written of faith fostering a community of peoples based on truth, justice, love and freedom.”²

This was exactly the focus the Council of Bishops adopted.

They sanctioned the use of English (or the national language) rather than Latin in the Mass. Now, instead of turning his back on his congregants, the priest faced his flock. In addition, greater participation by the laity was urged in parish councils and religious education.

The results of Vatican II brought many criticisms from traditional Catholics. They charged that the Council moved the Church away from important principles of the historic Catholic faith including the belief that the Catholic Church is the one and only true church founded by Jesus Christ. They argued that it changed “the focus of the Church from seeking the salvation of souls to improving mankind’s earthly situation.”³ Finally, they saw Vatican II as the major cause of the decline in the number of priests and the erosion of influence of the Catholic Church in the Western world.

Berry, Jason. *Lead Us Not into Temptation*. Chicago: University of Illinois Press, 2000.

Weigel, George. *The Courage to Be Catholic*. New York: Basic Books, 2002.

http://en.wikipedia.org/wiki/Second_Vatican_Council

1. Berry, p. 172.
2. Berry, p. 173.
3. Wikipedia, p. 6.

CATHOLIC EDUCATION

SISTER ALOYSIUS: *We have some 372 students in this school. It is a society which requires constant educational, spiritual and human vigilance.* —Doubt

Catholic schools are education ministries of the Roman Catholic Church that aim to develop their students through the study of religion and theology, a full curriculum in secular subjects, and a variety of extra-curricular activities. The requirement that a student must be Catholic to attend a Catholic school is extremely rare. However, all students must take the religion class and wear the school uniform.

Catholic schools are often referred to as “parochial schools” to distinguish them from private schools. They are accredited by independent and/or state agencies; teachers are generally state certified. Parochial elementary and secondary schools receive little government funding. They are supported through tuition payments and fund raising. Most Catholic schools are operated by a local parish, diocese or religious order. Local Catholic pastors are usually members of the parochial school board while in some dioceses, the bishop holds the title of superintendent.

According to the National Catholic Educational Association, in 2006-2007 there were 7.6 million students enrolled in Catholic education from elementary to high school levels in the United States. There were 6,286 elementary/middle schools and 1,210 secondary schools. Thirty-six new schools opened, but 212 closed or were consolidated during the same period. The average tuition cost for an elementary parish school is \$2,607; for secondary schools it is \$6,900. Parents choose to send their children to parochial schools for faith formation, high academic standards, values-added education and a safe school environment. This fact is reflected in the graduation rate of 99% and the 97% who continue on to college.

Truly Catholic colleges are a different matter. *The Newman Guide to Choosing a Catholic College* lists only 20 colleges; their criteria include “giving a priority to Catholic identity, not giving critics of Catholic Church teaching a platform and providing a quality education for their students.”¹ The turmoil of the 1960s and the aftermath of Vatican II threw the Catholic culture into disarray and resulted in the secularization of many schools. “Most Catholic colleges watered down their emphasis on Catholic identity and their expectations for moral behavior.”² There is no Notre Dame or Loyola on the list because the Newman guide lists only colleges that are distinctly Catholic. These include:

Magdalen College—Werner, NH.
Thomas Aquinas—Santa Paula, CA.
University of Dallas—Irving, TX.
University of St. Thomas—Houston, TX.
Ave Maria University—Ave Maria, FL.
Southern Catholic College—Dawsonville, GA.
Wyoming Catholic College—Lander, WY.
Benedictine College—Atchison, KA.
Catholic University of America—Washington, D.C.
De Sales University—Center Valley, PA.

The enrollment figures range from 35 at Wyoming Catholic College to 3,123 at Catholic University of America. Tuition, room and board, is \$17,920 at Magdalen College while Catholic University of America charges a big city amount of \$38,700.

Esposito, Joseph A, ed. *The Newman Guide to Choosing a Catholic College*. Manassas, VA: Cardinal Newman Society, 2007.

[http://www.ncea.org/FAQ/Catholic Education FAQ.asp](http://www.ncea.org/FAQ/Catholic%20Education%20FAQ.asp)

http://en.wikipedia.org/wiki/Catholic_school

1. Esposito, p. 14.

2. Esposito, p. 25.

THE HISTORICAL CONTEXT OF THE PLAY

The sixties had made so many casualties, its war and its music had run power off the same circuit for so long they didn't even have to fuse.

