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APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Farnad Darnell

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Rev. Kevin Laughery

Respondent No: 01

Date of Interview: 03-19-03

1. Respondent's ethnic background: (1) European American
2. Age: 45
3. Place of Birth: Decatur, IL
4. Gender: (1) Male
5. Number of Siblings: 3
 - (a) Brothers: 2
 - (b) Sisters: 1
6. Highest educational level attained: (6) Postgraduate College
7. What did you major in? Philosophy
8. Occupation in addition to priesthood calling? No
9. Approximate individual income:
10. Political party affiliation: (1) Democrat
11. Mother's Occupation: housewife
12. Father's Occupation: worked in a factory
13. Religion: (2) Catholic
14. Father's Level of Religiosity: Very
- R. When his mother decided to marry his father, the condition was that he converts to Catholicism and observe all the Catholic precepts.



- 14a. Mother's Level of Religiosity: very religious
- R. She believes profoundly in Jesus and the teachings of the Catholic faith
- 14b. Own Level of Religiosity: very religious
- R. He believes that Jesus Christ has sacrificed for the goodness of humanity, and he has internalized the ethics of the Catholic faith
- 14c. Do you consider yourself a spiritual person?
- R. Yes. His spirituality is interconnected with religion. It's very important because it includes all living things. And divine inspiration is part of his background.
- 14d. How often do you hold services at your church?
- | | |
|---------------------|------------------|
| Daily | <u> X </u> (1) |
| Once a week or more | <u> </u> (2) |
| Once a month | <u> </u> (3) |
15. What are the most important lessons about life that you learned from your father?
- R. He learned to care and plan, and to move ahead. At the same time he was not very close to his father because there was some envy that he was much more educated than his father.
- 15a. From Mother?
- R. Mother was a little bit too domineering. Yet he felt loved from both parents.
- 15b. From Siblings?
- R. He's not too close to his siblings because they are all on different walks of life, although they enjoy each other and they meet on holidays and so forth.
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. Not as close to his father.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. Cardinal Bernadine was the most profound person because he was trying to change the practices of the church in order to take a more ecumenical and inclusive approach. He also rebelled against being a bureaucrat because he wanted to get involved with human relations.

Also, the Pope is influential because he finds the Pope to be courageous, and impressed that after the Pope was shot that he found it in his heart to forgive the attempted assassin by meeting him in



his jail. Generally his global caring and political involvement pleading for world peace is very impressive.

18. What are the most important lessons about life that you learned from other important people in your life?
- R. When he was in Rome going to the seminary, he had personal issues and problems regarding feeling some emotional distress. He went to the university Rome and took some special courses addressing personal issues and problems. During that time he met some wonderful people, including Michael Kelley and others, who were influential in setting him straight and helping him to become a capable and functioning priest.
19. If you were asked to give a speech to a group of high school or college students, or other adults, what would you consider to be the most important message to leave with them?
- R. He would not focus on politics or economics, but simply focus on the notion of the consequences of indifference, the importance of apology and forgiveness, and in order for the world to survive we have to listen to each other and understand each other, and cooperate.
20. Who are the men/women that you most admire, and why?
- R. Cardinal Bernadine, the Pope: they had profound influence as a result of meeting them both, and the notion of love and caring for others.
21. Have you ever been hurt/offended by someone? Yes
- 21a. If yes, in what way?
- R. In 1983, while he was in Jerusalem wandering through the old city, he was beaten up severely by a bunch of young people, who he later found out were Palestinians. They mistook him as a Jew and pounced on him and beat him up.
- 21b. Had they asked for forgiveness? No, cause he never bet them.
- 21c. Have you forgiven them? Yes because he felt that in the bible it says "Father forgive them for they know not what they do." He felt that these people didn't know what they were doing so he had to forgive them because that's the teachings of the New Testament.

21d. What were the results?

R.

22. Have you ever hurt/offended someone? Yes

22a. If yes, in what way?

R. A lot of people perceive him as obnoxious. In one particular instance, at a meeting of Fathers Against Drunk Driving, a women stated that an Islamic women should not be invited to this rally/meeting. So as he thought about this he apologized to the person whom he hurt.

22b. Have you asked for forgiveness? Yes

22c. What were the results?

R. He apologized to the person he hurt.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) The Pope: X (Go to 24)

Other: ___ (Go to 23)Who?

23. To what group was the apology made?

23a. What prompted the apology?

R.

23b. Under what conditions was the apology made?

R.

23c. Was the information disseminated among others in your group/order (if Nuns)?

R.

23d. Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?

R.

[INT: FOR PRIEST/MINISTER APOLOGY BY POPE]

24. Did you hear about the Pope's apology to the Jewish people? Yes

24a. If yes, how did you hear about it?



- R. He couldn't recall in which venues, but he did hear about them.
- 25 Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes, Islamic people for the crusades and slavery.
- 25a. If yes, how did you hear about it?
- R. From reading.
26. How did you react to the apology?
- R. It made him pleased and he now feels that the Catholic Church is doing something important.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed? Yes
- 27a. If yes, in what ways?
- R. He is more accepting of these groups and has new thoughts about them.
28. Did you disseminate the apology to your parishioners? Yes, he has presented this information to the parish from the pulpit.
- 28a. If yes, how did your parishioners respond to this apology?
- R. While it is slow, there seems to be a different perception of Jews and Islamic people.
29. Did your church take any steps to disseminate this information to your community? Yes
- 29a. If yes, what steps were taken?
- R. Steps were taken especially by meeting and discussing this with the local association of the clergy.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to? Yes
- 30a. If yes, what sort of changes have you noticed?
- R. His church is more sensitized to the idea of historical wrongdoing on behalf of the Catholic Church.
31. Did you notice any changes in the behavior of the group apologized to? Yes
- 31a. If yes, what sort of changes have you noticed?
- R.

32. In your opinion, how important is apology in human relations?
- R. He feels that apology is very important in human relations. He even cited Dr. Margaret Schlintz, who told him that apology is liberating to the person who is hurt. Apology establishes contact between the harm doer and the harmed. When it is followed by reconciliation and maybe even mediation, then the offenders or harm doers can return back as members of the human community.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Yes
- R. He is frequently meeting with Jews and Islamic people and his clergy association where they discuss issues of the day regarding the various communities. He is even able to be in close contact with some rabbis in Springfield and they even attend each other's prayers.
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations? Yes
- R. They are constantly talking about and discussing these relations with their Jewish counterparts.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. He is convinced that apology and forgiveness in inter-group relations is a very important step in the right direction. It is however slow in coming and we must persevere in order to accomplish it.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Farnad J. Darnell

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Father Alan Mc Intosh

Respondent No: 002

Date of Interview: 03/21/03

1. Respondent's ethnic background: (1) European American
2. Age: 69
3. Place of Birth: N/A
4. Gender: (1) Male
5. Number of Siblings: 3
 - (a) Brothers:
 - (b) Sisters: 3
6. Highest educational level attained: (6) postgraduate college
7. What did you major in? language and history
8. Additional occupation?
9. Political party affiliation: Democrat
10. Mother's Occupation: insurance agency
11. Father's Occupation: Planters Peanuts salesman; Cigar Salesman
12. Religion: (2) Catholic
13. Father's Level of Religiosity: (1) Very
- R. He was raised as a good Presbyterian, and then in 1940's, after WWII, he converted to Catholicism. He was a very faithful Catholic; he went to church regularly; he went with mom and us kids all the time.
14. Mother's Level of Religiosity: (1) Very



R. She was born and raised as a cradle Catholic. Her mother was a Catholic but her dad was not, but then he also converted to Catholicism later. And my grandmother was a very devout, very religious Catholic.

14a. Own Level of Religiosity: (1) Very

R. I suppose I am; that 's my vocation.

I. What does it mean to be very religious?

R. I think to have a solid prayer life. first of all you have to have a belief in God or a Supreme Being, and to keep the commandments (Ten Commandments), and to live a good moral life.

14b. Do you consider yourself a spiritual person? Yes

R. I think that comes with having a prayer life, being reflective, and to have time in solitude and silence.

I. What connection do you see between spirituality and religion?

R. I think you could be very spiritual without belonging to an organized church. I think there are very many people like that. I think first of all they have a basic belief in God, and they have a basic belief in some kind of moral code, and a basic belief in the goodness of other people without distinction.

14c. How often do you hold/attend mass at your church?

Daily	X__ (1)
Once a week or more	__ (2)
Once a month	__ (3)
Other	__ (4)

15. What are the most important lessons about life that you learned from your father?

R. I think that you treat everyone without distinction, with reverence and respect, and I think that was my greatest lesson from my dad. He was a very outgoing man; he never met a stranger, and so I think that was a great lesson to me.

15a. From Mother?

R. Mom gave me a real sense of God and religion and spirituality, faith in God - I think that was mom's great gift to me. not that daddy didn't have it too, but that was her great gift to me. they both loved life and enjoyed life.

15b. From Siblings?

R. my sister (I'm the oldest of the four), and my sister was three years younger than I, and so we are the ones that grew up together. The twins didn't come along until I was 19-20 years old. My sister, we all still get along very well, and I guess she taught me that she's a very gentle person, a very sweet person, and that taught me to kind of temper my rough edges.



16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes, very much so.
- I. How did that show up?
- R. Us kids always knew that we could come to mom any time we had any troubles or problems or ask questions. Both my mom and dad were very open, and we always knew that we were loved and cared for and we could bring anything that we needed to them and they would take care of it
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. Yes.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. I had some wonderful professors; particularly the one who taught us moral theology had a wonderful sense of humor and he taught me a lot about human nature and that regardless of race, color, gender, ethnicity, and anything else, people are human, and he uses all kinds of stories to illustrate that. and he certainly gave me a sense that no matter if they're all human beings and they have that same human nature you have, we're all the same, even though we have different languages and different cultures. That was one big lesson I learned from them.
- I. Anything else that you can recall?
- R. Well, that we are all children of God; that includes all the human race; gave us a certain reverence and respect for everyone.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. I've had many parish's, and so I've made lots of friends that I cherish, that we still stay in touch, and they have taught me a lot about friendship and hospitality and generosity, and I cherish those and still correspond and talk frequently. They taught me a lot about friendship.
19. If you were asked to give a speech to a group of high school or college students, or other adults, what would you consider to be the most important message to leave with them?
- R. I guess one thing that comes to mind right off the top of my head is that they have the power to do good and be a tremendous influence for good and positive for people and they also have the power to do a lot of harm. And that is a choice everyone has to make and that lies in each one of them. And obviously you would then point out the power of good that they could do. That is the first thing that comes to mind. I don't know if it is what you are looking for.
- I. No, your views are the right ones. There is no particular answer. It is just your interpretation and your understanding of it.

20. Who are the men/women that you most admire, and why?
- R. My heroes are Abraham Lincoln, and I admire him because he was a very common man. His roots were very poor and he, by his choices he made, he was a great influence for good. And the other one is Muhammad Gandhi. I've read his life over and over again, and because of what he as a person made himself to be and determined influence for good and along with that his trying to unit the different people of different religions and helping them overcome their prejudices.
- I. Any other religious people?
- R. Yes, St. Elizabeth Ann Seton. She was the first American born Canonized Saint. Again, I've visited where she was raised and taught and I've read her life over and over again. She was the mother of five young children. Her husband died at a very early age and she taught children and lived a very holy life. She has been one of my very famous women heroes. Those I guess are my three primary ones.
21. Have you ever been hurt/offended by someone? Oh yes.
- 21a. If yes, in what way?
- R. Well, by being denied a certain position that was justly to come to me, but did not. There were some things that were said that I felt were untrue.
- 21b. Had they asked for forgiveness? No
- 21c. Have you forgiven them? Oh yes, a long time ago.
- 21d. Why/Why not? First of all because once I got over the initial anger, then life is too short to carry all of that around. So, I forgave them first of all because I think it is the right thing to do and then secondly all you do is hurt yourself carrying grudges, bitterness and anger. It just tears you apart.
- 21e. What were the results? Were you in contact with these people again?
- R. Oh yes, it was only one person and I have never held that against him.

- I. So there was some sort of reconciliation. How did that come about? Did you talk about it?
- R. That has been many, many years ago. No, I think that I just made peace with myself and life went on.
22. Have you ever hurt/offended someone? Oh yes, I'm sure I have.
- 22a. If yes, in what way?
- R. Well, as a pastor, you have to make lots of decisions and people don't like it or whatever. Physically never, I have never hurt anyone. But I am sure things that I have said perhaps unintentionally have. And if I am made aware of that, I always try and see that person and tell them that I am sorry or didn't mean it or if I did I ask their pardon.
- 22b. So you did ask for forgiveness in some way? Yes
- 22c. Why/Why not? N/A
- 22d. What were the results?
- R. In most cases, I think they accepted my apology and then we resumed the relationship.
31. Do you think apology is very important in human relations?
- R. Yes I do, if it doesn't I think it just creates walls and barriers and the relationship won't go anywhere other than perhaps diminish. So I think it is vital to all human relationships.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) **Who?** _____

23. *To what group was the apology made?*
- 23a. *What prompted the apology?*
- R.
- 23b. *Under what conditions was the apology made?*
- R.
- 23c. *Was the information disseminated among others in your group/order (if Nuns)?*
- R.



23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Oh yes.

24a. If yes, how did you hear about it?

R. Well, first of all I read about it. I heard about it in the news. I read about in the newspapers. I've read magazines about it, articles about it. That was a very historic moment when he did that.

24b. In your opinion, what prompted the apology?

R. Well, it was on his trip to Israel and I think the centuries and centuries in the life of the Catholic Church, which a lot of its history is intertwined in the history of the Catholic Church has been its anti-Semitism. I think he is a very intelligent man and in realizing that - that was the opportune time to address that in a very historical way.

24c. How was the apology made?

R. I think it was oral, but I think it was in writing too.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes, yes

25a. To what group was the apology made? (the Crusades, slavery)

25b. If yes, how did you hear about it?

R. Again it was one the news and I read articles about it.



25c. In your opinion, what prompted the apology?

R. Well, I think because of the Church's - the Crusades of course was an invasion of their land and caused death and destruction. It was - you know that all happened in the 11, 12 and 14th centuries and it was way overdue.

I. He also wanted to heal relationships between people you think?

R. Oh yes. To heal relationships between the east and the west and the peoples.

25d. How was the apology made?

R. N/A

26. How did you react to the apology?

R. The first thing that came to my mind was that it was way long overdue. Secondly was that it was a historic moment of immense magnitude especially of our day and time. I thought it was an immense historical moment. It is the first time in the history of the Catholic Church that a pope has spoken for the Church to acknowledge to acknowledge the Church's sins against different peoples.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R. Sam, to be perfectly honest, I have never have met as far as I can recall in my life any person of Jewish origin. If I have I didn't know about it. I wasn't around them to have a negative attitude. My general upbringing by my parents was that you accept anybody and everybody regardless, and so I never - I didn't have a negative attitude and I didn't have enough to be indifferent. You know I am a great student of history and I have read a lot about during WWII and I have always been appalled and horrified about what happened to the Jewish nation, but not only that - throughout their history they have had a lot of persecution. So that has always appalled me and I think the Holy Father's apology just - well yes - it was like a reaffirmation that it was way over do and it was about time.

28. Did you disseminate the apology to your parishioners/convent? Yes, I've talked about that a number of times.

28a. If yes, how did your parishioners respond to this kind of sermon?

R. It is hard to say because sometimes we don't get any feedback, sometimes we get very little. All I can say is that when I delivered it I felt that I had their attention. They were listening and paying attention. They didn't all get up and walk out. So I guess the best I could say Sam is that they heard what I had to say. Whether they agreed or disagreed, they didn't much let me know. That happens all the time. That is hard to say.

- I. So your parishioners or you didn't had much contact with Jewish people or Islamic people since because the kind of place you are in. You live in a rural area.
- R. Yes, a rural area and I have never been around. Well, even in Knebsville where I was growing up there was hardly any Islamic group. Since that time about 2-3 weeks ago, there is a lady who lives in a neighboring town. She is from the country of Iran. I invited her to come and talk to my parish in which she has done and that was very interesting. That was the first person I would say of an Arabic or Muslim country that I've ever personally known.
- I. Was the parish accepting, listening, attentive and so forth?
- R. Yes, I had her address my high school group and some of the parents came.
29. Did your church take any steps to disseminate this information to your broader community? N/A
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to? N/A
- 30a. If yes, what sort of changes have you noticed?
- R. N/A
32. Did you notice any changes in the behavior of the group apologized to? N/A
- 31a. If yes, what sort of changes have you noticed?
- R. N/A
33. Again, do you think apology is very important in human relations?
- R. Again, I think it is the one thing that fosters good relationships and it is the way that relationships that have been damaged in someway - that is the one healing ointment that can heal those wounded relationships. That is how I see it.
- I. Do you think it is some sort of an antidote to a divided world or a polarized world?
- R. Oh yeah, I think it is the way that you would unite not only individuals, but groups/countries and oh yes an antidote to division.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Um
- Why or why not? My most specific plan of such, now that the war is going on, we will probably

have some evening services to pray for peace and all of the poor people over there.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. Yes.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. I can't think of any Sam. I think you have covered it very well with all the questions that you have.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Bethaney Weber

Interviewer's Name: Sam Oliner

Respondent's Name: Father Donald Meehling

Respondent No: 003

Date of Interview: March 21, 2003

1. Respondent's ethnic background: European American
2. Age: 70
3. Place of Birth: Marshall, Illinois
4. Gender: Male
5. Number of Siblings: 2. Both in good health, one is 79 and one is 77
 - (a) Brothers: 1
 - (b) Sisters: 1
6. Highest educational level attained: Advanced Degree - I have an MA at the theology level and I have an S.T.L. from St. Mary's of the Lake at Mundelein in Chicago.
 - I. S.T.L. - what does that stand for?
 - R. It is Sacred Theology Licentiate. It is comparable to a Master's degree in theology. Licentiate means someone who is licensed to teach in theology. It is a typical degree granted at Roman academies most ordinarily, but Chicago has it in their seminary program as does the Catholic University, the only two in the United States.
7. What did you major in? Philosophy
8. Additional occupation?
9. Political party affiliation: Both democrat and republican - neither nor. I vote for the man and the issue. I probably tend to be middle of the road, I'd say - neither liberal or conservative.
10. Mother's Occupation: My mother was a full-time homemaker.
11. Father's Occupation: My father was a grocer, a retail grocer.