—Michael Herr *Dispatches* (1979)
“Breathing Out.”

The 1960s began with the election of John Fitzgerald Kennedy, the first Catholic president of this country. Prosperity in the early and mid-1960s reached unprecedented levels and the economy hummed along stimulated by liberal government policies. But the Kennedy administration faced a series of Cold War crises. One of these was the Bay of Pigs fiasco in 1961 on the southern tip of Cuba. A CIA force wanted to invade Cuba and ignite a popular revolt against Fidel Castro, but they were met and trapped by the Cuban army. This failure did not deter Kennedy who continued to try to bring down the Castro government. In 1962, Castro persuaded Nikita Khrushchev, president of the Soviet Union, to send ballistic missiles armed with nuclear warheads to Cuba. On October 16, JFK learned what the Soviets had done and for a week, he and his advisors debated the options. Kennedy went before the American people on television and told them he would not attack unless we were attacked first. He demanded the Soviets remove the missiles and began a total naval blockade of Cuba. As World War III appeared imminent, the Soviet Union backed down and sent its ships back to Russia.

Kennedy's idealism led him in 1961 to form the Peace Corps that offered assistance to economically developing nations around the world. He advocated military solutions by developing a new elite fighting force, the Army's Green Berets.

While embroiled in the Civil Rights struggle, Kennedy was assassinated in Dallas on November 22, 1963. The country reacted to the news with an outpouring of grief and shock; for many, the moment stands as our nation's loss of innocence.

The Civil Rights movement began in Montgomery, Alabama, with African American seamstress Rosa Park's refusal on December 1, 1955, to move to the back of the bus as she was ordered to do by the bus driver. It launched what would become the Civil Rights Movement of the 1960s, marked by African American sit-ins at lunch counters, the formation of the Student Non-Violent Coordinating Committee (SNCC) and the political rise of Dr. Martin

Luther King Jr. In 1961 the Freedom Riders challenged the segregation of interstate travel facilities in the South, which led to the Interstate Commerce Commission (ICC) banning segregation in all interstate facilities. In 1962 when African American student James Meredith attempted to attend the University of Mississippi, Governor Ross Barnett personally blocked his way, violating a federal appellate court order. When rioting erupted, President Kennedy sent in federal troops. In 1963, the March on Washington for Jobs and Freedom drew 250,000 civil rights marchers and Dr. King delivered his “I Have a Dream” speech. Meanwhile, in Birmingham, Ala., Sheriff Bull Connor turned his fire hoses and attack dogs on civil rights marchers.

In the same city in the same year, four little girls were killed in the bombing of an African American church.

In 1964 Congress passed the Civil Rights Act.

Internationally, the Berlin Wall was erected in 1961, signaling the heightening of Cold War tensions. Conversely, the U.S. and Soviet Union agreed to a nuclear test ban covering atmosphere and water in 1963.

In Asia the National Liberation Front (NLF) was established in Viet Nam in 1960. The United States Military Assistance Command began the build up of U.S. personnel in Viet Nam in 1962. In 1963 Ngo Dinh Diem, President of South Viet Nam, was ousted from power and assassinated. In 1964, the U.S. destroyer Maddox was allegedly attacked by the North Vietnamese in the Gulf of Tonkin on August 2; on August 7, Congress passed the Gulf of Tonkin resolution giving President Lyndon Johnson the authority to wage war on Viet Nam.

Medically, in 1960 the contraceptive “pill” for women was approved by the Food and Drug Administration. In 1964 the U.S. Surgeon General's Report linked cigarette smoking to lung cancer and other diseases while the first liver and lung transplants were performed.

In 1962 the Supreme Court ruled against prayer in the public schools. In 1964 the Beatles toured the United States and were met by thousands of screaming fans at JFK airport in New York.

These are just a few highlights of 1960-1964.

Farber, David and Bailey, Beth. *The Columbia Guide to America in the 1960s*. New York: Columbia University Press, 2001.

SEXUAL ABUSE IN THE CATHOLIC CHURCH

Child sexual abuse: contacts or interactions between a child and an adult when the child is being used for sexual stimulation of the perpetrator or another person when the perpetrator is in a position of power or control over the victim.