- I. Are they still around?
- R. No, they are deceased. My family is full of lawyers. My brother, brother-in-law and two or three nephews are all lawyers.
12. Religion: Catholic
13. Father's Level of Religiosity: Very Religious
- R. I would say both of my parents were very religious. Not fanatically, quite religious would probably be the word.
- I. Explain to me a little more how that manifest itself.
- R. They both came from German families. My roots are actually in Louisville and Cincinnati. I've got German connections and those families moved to Illinois to take advantage of the improved farmland and my parents grew up with strong religious backgrounds in both families. They did prayers, weekly mass and my high school age daily mass frequently. We lived close to the church, close association with the clergy. My sister went to a Catholic college, lived in a small town, did not have a Catholic grade school, but always felt it would be wonderful if I could utilize one. The first Catholic school I ever went to was seminary, but I have an enviable family upbringing I think. Again my sister was a graduate of the St. Mary's of the Woods College in Indiana very close to my home and that was the profound influence on my adolescence.
- I. Why was that?
- R. Just the inspiration of the conduct of the sisters. It was a motherhouse that the sisters were proud of. Are you in Orange, California? Where are you?
- I. No, I am in Northern California. North of San Francisco in the Redwood Forests.
- R. Oh I know where you are - near Sacramento.
- I. No, it is right on the Pacific Ocean.
- R. Near the Oregon boarder huh?
- I. I would say 70 miles from the Oregon boarder. We are on the Pacific Ocean and we have this beautiful redwood forest here.
- R. I've been to Muir Woods.
- I. Yes, you were right near San Francisco right.
14. Mother's Level of Religiosity: Very Religious
- R. N/A

14a. Own Level of Religiosity: Very

R. Well, I am traditional I would guess. I think actually without being arrogant I think I have a good mind and a good heart and I enjoy preaching very much. I have taught in Catholic high schools for a large part of my priestly observance. I have served in lots of things in the dioceses. I am now once again an associate. As a senior priest, I can pastor at several parishes. And we have an interesting diocese. It is kind of middle of the road size, not too large, not too small but capable of doing good things in Central Illinois. We are halfway between Chicago and St. Louis, gives us a kind of interesting geographical location. Abraham Lincoln's homeland - good mid-western fly over country.

14b. Do you consider yourself a spiritual person? Indeed I do, hopefully.

I. What does that mean because I need to know more about this.

R. It means that it is a person who lives on a level of consciousness and awareness that exceeds the material and mundane that surrounds us. One that is designed for eternal salvation and the destiny of the eternal life with God. I think one whose whole life is filtrated or infiltrated with God and the things of God has eternal comfort. I pray and I think of myself as a reasonably devoted pious without being excellent or perfect. You can tell that I don't suffer from a poor self-image.

I. I think that is wonderful.

R. I always tell people that I have no confidence, no self-confidence. I have so much God confidence that it enables me to do whatever I want.

I. I think that is the essence of spirituality in my view perhaps.

14c. How often do you hold/attend mass at your church? Daily X (1)
 Once a week or more (2)
 Once a month (3)
 Other (4)

15. What are the most important lessons about life that you learned from your father?

R. My father was a man who because of his retail business always kept an attitude of pleasantness about him. He got it from his own mother. He was able to stand in the middle of turmoil and opposition and confusion and still radiate peacefulness and kindness without loosing his temper or his control of the situation. My fondest memory of him is knelling down at night to say his prayers in the living room with his head buried in the cushions of the couch while the rest of us went about our business. He would spend 15 minutes every night or so in that posture.

15a. From Mother?

R. The greatest lesson my mother ever told me was that to be so kind that everybody who is not kind to you was to make their unkindness absolutely ridiculous. That was her best lesson that she ever taught me and it has to do with forgiveness and compassion. It is the only revenge that is

permitted to a Christian. It is not revenge unless it is done pompously or arrogantly, but be so kind to everybody, especially to those who are not kind to you as to make their unkindness absolutely ridiculous. My mother was also a devout person. She was the one who, because of her freedom to do so, introduced me as a small kid to the practice of daily mass. Out of the Eucharist of course is where most of my patience arrived - it is on the primacy of the Eucharist.

15b. From Siblings?

R. N/A

16. Growing up, did you see yourself as emotionally close to your mother?

R. Probably so - equally so. She was not the dominant figure necessarily. My father was busy about making a livelihood and she probably had more concrete influence on me. A very concrete influence was her mother who during the winter in her senior years used to spend a couple of months at our house when I was a very small kid. She taught me how to pray. She used to spend time with me. I'd come lead her in her prayers. She was the lady from Louisville who was an immigrant to Illinois.

I. What part of Germany did she come from?

R. She didn't come from Germany, pardon me. Her ancestors did from southwestern Germany, Bavaria near Heidleburg. The Franciscan tradition made up her spirituality in Louisville as a girl. She was the mother of nine kids; my mother had three children. I had lots of cousins and a strong family structure around me.

16a. Growing up, did you see yourself as emotionally close to your father?

R. N/A

17. What are the most important lessons about life that you learned from your religious leaders?

R. I think the one thing is the supremacy of Eucharist; I think the importance of the representation of the sacrifice of Calvary - mass itself is the core of the century. Priestly life and to those who are used to it had it, as well as every Catholic. The redeeming all forgiving and all renewing sacrifice of Christ for our salvation. I had Jesuits in the seminary for eight years and they taught me very well in the line of what you are doing in the efficaciousness of the sacrament of reconciliation. The ability to put behind you the past and you move on to the future; the past is a bucket of ashes, the future is the eternity with God's mercy.

I. And perhaps to liberate yourself at the same time from the burden of anger and not forgiving.

R. That's right. I've had a couple of incidences in my priesthood of unforgiving of people around me in fact I met with one of them today who had gone off for about 30 years. And it is a very sad posture in which to find oneself in life. I have done everything I've know to reconcile that, but I think the party uses it as a kind of domination over me. They know it is a source of irritation for me and it is the only control they have, but they don't have much control because as a result of it, I am conscious of it. But it pains me and troubles my own conscious over how I could ever be a part of such a situation. But I am not a part of it. The door is wide open. In fact, I always gesture

and reach out whenever make their acquaintance, but I don't get any reciprocity.

I. Sometimes it is not possible, is it?

R. I am glad to hear you say that because it is like in a marriage thing. One person can't do it no matter how hard they try if the other party refuses. Psychologically sometimes it is the other parties only recourse for any kind of domination.

I. Yeah, as a matter of fact, that is what I was going to say. It is a form of domination. So it is kind of like saying "you know, I've been hurt so badly and that's why I am the way I am" kind of thing.

18. What are the most important lessons about life that you learned from other important people in your life?

R. N/A

19. If you were asked to give a speech to a group of high school or college students, or other adults, what would you consider to be the most important message to leave with them?

R. I think our whole culture, our whole society lacks any kind of sense of transcendence and I think that we are all so tied up in what kind of perfume or jeans or cars or the temporary goods as opposed to the lasting. And I think it has infected or arrested our accomplishments. That's the word or idea I would certainly bring home to them. The eternal, the lasting - my favorite sentiment that it is the same rain that falls on the golfer that falls on the farmer. For one it is a curse, for the other it is a blessing. It is not what happens to us in life, it is how we deal with it, our attitudes. And that attitude is forever optimistic in the life of the Christian message and we can stand in the middle of muck and deal with elixir, so to speak. If we have our life with God we can handle anything. And I think suffering is inevitable, misery is optional. I think an awful amount of people don't make that distinction probably. Misery is optional, but we all have pains in life and we ought to be well prepared for them. Our society doesn't prepare for them. A little penance of self-denial. I found the other day my sadness that the spell check on my computer doesn't even have the word mortification in it. It is not even a part of our culture, they don't even understand the idea of doing something counter to them, counter to their preference. It is not even in there. That says a lot about our culture, doesn't it?

I. Yep, yep, I've been doing some work on altruism all of my academic life and I think that it is something that I believe is very important as an antidote to our very troubled world.

20. Who are the men/women that you most admire, and why?

R. I am a great admirer of Thomas Merton, also known as Brother Louis. I thought at one time that I might enjoy the life of a contemplative and I made a little move in that direction, but it didn't prove out. I admire among women, certainly all over the universe appreciate Mother Teresa. I am a kind of an all or nothing kind of person. I don't like halfway-ism. I am most uneasy with approaches that are not fulfilled in my own life as well as others. Yet, I know the human condition in that we all aspire to achieve all we want to, but I keep on trying in my counsel with other people. You know, I've kinda learned to like President Bush in the last few weeks. (Laughs) That is another person. I don't know how that fits into forgiveness, but -

- I. Well, maybe it fits into the moral arena of doing what's moral perhaps.
- R. Like the people who - I don't like indecisive people. I had a superior one time who was an alcoholic and couldn't seem to make a decision about anything - procrastinated. And just left things open. For me, to not decide is to decide. I'd rather be going in the wrong direction than standing still. At least move, you know.
21. Have you ever been hurt/offended by someone? Oh I have quite a few times.
- 21a. If yes, in what way?
- R. I think a kind of violation of trust. Doing what I was supposed to do and somebody didn't give me the benefit of trust. They made a judgement call and I was playing the cards right, and they reacted as if I were not.
- 21b. Had they asked for forgiveness?
- R. That is interesting, not explicitly. And I haven't insisted that they do, because that person is the alcoholic that I am talking about and I have reached out to them and told them that I forgive them in not so many words, but by continued kindness. Their life has spiraled downward and as a result, they have lost. And I still call and take them to lunch; you know I do things that I don't particularly enjoy doing, but I do think they're -
- I. Do you think this person in any way has had some changes in their behavior?
- R. Oh yeah.
- I. So your forgiveness did help.
- R. Oh, I think so. I think so. He has kind of a personality that wouldn't say so, but I think that person would say that I have been a friend in ways that many others are not. I do think that.
- 21c. Have you forgiven them? See Above
- 21d. Why/Why not? See Above

- 21e. What were the results?
- R. N/A
22. Have you ever hurt/offended someone? Oh, I undoubtedly have. I guess we all do throughout life.
- 22a. If yes, in what way?
23. That one person in the party I spoke to you of must think I have offended them. I said to them one time in a sarcastic way that "I am not as bad as you think I am, why don't you spend the rest of your life trying to convert me, I would certainly become a big boulder, a big jewel in your crown. I will be glad to cooperate with your efforts." But you know that wasn't very nice. It was sarcasm.
- 22b. Have you asked for forgiveness? No, I have never said it in so many words; no you're right. I've never really said that.
- 22c. Why/Why not?
- R. I wrote a letter one time and it was returned to me unopened, and in that letter there was that overture. But I think the party knows that and because of their unwillingness to give me that comfort wouldn't even open the letter.
- 22d. What were the results?
- R. I am not mad at that person anymore, and this may sound arrogant, but I just feel sorry for them that anybody should spend so much of their life and energy wasted on such a useless -
- I. On resentment, yeah, yeah.
- R. And their talents. That person is probably one of the most talented people I know, and yet has wasted it in so many ways.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*
- 23a. *What prompted the apology?*
- R.
- 23b. *Under what conditions was the apology made?*



R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes surely, especially to the Jews. Are you Jewish by chance?

I. Yes.

R. Very good. Wonderful. I have a stein in my family history. I have never known for sure, but I hope so.

24a. If yes, how did you hear about it?

R. Oh, I have read about it sure, it was all over the news and on the Internet and in the newspapers.

24b. In your opinion, what prompted the apology?

R. You know, apologies are not - to me apologies have two effects: one, I think you need to apologize even if you haven't done anything wrong and somebody perceives that you've done something wrong. And now whether we've done anything wrong, I think that's another discussion, but I think that perhaps large segments of our Jewish brothers think that we've done something wrong in the institution, and I think the Holy Father is like myself; he's rather radical,

rather fundamentalist. I think he wants to sweep away any admission or any real or imaginary offenses; he's willing to go the extra mile and take the posture of humble petitioner for forgiveness because any humiliation on his part is trivial compared to the good he accomplished if that real or imaginary hurt could be bridged.

24c. How was the apology made?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R. I don't quite understand how one generation can apologize for another generation. I don't believe that we are the caregivers of our fathers and resolve the business about slavery here in the United States, and so forth. That's not too clear to me. I think perhaps it might be more of a Jewish concept than it is a Christian concept. I may be wrong; correct me if I am. I don't understand. What my father did, he's responsible for; what I did I'm responsible for. I don't feel a great deal of guilt over what my father did or did not do, nor can I take credit for it.

I. But do you think perhaps we might be beneficiaries of what our fathers did, good or bad?

R. Oh sure. And we are also beneficiaries of the victim. We are chips off the old block, you're right. And therefore restitution comes to mind. Yes, I understand what you're saying there. And apology is a form of restitution. You're leading me to an understanding of even verbal restitution.

I. Yes, that's very healing; very helpful. For instance, you know Father Alan, who kindly gave me your name, and as a result I got in touch with some sisters at a few convents in Kentucky, and so forth, where they live in buildings and convents which were built by Black slaves. So they decided to somehow or other, for whatever reason (I think there's three different groups/convents there; one is Dominican), they decided to apologize to Black people around...so they felt that...

R. I think I read about that, and I understand that.

25c. In your opinion, what prompted the apology?

R. N/A

25d. How was the apology made?

R. N/A

26. How did you react to the apology?

R. It's a positive thing. I don't think that it ever hurts to apologize. I do think that you have to be cautious about the distinctions I made about real or imaginary offenses. I think you can apologize for imaginary offenses. I'm not saying that my ancestors or I are not at fault, but I don't think you

have to be guilty to apologize, personally. You may say that there is no distinctions, but I don't feel that...I don't like the kind of prevalence attitude about the country that everybody apologized to everything about everything, and I think it chickens the whole concept.

- I. But then, in the context of real hurt, if I hurt you and it's well established that I hurt you, well documented that I hurt you, then I think that it would come up on me to genuinely and sincerely apologize to you for having caused the pain.
- R. Who's the "I" I that sentence though? Who's subject to that pronoun? Do you represent the institution?
- I. That's true, but for instance the Japanese government apologized to the Korean government for using their women in World War II as comfort women.
- R. That was part of that general tide to public apology a few years ago.
- I. Yeah. It still existed in many places. For instance the British Columbian government in Canada has just apologized to the Native peoples for ripping off their land, with the idea that well, "we've done this, we recognize it, and we hope to heal our future", or something.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent? I don't recall writing anything about it or...I think I might have in homilies. It was certainly...it was not a hidden thing at all. I don't think anybody who had their eyes or ears open failed to know that that went on over the last few years. maybe that wasn't the case in some cultures, but here we knew it; everybody did.
- I. That's probably so. On the other hand one can assume that a lot of people don't read or listen.
- 28a. If yes, how did your parishioners respond to this apology?
- R. I think that there's a residue, remnant of prejudice about many things in our country, and this is one of them. I don't think everybody would stand up and clap in their ignorance of the present. I think thinking people would. I would say most people would; nobody would find it offensive, but they might reserve their enthusiasm a little bit...
- I. ...by saying, "well, we are not guilty of anything," or something like that. "why me, why now? I didn't do anything." I understand what you're saying.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R. N/A

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R. N/A

32. In your opinion, how important is apology in human relations, and why?

R. there used to be a song, "Never having to say you're sorry." What a terrible mistake, I think, sorrow. We are all in some state of conversion at some time; even the greatest saints were looking for improvement and acknowledgement and some form of broken heart. I think that is fundamental. To ignore that is to exaggerate your own broken human nature beyond its reality...

I. ...not recognizing your own broken human nature.

R. I do it every night. We call it an act of contrition. Before I go to bed at night I tell the Lord, "I'm sorry for what I did; I didn't do so good today. I'll try to do better tomorrow." I do it every night, and I do it every time I go to confession, about once a month or every couple of weeks.

I. But the other question related to this is the importance of apology not just to God only (primarily to God), but also to your brothers and sisters.

R. I think that's true. In order for them flourish, they need to know your acknowledgement of your offense and your desire to undo whatever you have done, to the best of your ability, and wish you hadn't done it again. you take a different path.

I. Would you consider this as a form of caring?

R. I think it's a form of healing, of bridging. You're offering me as much as I'm offering you, or more.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

R. I'm certainly open to it. I don't know if I've made any explicit plans in that direction. Your interview perhaps will awaken my consciousness. I would certainly be open to that because I know it is fundamental.

Why or why not? N/A

I. Have you been involved in any ecumenical situations?



- R. Very much. I was a pastor. I served a church in Cator, Illinois for ten years, which about 10% Catholic and I had a very proud church that had a physical prominence that I used the best that I could for inter-racial and inter-religious ecumenical. I had a very good rabbi friend by the name of Jerome. He is now deceased. We had very good discussions. I really think that disharmony and disunity and differentiation between people is the root of all of our trouble. And most people are good minded that if you talk to them long enough you can come to some kind of an agreement, at least an oral agreement. You don't have to be disagreeable just because you disagree about something. That is not something that our society is very well doing. We take everything personal. We think that if people disagree with us, then we need to make them think like us or else we don't like them and that is unnecessary - really unnecessary. It is the root of all problems - maybe like what I am watching on the television in the background about the war in Iraq.
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R. N/A
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. I think that the whole ministry of Jesus Christ the Son of God made man come on earth was one of reconciliation. The whole ministry of the church is basically one of reconciliation. It takes many different manifestations, but Jesus became man that he might reconcile an estranged humanity to his father. He suffered, died and arose and his witness to that relationship, to that new covenant of beginning again. He is the great apology for all of us. He took upon himself as the scapegoat in the temple did all people and offered them a sacrifice and restored our communion with the father to its integrity. So I would say yes - that's the chief ministry of Christ and consequently his church is the ministry of reconciliation. It is not often annunciated in that clarity, but it certainly gives the subject of your inquiry a great prominence in all that is Catholic. All our missionary efforts, all our preaching and teaching, all our service finds its completion in reconciliation.
- I. This is beautiful, but what might you say to people who are not of religious faith - how might they go about reconciliation, forgiveness, and apology?
- R. I would hope that they can discover some religious faith because I am not sure that you can do it given your own broken mastery of nature. That is one of the great errors of our 21st century that you can be good for goodness sake, and given our own selfishness and original sin, that is not true. We will fall into weakness and we will lapse into selfishness if we don't have a higher motivation outside of ourselves. Natural motivation will not sustain us. We have to have the glory of God whom all glory and honor finally and ultimately belong as the hitching post for lack of a better analogy upon which we can hinge all of this forgiveness if God has loved us so. That to send his son and he to die for us - what is there about us that cannot enable us forgive those who have offended us and he died on the cross saying, "father forgive them, they know not what they do." I'm not sure if natural virtue without some kind of dimension of transcendence or the overriding responsibility we have to our creator will enable us to live as brothers and sisters in peace without differentiation. Only that binding fatherhood of God will sustain us. We don't have

the wear with all within ourselves to survive. History itself has shown that we are not doing very good with it as we continue to fight war after war after war. Only those who get through that facade and penetrate the transcendence have enough.