—National Center on Child Abuse

In spite of all the good done by clergymen for children, there is an ancient awareness and paper trail of the danger for the potential of corruption of young people. The Catholic Church has had its own history and legal system from the earliest centuries. For example, the Council of Elvira (Spain, 309) dealt with sexual transgressions of all kinds; specifically, canon 71 condemned sex between adult men and young boys. During the reign of Caesar Augustus (17 BC), “the single most important pre-Christian source is the *Lex Julia de Adulteries*.”¹ This book mentions an offense called “stuprum” which came to mean same sex relations with young boys. But the most dramatic and explicit outcry against forbidden clergy sexual activity is found in the *Book of Gomorrah*. Written by the monk St. Peter Damian about 1051, this treatise was a harsh criticism of the clergy of his time. He was particularly angered by priestly sexual contact with young boys and made an appeal to the reigning Pope, Leo IX, to take action. “Leo’s response was an example of inaction that appears to portend the responses of our own times.”²

The High Middle Ages, the 12th to 14th centuries, saw the ascendancy of the Pope to a truly centralized power and the emergence of church law as a separate science with a powerful influence on ecclesiastical and secular life. The most valuable source from the time is the *Decree of Gratian*, which dealt with violations of a sexual nature and their punishments. The decree also authorized collaboration with secular powers to enforce church law. Most importantly, “church authorities recognized that the fundamental problem lay not just with dysfunctional clerics, but with irresponsible leadership.”³

The Protestant Reformation of the 16th century rejected mandatory celibacy. The reformers saw

widespread evidence that clerics of all ranks commonly violated their vows with women, men and young boys. The reforming wave did not come from the Pope or bishops, but was fueled by popular discontents and led by local clergy. The Catholic Church responded to the reforming attempts with the Council of Trent (1545-1563) that still advocated celibacy but established sound seminary education for prospective priests.

Our singular focus must be the protection of children.

—Cardinal Bernard Law,
former Archbishop of Boston.

In 1962 Pope John XXIII approved the publication of *De Modo Procedendi in Causis Solicitationis*, a procedure for processing cases of clergy sexual abuse. “Unlike all previous papal legislation on this subject, these documents were buried in the deepest secrecy.”⁴ No reason was given for this unusual concealment, but the document had several innovations. Church personnel who were involved in sexual cases were bound by secrecy, including the accuser and witnesses.

“The 1962 document is significant because it reflects the church’s insistence on maintaining the highest degree of secrecy regarding the worst sexual crimes perpetrated by clerics.”⁵ When the Boston Scandal of 2002 was exposed, it showed this covertness of 1962 was part of the conspiracy to cover sexual abuse and the failure to protect and inform others.

The implications and accusations that followed the Boston scandal were overwhelming. Traditional Catholics charged that the Second Vatican Council (1962-65) fostered a climate that encouraged priests to mingle with the laity and that this freedom encouraged sexual abuse (ignoring

history). On the other hand, the clergy felt that seminary training offered little to prepare them for a lifetime of celibate sexuality.

These results predicted a situation in which a person could be an adult chronologically, but psychologically a teenager and thus tend toward an inappropriate relationship. On the other hand, A.W. Richard Sipe, a priest and psychotherapist, believes sexual abuse is facilitated by a secret, powerful network of gay priests whose protection of one another begins in the seminaries. Another psychiatrist, Dr. Jay Feierman, supports a link between sexual repression and pedophilia. He says, “Celibacy is not a natural state for humans to live in.”⁷

Finally, there are those who believe secrecy, not sexual orientation, is responsible for the crisis of sexual abuse. They realize that priests may fail, but they cannot countenance the bishops who shuffled perpetrator priests from parish to parish without informing congregants. They argue for accountability and for a bigger voice in the running of their Church.

Doyle, Thomas P., Sipe, A.W. Richard, Woll, Patrick J. *Sex, Priests and Secret Codes: The Catholic Church 2000-Year Paper Trail of Sexual Abuse*. Los Angeles: Volt Press, 2006.

Jenkins, Philip. *Pedophiles and Priests*. New York: Oxford University Press, 1996.