- I. Are people of other faiths capable - say Islam or Buddhism or -
- R. I think you are talking to the Catholic priest and this is the primary reason. If you want me to talk in the other way I think Jews and Protestants, I think maybe Islam, I don't know, I am going to learn more about Islam. But I am not so sure about their tendencies.
- I. The role of forgiveness you mean.
- R. Yeah. I would like to think somewhere in Iran or within those billions of people there has to be some notion about that. That hasn't been proved on the evening news. Do you know any more about that?
- I. No, not a lot. I know that the idea of prayer, the idea of charity giving, the idea of clothing the naked and feeding the hungry is also part of the effort that stems from Judaism and Christianity.
- R. With Paganism there is this whole concept of forcefulness that you gain people's minds and make people do what you want them to do. The other realm will finally get you. No matter how extreme, I suppose more Stalin than anybody in the history of the world and how it's done - you can't win. There is built in that will eventually cause that to fall through, only after thousands suffer and die maybe, but it will not survive.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Father Daniel Kassis

Respondent No: 004

Date of Interview: 4/04/03

1. Respondent's ethnic background: European American
2. Age: 48
3. Place of Birth: Sacramento
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 2
 - (b) Sisters:
6. Highest educational level attained: Masters and a license in Sacred Theology
7. What did you major in? Philosophy. This is the traditional standard training for priests. I went in after my first year of college. My education level allows me to teach as a professor at a pontifical university. So, it would be like a Ph.D. sort of thing.
 - I. What kind of philosophy were you studying as a graduate?
 - R. It was basically a survey of all of philosophy and then we looked at everything from logic to metaphysics, to medieval, modern and ancient philosophy. It was pretty much a sweep of everything.
8. Additional occupation? N/A
9. Mother's Occupation: My mother is deceased. She was an artist and a housewife, and she also was in the jewelry business for a while in Iowa.
10. Father's Occupation: My father is a retired pathologist. He lives in Sacramento.
11. Religion: Catholic

12. Father's Level of Religiosity:

- R. He was moderately religious. When I was growing up we lived in a catholic ghetto. I really didn't have any friends who were not catholic. I went to large catholic grade schools where there would be 150 kids in each grade taught by nuns. Both sides of the family are very religious, not to the extreme but more so even today than most families because of what has happened culturally in the United States. In this consumer narcissistic culture we live in.
- I. We have lost our spiritual direction?
- R. Yeah.

13. Mother's Level of Religiosity:

R. Yes, she was very religious. It manifested in her prayer life, her participation in the sacrament, along with my father. She was a very faith-filled woman. She loved the Lord very much. She prayed daily and read spiritual works from our heritage.

I. What is the difference between being spiritual and religious?

R. It is unfortunate that there is this sort of contemporary division between religion and organized religion, and this, that and the other thing. People say they want to be spiritual but not religious. It is tremendously confusing. What this really is, is an excuse not to submit to any authority, other than one's self. The human person by its very nature is spiritual. To speak of someone as being not spiritual is a contradiction of terms. In the Lingua Franca, in common nomenclature, when someone says that, I guess what they mean is that they have some sort of relationship to the Divine or what they understand to be the basis of reality, I'm not exactly sure how one would express that. It doesn't really fit into the categories of how I think. I would say that my mother would be spiritual in the sense that she had a strong faith. She truly believed in God and our Lord Jesus Christ, had a devotion to Mary. I still have some of her books that she would use for meditation and spiritual reading. Things like *The Imitation of Christ*. There was an atmosphere of faith in the home.

14. What does it mean to be a religious person? N/A

14a. What does it mean to be a spiritual person? N/A

R. N/A

15. What are the most important lessons about life that you learned from your father?

R. I would suggest that there is one incident when I think of the best that my father has left. He has a very strong and unusual personality. Sometimes he is a little difficult to get along with. M.D. stands for Minor Deity. I was seriously thinking of becoming a physician as well but then I went off to become a priest. At any rate, there was an incident when I was a child in Sacramento. We lived there until I was 8 or 9 years old and then we moved to Milwaukee, WI. My father had met my mother while he was at medical school at Marquette. She is from Milwaukee. He wanted to become a pathologist and she was ill, and her physicians were in Milwaukee so we moved back there and he went into a residency. I spent much of my growing up until I was 17, when we moved back to California, in Wisconsin. When I was a small boy in Sacramento, I recall my

father, who was in general practice at the time, a couple of things. I think we were out taking a drive somewhere or maybe going on a house call, and there were some Hispanic, poor folks, and without really reflecting on it he just gave them some money. He didn't say anything about it, he just did it. I always remember that, and I remember that he would treat people who couldn't afford to pay him. Maybe they would bring over a sack of walnuts or something like that. I guess he left that as the best of himself, which wasn't always there obviously. Where it says in the Gospels, don't let your left hand know what your right hand is doing. Just to give to those who didn't have, and not in any condescending way, without any fanfare. He just did it because that's what you do. I think that is the best lesson I think of when I think of my father.

- 15a. From Mother? Profound faith, even when things were very difficult at times because there were some difficulties when I was growing up. They had some marital difficulties for a while and she was very very ill for much of my life. She always had hope and faith in God's providence and care for us. Probably, I tell my people, because I think people need to hear today, in the Christian context anyway and I would extend this out to all humankind, is that we are the citizens of Heaven, the heirs of everlasting life and everything else if merely circumstantial. The Christian context is different from the Jewish perspective but there is always hope and we should carry that hope with us no matter what transpires. I think I got that from my mother.
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yeah. I think so.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. Not as close. He wasn't around as much. I felt close and distant at times.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. I have spent 12 years at some of the fanciest universities in the world so there are a lot of folks. I would say that the biggest thing that I have learned, in the words of St. Paul, "God is doing for us what we cannot do for ourselves." Which is a way of expressing the Christian doctrine of what we call grace. Jesus Christ is the hope of the world.
- I. Do you see any relationship between religion and mental and physical health?
- R. That is a very broad question. I would answer yes.
- I. The reason I say this is because there is a lot of stuff going on now. There is a 2 page spread in Parade Magazine about prayer and healing, and it is done by scientists, not religious folks, but medical doctors and psychologist.
- R. Well, I would say that when you work with hundreds of thousands of people, those who have very deep spiritual lives and pray, even if they are ill they deal with it much better and I suspect that it probably has a positive effect on your physical wellbeing. Mental wellbeing. If one has virtues of

faith, hope and love, or charity, even the most tragic of events can be seen in a positive light in the sense that God will bring forth. At some level, good comes from all things. People have a sense of that. They may not be able to explicate it but I see it play out in their lives again and again.

18. What are the most important lessons about life that you learned from other important people in your life?

R. N/A

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. It is going to depend on the group that I am speaking to obviously. If I am speaking to the Chamber of Commerce I am going to say one thing, but at the core of it all it is going to be about Jesus Christ who has risen from the dead for the salvation of the world, and that is our hope.

I. Would you advocate certain actions or behaviors that they should take as a result of the message of Jesus Christ?

R. I would, regardless of their religious persuasion, whatever denomination or religion that they might belong to, that they seek the truth, that they live in love and that they be people of integrity. One of the great problems that we have right now is that in the culture in which we are living, it would seem to me, which is a narcissistic consumer culture, where truth itself has been uprooted from any objective measure because of what happened really from the time of the reformation and advent of humanism that went awry, is that there is not a sense of objective truth and as a result of that people think that, "I've got my truth, you've got your truth, what's right for me is right for me, what's right for you is right for you." It is relativism that is rooted in a deep narcissism. The unfortunate thing about that is it is just not true. If that were the case you and I wouldn't be able to talk on the telephone because we wouldn't be able to understand what in the world we were saying. I wouldn't understand your experience of reality, nor would you of mine, nor could I communicate it to you. I think the existentialist proved this in the beginning of the 20th century. Unfortunately, it has got itself down into the culture, that nexus of values, attitudes and outlooks, that traditionally have had their root and basis in religion. Religion is the base of all culture as far as I can see, I think that is why we are in such disarray right now. But what has resulted is that if there is no submission to the source of everything that is, in a moral sense, natural law, what happens is there is nothing to obligate anyone in conscience. You just have external rather than internal constraint. We are seeing everything that is happening in the financial world, to the disruption of the family, to education, many of the higher institutions being not real education but just propagandizing. The unfortunate thing is that it is reeking havoc. I would say that through the submission of conscience to a higher law one can proceed through one's own nature and is pretty dogged essential right now. One of the unfortunate things about philosophers that I read about today is that they sit around talking about talking to each other, and they don't talk about truth. Those messages are on MTV now. Those messages are coming through music, movies, in secular communalism, relativism, and celebration of self that has rooted itself in schools.