Williams, Mary E., ed. *The Catholic Church: Opposing Viewpoints*. Farmington Hills, MI: Greenhaven Press, 2006.

Gumbleton, Thomas J. “Homosexuality in the Priesthood Does not Contribute to Child Sexual Abuse.”

McCarthy, Sarah. “The Celibacy Requirement for Priests Fosters Child Sexual Abuse.”

1. Doyle, Sipe and Woll, p. 15.
2. Ibid, p. 26.
3. Ibid, p. 29.
4. Ibid, p. 47.
5. Ibid, p. 50.
6. Gumbleton, p. 89.
7. McCarthy, p. 94.

THE NUN’S STORIES

This play is dedicated to the many orders of Catholic nuns who have devoted their lives to serving others in hospitals, schools and retirement homes. Though they have been much maligned and ridiculed, who among us has been so generous?
—John Patrick Shanley, *Doubt*.

Sister Aloysius is in a difficult situation due to the constraints put on her by the traditional hierarchy of the Catholic Church. “Here, there’s no man I can go to, and men run everything,” she tells Sister James. When she confronts Father Flynn, he replies: “You answer to us.” Her plight is echoed by Karol Jackowski in *The Silence We Keep: A Nun’s View of the Catholic Priest Scandal*. She insists that “keeping the silence is an unbroken tradition. In the name of God, the Church Fathers demand blind obedience to everything they ask.”¹ Nuns are to submit and obey without question all divinely appointed authority. When Vatican II was enacted, Ms. Jackowski thought everything would be transformed.

“Our dress code changed; our work changed, and our community lifestyle changed.”² The nuns were allowed to take their family names back and now become part of the world, making decisions and speaking out. Unfortunately, the hierarchy of men did not approve.

In 1970, well before the Boston Scandal, Sister Grace was principal of St. James School in Salem, Mass. When she discovered that the pastor, Father John Birmingham, was molesting young boys, she called the Reverend Patrick J. Kelly. He, in turn, contacted Monsignor Jennings of the Archdiocesan Personnel Office in Boston. Sister Grace was shocked when she learned Father Birmingham had been

transferred to a parish north of Route 128. She complained about this move to Monsignor Jennings who told her it was none of her business and that she was a “meddling female.”³

In 1980, in the spirit of feminism that was sweeping the country, Sister Marie Augusta Neal wrote in the theological journal *Concilium* about the primary sexual problem in the Church.

“Men manage the affairs of the church without recognition of the sisters whom they need if ministry, theology and clerical research are to be done adequately.”⁴ Sister Neal believed women’s rights were a sign of the times, but her words rankled the Vatican. Catholic bishops were called to attend a “workshop on women” to deal with the themes of women’s liberation and to do something about them.

The feminist concerns of the Catholic Church catapulted into the mainstream media in 1979 when Sister Kane of the Leadership Conference of Women Religious was invited to welcome Pope John Paul on his first trip to the United States at the National Shrine of the Immaculate Conception in Washington, D.C. She decided her three-minute speech was to include “something about women in the Church.”⁵

At the ceremony she concluded her remarks with: “I urge you, Your Holiness, to be open and respond to the voices coming from the women of this country who are desirous of serving in and through the Church as fully participating members.”⁶

Though she received a four minute ovation, the *Washington Post* later ran an entire section of letters, all against Sister Kane’s appeal. She was pressed to visit every cardinal in the country to explain herself.

In 1995 John Cardinal O’Conner of New York returned from a conference with Pope John Paul II. In his defense of male tradition, the Cardinal insisted that “too many nuns were trying to refashion religious life to their own liking in defiance of Church teaching and in an effort to steal power from priests and bishops.”⁷

In effect the Cardinal was saying that true faith

would not contend with feminism and that the hierarchy of men would remain intact.

John Patrick Shanley believes the Church scandals broke because the nuns reported them. “Nuns were the ones who were noticing the children with aberrant behavior, distressed children, falling grades.... But the chain of command in the Catholic Church was such that they had to report it not to the police but to their superior within the Church, who then covered up for the offender. This had to create very powerful frustration and moral dilemmas for these women.”⁸ And so they left, “100,000 in the last 40 years.”⁹

Briggs, Kenneth. *Double Crossed: Uncovering the Catholic Church's Betrayal of American Nuns*. New York: Doubleday, 2006.