R. Do it if it feels good kind of attitude?



- I. Yeah, I suppose that's the attitude but I think that is just one aspect of it. We've only got external constraints now. We've got basically political, force of arm, economic and legal, and there is not that obligation in conscience. I mean even the founders of this nation, the Declaration of Independence, which is what the nation is founded on, is not founded on the Constitution. The Constitution didn't even exist until 12 years later. It was the understanding that there is a creator who presides over us all. As in the biblical tradition, given to us by your folks, of whom I consider our foremothers and forefathers of faith, is that image of God which the human person is, endowed by our creator with inalienable rights, among which are life, liberty and the pursuit of happiness. To do away with that sense that there is one that presides over us all, relieves one from any conscience obligation and restrains one's activities only by those external forces. That is why if it feels good, do it. If I am powerful enough to get away with it, do it. There is nothing to which I am accountable other than those external human forces.
- I. What might be a kind of antidote to this kind of divided and narcissistic world?
- R. I think that the antidote would be one of two things. One would be that people got themselves to a place in their lives that they brought themselves to ruin or a certain amount of meaninglessness, and therefore they start looking outside of themselves. They try to transcend themselves to be in relationship, in communion, with the Divine or with others. That is traditionally what we call love. Realistically, unfortunately, I think that we are a transitioning civilization right now. It seems to me, whether it was when Rome defeated Carthage or Rome itself fell in the 5th Century, was finally sacked or the Persians taking over the Babylonians, whatever, it is going to be some sort of major violence. The really scary thing about our time is that maybe an economic crisis will shake people to their roots so that they will see that the answer to humanities problems is not found within themselves. Because of our tendency to turn in on oneself and act for my good, and to heck with everybody else. The scary thing is, is that technology, destructive technology, has advanced to such a stage that really puts the earth and humanity itself in tremendous jeopardy. Those technologies have always been used in great transitional periods. Whatever was the most powerful and destructive technology. I don't know. We need Saints and Prophets right now. We also need the world's religious traditions to come together at the level of value of mutual respect. The solution is not political, military or economic. It is at the human level and the highest aspect of the human level is the relationship with the Divine. Religion means to be joined again. We need that rejoining.
20. Who are the men/women that you most admire, and why?
- R. First of all is John Paul II, some a lot of the reasons that you would list. I was trained to be a priest in Rome and have done a lot of other work there as well, and I had the opportunity to help out working on his election when was the deacon. When I was a young priest, I was sent back to Rome for higher studies. Following and looking at his life, what kind of man he is, I had the opportunity to celebrate private mass with him in the chapel there. I think like George Weagle, he is going to be known as John Paul the Great. I don't think we have had a man who has had the kind of life experience that he has, who has the depth of spirituality, the profundity of faith. We have never had a pope, that I am aware of, that is as well educated and who has such an incredible insight into both humanity, man, the redeemer of mankind. There is no one who has written as much as he has. I remember when I was doing some stuff at the Institute of Latinity with Reginald Foster, who is one of the papal Latinists, doing some study with him. He came into the

classroom, that was in 1978, October 16th, when John Paul II was elected and came out with his first encyclical. I was a seminarian at the time and I remember Reginald came into the room, closes all the blinds, there were about 20 of us in there, Reginald is kind of a funny guy, like an overly bright big kid, but he is about 70 years old now. He had in his hand a document, which was to become 'redeemer hominist', because he was supposed to put in good Latin, so he brought it in for us to look at with him. Because of the phenomenological school, the John Paul II comes out of philosophically; he is not right in his language. He is profound but when he speaks of reality it is almost like a circular treatment, phenomenological describing everything. Until he gets to the heart of what's going on. I remember Reginald saying, because Paul VI and John XXIII were not that way and he says, "Look at this. This is the first encyclical. Man is this thing long. He just keeps talking and talking and talking." We got a kick out of it. John Paul II has been providentially given to humanity at this time. I truly believe that.

- I. He is the most well-traveled pope in history and may have had a hand in toppling communism.
- R. Yes, he had a tremendous hand in that and that story has never really been told. I think that is probably the fault of our culture and our media.
- I. Any other folks that you admire.
- R. Mother Theresa. I had an opportunity to do things with her and I got to meet her. I have always had tremendous respect for her. I must say Jerome J. Hastrich. You wouldn't know. He was the former Bishop of Gallup, New Mexico. When I was 22 years old, after my first year of college, up here in Northern California. I was thinking that I wanted to become a priest, or at least do something for God, to a friend I said that I would either be a monk or a missionary. I was thinking of going with the Consulata Fathers, a great uncle of mine was a patron of theirs, there are kind of Italian missionaries in Africa for the most part. Someone said, "Go and see Bishop Hastrich, in Gallup, NM.", which was the diocese created by Pias XII for the American Indians, and now the first American Indian Bishop is there, Don Plot, who is my current Bishop. I am on loan to Santa Rosa diocese. I don't belong to this diocese. I am from the Southwest. Normally, I would be at the Navajo or Apache, in one of the little towns in New Mexico. Anyway, some one told me about the volunteer corps for people to help out with the missions in the Southwest. I went into the seminary for them and I got to know Bishop Hastrich very well. He lived in a little hovel in the poorest part of town in Gallup. There are hundreds of thousands of American Indian who live not too far from Gallup and they all come in and get drunk in Gallup. There's just this huge group of street people. He lived in that part of town. We built a little thing onto the back of his house where we had like a House of Formation for seminarians, kids thinking about becoming priests, for at least for their first or second years of college. I got to live with him for a while and knew him over the years. I admire him tremendously because of his life of poverty and piety, even though he was considered in the context of the craziness after the second Vatican council with the conservatives and the liberals, etc., he was considered very conservative. But he was a man of great personal holiness who basically gave up everything to go and serve what he considered the poorest of the poor. In fact, Mother Theresa Sisters are out there now. We got them to come out in the early '80s. They say that there is one place to be in the United States, and it is there. They work at the Casa St. Martin, which a lady named Eleanor Sconell used to run as a layperson working with the poor. She is also someone who I admire tremendously.
21. Have you ever been hurt/offended by someone? Oh yes. Of course I have.

- 21a. If yes, in what way?
- R. When I came to Northern California about 5 years ago, under the former Bishop who resigned because of the scandals, the Santa Rosa Bishop. He assigned me to his cathedral. I went in there and I saw what was going on in terms of Divine worship. The way the faith, I attribute it to be in the San Francisco Bay Area, rather than the faith being a part of culture, culture has become a transforming aspect of the faith. It is like John XXIII, who called the second Vatican Council said, "I am going to open up a window and let a little fresh air in". You know, because as I read you were a victim of the second World War of the madness of the Nazi regime, that the last 100 years has been the bloodiest, most vile history in the history of humankind. I mean the world was literally soaked with human blood. We still have wars going on now. Things you don't even hear about like war in Somalia, Rwanda, Indonesia, it just goes on and on, the Palestinian situation, all the stuff in Eastern Europe. In the streets of the United States we have tens of thousands of gangs in this country. John XXIII wasn't talking about letting a little fresh air into the church; he was talking about letting fresh air into the world, which was in dire need of some fresh air. Instead, the whole idea and the Council itself got hijacked with people wanting to promote their own social and political agenda, which changed every 5 minutes, it seems in the U.S. As a result you've got people calling themselves Christians who don't believe in Jesus Christ. People who say that they are Catholic, even people who are educated, will dismiss the authoritative teaching of the church. They will turn Divine worship into a celebration of self. I saw all of this kind of stuff. Not only did I feel hurt by this, but I was startled. When I started taking actions to correct that I was so insulted. I was told by people to leave the priesthood, that I was a horrible man. Never even in my wildest imagination, nor my entire life, had I experienced or even conceived of someone, a catholic, speaking to priests in that way. I would say that I was offended and hurt. Not so much personally, but what I call the most precious and true, and the basis of all reality, to be dismissed out of hand by those who were to be the followers of the Lord. That happened quite substantially. I was not surprised that it happened in this diocese to tell you the truth.
- 21b. Had they asked for forgiveness? Absolutely not.
- 21c. Have you forgiven them? Yes I have.
- 21d. Why/Why not? I see it as part and parcel of the cross of Jesus Christ. In particular I think priests are under attack right now, from within and without of the church. And probably rightly so because we haven't provided proper leadership for four years. We have let the flock of God to be pillaged and to just wander about on their own and become victims of this current culture, rather than standing against it. I forgive them. I am a little surprised, they are not even aware, I don't think.
- I. Have there been any meetings with them?
- R. There have been times when there are meetings over a number of incidences but they just maintain their self-righteousness.
- 21e. What were the results?
- R. N/A
22. Have you ever hurt/offended someone? Yes.

- 22a. If yes, in what way?
- R. It just happened recently with my father. We had a verbal argument. I have offended people in the past and I am aware of that.
- 22b. Have you asked for forgiveness? One thing that I try to do is as soon as possible, when I come to a real awareness of having offended someone, or being at odds with someone, I try to ask their forgiveness and take care of the rupture of the relationship.
- 22c. Why/Why not?
- 22d. What were the results?
- R. It doesn't necessarily mean that it takes care of things because a relationship involves more than one person. They may accept it but what I have come to realize is that you may ask forgiveness and you may give forgiveness but that does not mean the other party is going to act or give forgiveness.
- I. Now let's go our devoted father, my favorite pope. So is Pope John XXIII.
- R. John XXIII is your favorite?
- I. Well, he was the one who called the Second Council. He wanted to change some of the prayers because some of the Gospels showed some anti-Semitic stuff.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) **Who?** _____

23. *To what group was the apology made?*
- 23a. *What prompted the apology?*
- R.
- 23b. *Under what conditions was the apology made?*
- R.
- 23c. *Was the information disseminated among others in your group/order (if Nuns)?*
- R.
- 23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Uh huh.

24a. If yes, how did you hear about it?

R. I think I read it in various news sources and I also talked to friends of mine at the Vatican.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. Well, we were preparing for the celebration of the Millennium, the 2000 year anniversary of the coming of Christ, and it was a long preparation that was going on for this. They started doing the preparations for almost 25 years. It intensified in the 90s, in particular the 3 years leading up to the 2000th anniv. One of the things that I think he wanted to do was begin the third millennium with an acknowledgement of the sins of Christians for the last 2000 years. As it were to ask the forgiveness of those who have been harmed or hurt by Christians throughout that period of time. I think that was a very noble thing to do. I know that some people weren't really very happy that he was doing it.

I. And of course he apologized to two different groups of people. Some who appreciated it and some who said that it was not enough.

R. That's true. I think that within the Catholic church itself there were people who wish he wouldn't go around apologizing all over the place. Some of the folks would judge that the apologies were not necessary in certain instances, and secondly, people would get the impression that what the

Pope is saying is that the church, as an institution, Christianity, as a religion, is a bad thing. That wasn't the point of the Pope's apologies. He wanted to apologize for true sins and crimes, whether it was the institutional church, or people who are Christians and in the name of Christianity. What they were doing was not sanctioned or what they were doing went beyond the bounds of whatever sanctions they were. I think it was a wonderful thing that he did.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?
- 25a. To what group was the apology made? N/A
- 25b. If yes, how did you hear about it?
- R. N/A
- 25c. How was the apology made?
- R. N/A
- 25d. In your opinion, what prompted the apology?
- R. N/A
26. How did you react to the apology?
- R. N/A
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways? N/A
28. Did you disseminate the apology to your parishioners/convent? I disseminated it by preaching and teaching.
- 28a. If yes, how did your parishioners respond to this apology?
- R. I think it had a tremendous impact on probably the majority of the parishioners. In their own lives they saw it as a time to seek forgiveness of others, that perhaps they had never become reconciled to.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

- 30a. If yes, what sort of changes have you noticed?
- R. N/A
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?
- R. I do not think that it had any great impact except in their own minds to confirm the fact that the institutional church is an oppressive, old patriotic system, etc.
- I. Have you noticed any relations that might have been changed between Jews and Catholics or Catholic and Islamic people? Have you noticed anything that might be considered an improvement in dealing with each other, talking, communicating?
- R. To tell you the truth, I am in this little, tiny, isolated part of California. I am not at the Vatican anymore; I am not engaged in any great dealings with other religions. In fact, since I have been here this year and a half, I have never been once to the inter-ministerial association meeting because I never had time. I don't have contact with other Ministers and Rabbis right now. I can tell you from my reading and trying to stay aware of what's going on, is I think the Pope's efforts to re-approach, for example going to the Synagogue in the Jewish ghetto in Rome, and trying to make appeals to the Orthodox, with whom we broke with in the 10th and 11th Century. Even with trying to reach out to Islam, where there has been tremendous antipathy over the years. Islam swept through Christian Syria, Arabia, Turkey, Palestine, North Africa, into the heart of Europe, for a thousand years. You ruled by the means of sword and fire. People are always talking about the Crusades. The crusaders did some terrible things but at the same time that was not unprovoked Christian aggression. My people are from Lebanon and I tell you one thing. I say the holy crusaders. I thank God they came. I probably wouldn't be here right now. I am not justifying what they did on the way there; there were historical circumstances. The fact of the matter is, is that, in my understanding of Islam, all of the valuable parts that find accompanying the Islamic tradition have been taken from Judaism or from Christianity. There is actually nothing there that is new. There is a lot of stuff that is antithetical. The fact that there is some sort of coming together of the mind, even with Islam, is a testimony to the powerful witness of forgiveness and acceptance. It really goes beyond to try to hold up the dignity of the human person.
- I. How important is forgiveness in human relations?
- R. It is vitally important. Without forgiveness relations all break down. I don't think it is possible to live with any kind of intimacy or have significant relations with other people without the need for forgiveness at some point.
32. In your opinion, how important is apology in human relations?
- R. It is the flip side of forgiveness. It is very much.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not? I am not specifically planning anything. When all of these scandals happened in this diocese, there has been the pedophilia, the abuse of minors. When I arrived here, I had this class for Catholics who have been away from the church for a while. About 50 people would show up, you advertise it in the paper, on TV and on the radio. A lot of people feel hurt by the church, for one reason or another, but I recall that there were a couple of men in their 30s who brought out the point that they had been abused by priests. I had never encountered this before. An officer in the airforce, who is like a son to me, who I have known since he was a teenager, I come to find out a year ago that he had been abused by a priest. He didn't make it up. I didn't know if I wanted to cry or go and find that guy ... We took care of what needed to be taken care of and he is doing OK and everything but it explains why he had such incredible difficulty with relationships in his teens and early twenties. I encountered a number of these guys when I was at the cathedral the first year that I was there and it was 10 months after I had been there when the Bishop's scandal and all this stuff started coming out. One of the things that I did do after all of that happened, because people felt very betrayed, and rightly so, even though I haven't been involved in any of that stuff, is making a point of getting up and apologizing to the congregation in the name of the priests. To ask their forgiveness and to apologize and acknowledge that they had been so very much hurt. Also, when this happened, my Bishop from New Mexico called and said, "Dan, you know that's a mess up there. Do you want me to bring you home?" I said, "I can't do that." I didn't feel that I could leave; I couldn't abandon the folks here, you know?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. No. I have not been involved in that. Just friends of mine who are Jewish, just personal stuff. Probably my closest Jewish friend is in Southern California; he has an independent banking auditing company. We are really close friends and we talk sometimes about it in the context of our personal relationship. I always think of Jewish people as something like our Great Grandparents. I don't have an antipathy. It might come from a sense of being a Syrian Christian of origin. The language of the Marinate church is Aramaic, what Jesus spoke. I, being Lebanese, don't think of myself as Arab I think of myself as a descendent of the Phoenicians. When Israel went into Lebanon I think that was a good thing. I saw it as liberating. Maybe they stayed a little too long. You know Syria has been trying to re-appropriate that country and the Palestinians were relocated out at Jordan and Southern Lebanon, in the 70s. They were told that they were not supposed to participate in the political process, nor were they supposed to be armed. The next thing you know they are at people's front doors, taking their houses, getting involved in politics, launching terrorist attacks into Israel, fighting against the Marinates, and threw the entire political balance off. I think they want to run all of the Christians out of Lebanon. Maybe that plays into the affinity I feel with the Jews.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. As a Christian, upon the cross as our Lord died, he said, "Father, forgive them for they know not what they do" and the asking of forgiveness is one thing but I think at the same time one has to discern one's attitude the forgiving of others. I don't know that anyone can really see the need for asking of forgiveness unless they recognize that they themselves need to be forgiven. There was an article I thought of that was in a current edition of First Thing, by a Rabbi, by the name of Myer Solovitchick. He is a scholar in residence at Sheavey University in New York. It is entitled, the Virtue of Hate. It brings up a point that there is a real difference between the Jewish and

Christian outlook on things. There is so much in common but there is a marked difference. I was an Airforce Chaplain at one point; I was at a peace conference, a discussion between the various religions of officers present in Montgomery, Alabama. There was a Jewish scholar there, a really nice guy from Hebrew Union College. He wasn't a Rabbi but he was a scholar of the Hebrew testament. He made a presentation, referring to the first chapters of the book of Genesis, and he had done a word study on Shalom and Shalomon, you know harmony and peace. When he finished I asked him, "In the Gospel of Mathew, where Jesus says, 'you shall love your enemies. Do good to those who do you harm. Pray for those who hate you.' " I asked him, "Does that make any sense in the context of the Torah, the writings of the Prophet, Krishna, etc. Can you find that anywhere, especially in the Torah?" He thought for a second and made a stretch. He said, " There was a reference in the book of Libidicus in Deuteronomy, where one is commanded to help an animal with a pack on its back, even if it is your enemies animal. You must help it if it has fallen in the ditch by the wayside because of our obligation to care for creation, and also your enemy would be more mad at you if you didn't do that." I said, "Well, that is interesting. If you are in the nego and you come across your enemy, and he is not in any position to harm you, and he is dying of thirst. You have water but to share the water with him might put you in jeopardy. What would the law command you to do?" He said, "The law would command you to let him die." This Rabbi's article, which is true, because the understanding of forgiveness in the Jewish context and in the Christian context is a very different thing. We have hope and we would pray, even for those who hate us. There is no place in Jewish tradition where one is commanded to do good to one's enemy. Now there might be places where they are commanded not to harm their enemy but to do a good. Jesus died, not for the just but for the unjust, not for saints but for sinners, not for those who loved him but for those who hated him. That's a big difference.