Coe, Robert. “The Evolution of John Patrick Shanley.” *American Theatre*. Nov. 2004.

France, David. *Our Fathers*. New York: Broadway Books, 2004.

Jackowski, Karol. *The Silence We Keep: a Nun's View of the Catholic Priest Scandal*. New York: Harmony Books, 2004.

1. Jackowski, p. 63.
2. Jackowski, p. 169.
3. France, p. 78.
4. Briggs, p. 165.
5. Briggs, p. 172.
6. Briggs, p. 173.
7. Briggs, p. 175.
8. Coe, p. 26.
9. Briggs, p. 178.

THE SIGNIFICANCE OF THE BLUE VESTMENT

In the play, the playwright specifies that Father Flynn wear a blue chasuble or vestment for the second homily (or sermon). The Catholic Church is very specific about when priests should wear which colors. Blue vestments are worn very rarely in the Catholic Church, so it might be useful to take a look at how colors are worn by priests to celebrate mass.

Green is worn for what is called “Ordinary time,” which means most of the year between Pentecost and the beginning of Advent (green being the most evident color in nature).

White is worn at Christmas and Easter (related to Jesus as the light of the world).

Red is worn at Pentecost, Good Friday and Thanksgiving (red symbolizing blood and fire, representing the presence of the Holy Spirit).

Purple is worn for Advent and Lent (as purple is a royal color, it represents the kingship of Jesus).

Blue is associated with the Holy Mother, and is sometimes used for feast days related to her, and there is one in late November which corresponds with the season of the play. But blue is also the symbolic color for Truth, which might be the playwright’s intent here, although it’s hard to say for certain.

In terms of the dramatic action of the play, a significant change has occurred by this point in the story—Father Flynn has been accused and things are changing in his world. It’s possible that the playwright merely wants to emphasize this by a change in the color of his vestment.

—Bill Black
Associate Head of Theatre
University of Tennessee

MOTHER TERESA'S CRISIS OF DOUBT

DOUBT: to waiver in opinion or judgment; to be in uncertainty as to belief respecting anything; to hesitate in belief; to be undecided as to the truth of the negative or the affirmative proposition. —The American Heritage Dictionary

Mother Teresa: *Come Be My Light* is a book of correspondence between Teresa and her confessors and superiors over 66 years. The letters reveal that in the last 50 years of her life she felt no presence of God whatsoever as the book's compiler and editor, Reverend Brian Kolodiejchuk, writes. The Teresa of the letters lived in a state of deep spiritual pain. In many of the communications she wrote of a "dryness, a darkness, a loneliness and torture she is undergoing." ¹ At one point she admits she doubts the existence of heaven and even of God. Her public demeanor gave no sign of her spiritual plight; her smile, she said, is "a mask or a cloak that covers everything." ²

Reverend James Martin, editor of the Jesuit magazine *America*, feels the book will be a landmark, not just for Catholics, but also for everyone. It will be for "people who have experienced some doubt, some absence of God in their lives. And you know who that is? Everybody. Atheists, doubters, seekers, believers, everyone."³

<http://www.time.com/time/world/article/0899,1655415,00.html>

1. *Time.com*, p. 2.

2. *Time.com*, p. 2.

3. *Time.com*, p. 3.

NAMES IN THE PLAY

Mother Seton (Elizabeth Ann Seton) founded the Sisters of Charity of St. Joseph's in Emmitsburg, Maryland in 1813. It was dedicated to the care of children of the poor. She was canonized by Pope Paul VI in 1975, making her the first native-born United States citizen to become a saint. She is considered the patron saint of Catholic schools,

http://en.wikipedia.org/wiki/Elizabeth_Ann_Seton

Sisters of Charity Federation is comprised of 13 religious congregations of women, representing more than 5000 members, who recognize their character and spirit in the tradition of Charity founded by St. Vincent de Paul, St. Louise de Marillac and St. Elizabeth Ann Seton.

<http://www.sisters-of-charity.org/>

St. Aloysius is the patron saint of Catholic youth, teenage children and young people.

St. Nicholas is revered as the protector and helper of those in need.

St. Patrick is the patron saint of Ireland.

St. Anthony is the patron saint of seekers of lost articles.