- I. One of things that I know about Judaism is that there is a command that you must take good care of animals, and you must also take care of strangers because you were once strangers yourself. You must be compassionate and help clothe and feed the hungry. The other thing that I do recall from attending synagogue a couple of times is they are very interested in asking God for forgiveness. More important I noticed is that they ask all the time, for that entire day or whatever, their fellow human beings for the sins they have committed by being false witness. They beat their chests. They think that forgiveness is important but I don't know if they can forgive an enemy.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Bethaney Weber

Interviewer's Name: Sam Oliner

Respondent's Name: Father Angelito Peries

Respondent No: 005

Date of Interview: March 27, 2003

1. Respondent's ethnic background: Asian American
2. Age: 53
3. Place of Birth: Sri Lanka
4. Gender: Male
5. Number of Siblings: 7 - I am the second oldest.
 - (a) Brothers: 5
 - (b) Sisters: 2
6. Highest educational level attained: Do you want to know the degrees that I got in the United States or Sri Lanka - there it was a Bachelors degree first at the University there. Then I was working in an engineering firm at the time. I was hardly working for six months and then I felt called to consider priesthood - Catholic priesthood. And then I went to at an International University in the middle of India, and then I have done some biblical studies research in Rome in Biblicome they call them. Then at Loyola Marymont I got my Master's degree in communications arts - film and television to write film and produce and all that kind of stuff. I was interested in doing documentary movies for religious purpose and building up the society or community.
7. What did you major in? See Above and Below
8. Additional occupation? No, I was working for an engineering firm as a draftsman for six months that's all. Then onwards it was preparing the seminary and priesthood. But I do have a Master's degrees in communication arts and I also have a degree in the Music of India.
9. Political party affiliation: Democrat - but nowadays I think they both are the same. I just wanted to say that for record.
10. Mother's Occupation: Teacher - she was a high school teacher. They used to call them seminal assistant teachers. In other words, she was teaching in a convent and the top person was a nun

and she comes as a second.

11. Father's Occupation: My father was a principal of a college. They both were in education in Sri Lanka.

12. Religion: Catholic

13. Father's Level of Religiosity: Very religious. (Catholic)

R. He was giving his dedication and time to church work, community work and things like that. He had worked in St. Vincent De Paul's Society where he fed the hungry and then helped coach a basketball team for the girls and all that kind of stuff. He was very much involved in the community.

14. Mother's Level of Religiosity: Very

R. She does a lot of praying with groups and all that, and she helps young women who are having problems or issues in their marriages. She listens to them and helps them just to be a supportive person. She participates in all the nightly worships for the church, all the time. She is into flowers, decorations and giving food for people when they are hurting - Meals on Wheels and that kind of stuff.

I. In Sri Lanka?

R. Correct.

14a. Own Level of Religiosity: I am very much of a religious person.

R. In other words my faith comes into play every day of my life and I make decisions also based on my faith. I do not compromise my religious values. But I do have a broad mindedness in trying to understand other religions and respect them and believe that they all have some kind of parts to the truth. I do not believe by any means that Catholicism is the only exclusive religion that God started. I don't believe that. But for me, I joined in that and it makes a lot of sense for me just for my meaning of life so to say.

14b. Do you consider yourself a spiritual person? Yes.

R. Spirituality would be the most important thing in my life and the lives of other people. Religion only helps me to live the spirituality. The spirituality is more for seeking peace and to live in a righteous way and to be responsible for the neighbors - to help them and all that. And also to feel responsibility for community, nation and family. Religion is a set of rules, a set of rituals, well you probably know.

I. No, no, no. I would love to hear it.

R. A set of rules, a set of rituals. And I would also say that I have come to this definition only in the last few years. I would say in the last eight years or so working with Alcoholics Anonymous, especially because some of my friends were going through the program. They asked me to come and present talks and lectures on spirituality and addiction. Then I began to clarify my own



thinking on what's important and I could see people who might have their different affiliations with religion, but they are deeply very spiritual people - you know. In that sense, the guys I look up to, maybe Gandhi, Nelson Mandela, Mother Teresa, John the XXIII - the Pope who opened the Vatican Council and the person who took our church to the world - the traveling Pope traveling all over the world, at least he took the Catholic church to the world in that sense. The last four guys I kind of liked. The last four Popes I got to have in my priesthood time, but one guy lasted only 30 days. You probably know that. But other than that I pretty much believe them and all of that, so.

- 14c. How often do you hold/attend mass at your church?
- | | | |
|---------------------|-----|-----|
| Daily | ___ | (1) |
| Once a week or more | ___ | (2) |
| Once a month | ___ | (3) |
| Other | ___ | (4) |

15. What are the most important lessons about life that you learned from your father?

R. To be honest, to tell the truth, you know. And to be generous, to be giving of your life and not to count the costs. In other words, God will have his own way of looking after us and if I may say so, he would say that if I had the last \$100 and somebody comes and asks for that, my dad would give it not knowing where he will get his \$20 tomorrow. Does that make sense?

I. It makes total sense to me.

15a. From Mother?

R. The lesson I learned from her is to never give up in life even though sometimes there may be suffering and pain in our life, but never to run down. I will share with you one example for becoming a priest also I think. When I was the age 11 or 12, one of my uncles, my mother has 2 brothers, one of them was having a surgery in his intestine; a kind of hopeless surgery. He have 80% death and only 20% chance of being alive. But I remember my mother gathering us at noon on those days and praying for him while he was having the surgery. It turned out to be that that uncle was miraculously healed. I mean he is still living. My mother is dead and gone but he is still living. But I do attribute to Mom that prayer was so important. Faith is so important and prayer is a way to channel that faith.

15b. From Siblings?

R. N/A

16. Growing up, did you see yourself as emotionally close to your mother? Yes, very much.

R. N/A

16a. Growing up, did you see yourself as emotionally close to your father? Yes, very much.

I. You felt that you were loved by them?

R. Yes, very much. They kind of taught us unconditional love I would say and they probably didn't give me a bicycle when I wanted it, but they gave me it later. But they were a little more into

discipline. For them education was very important, so they sacrificed sometimes their fun, and pleasure and joy to put us in the best schools in town and the city.

I. Which city was that, by the way?

R. I went to St. Xavier College for my 8th grade into 11th and Mammar, which is a college run by Christian brothers and after my 9th grade and then unto the university preparation they call them. I went to St. Kaffine College in the northern part of Sri Lanka.

I. In which part of Sri Lanka were you born?

R. Northwest, the town I was born is Vankalai, close Mammar - six miles from it.

17. What are the most important lessons about life that you learned from your religious leaders?

R. To take one day at a time. Anger does not have to be really a problem. I think I learned that from the Dalai Lama how to deal with the anger. People drive you nuts, but you don't really have to lose your anger, you know. I would also say the beginning stages of that were really guided from both Mom and Dad. They would tell us that they measured each one of us individually and when they would have their occasions when they would get angry - both Mom and Dad sometimes would take us aside and kind of talk to us without condemning us and tell us that it is okay to have those feelings, but to clarify that we cannot act on that feelings right away and take a deep breath and for 20 seconds meditate and things like that. Twenty years later when I read one of the Dalai Lama's works I appreciated that.

I. So the influence of Buddhism.

R. Yeah, I do like Repoche, with whom I worked with and I was one a panel with him in Oakland when I was the director of that center - the Fully Redeemed Center, maybe 10 years ago. The thing that stirred me up was that they were renting our place to have their retreats, and we would visit their retreats just to say hi with them and they would get in conversations with me because I was from the east - the southeast. I would ask them questions about their religious foundations and about 80% of them who were coming to Repoche were arriving Catholics or Episcopalians. So that made me reflect and reflect and still learn something from that.

I. Is he still around?

R. Yes, he is still around.

18. What are the most important lessons about life that you learned from other important people in your life?

R. N/A

19. If you were asked to give a speech to a group of high school or college students, or other adults, what would you consider to be the most important message to leave with them?

R. I would tell them love; l-o-v-e. loving yourself and the wounded child in you; and loving your neighbor as yourself. And loving others, which does not include killing. Whether it is done by

terrorism of 9-11, whether it is done by our bombers in Iraq.

- I. So let me understand, you wouldn't love those who are killers?
- R. What I am saying is this does not include killing. Loving your neighbor does not whatsoever...in other words I will not say...that is a way for...for me.
- I. So you wouldn't love a person who has killed your family, or...?
- R. Yes. I might protect but not, if he does kill, he kills love, that's all. What I am saying is in a not-so-passive way, cause it is still a hypothetical question, right? I would say that sometimes I would take words of turn the other cheek very seriously, though. If somebody slaps on my cheek, then turn the other one. It may not be a popular one for the world, but I just want you to know that that's a big thing for me. And I also, when I talk about that, even the people who justify violence, they ultimately like my message either way, or they're coming to terms with it ten years later, that was good and they remembered and they learned from me. It doesn't matter to me whether they learn or not, but for me it is a priority.
20. Who are the men/women that you most admire, and why?
- R. Vaclav Havel. I admire him. You may want to include him also. I admire him also. Do you know Vaclav Havel?
- I. Of course, the former president of the Czech Republic.
- R. Right. I kinda admire him because of his leading. I have seen him only on TV, I've never seen him in person. There might be another few heroes - Archbishop Oscar Romero - this person was assassinated. I have his picture in my office by the way. And John the XXIII, I dedicated our new building here with a beautiful statue of John the XXIII.
- I. Who was really a Pope of Ecumenicity.
- R. That is right.
- I. Wonderful Pope.
- R. Thank you.
21. Have you ever been hurt/offended by someone? Yes
- 21a. Racial? Yes, mostly racial and in places having confided in somebody and they came and robbed everything that I've had and things like that.
- 21b. Had they asked for forgiveness? It has happened to me. It may not be the two examples that I am telling you, but there have been occasions or examples where people have said sorry to me, yeah. They have asked me, "Please forgive me."
- 21c. Have you forgiven them? Yes.

21d. Why/Why not? N/A

21e. What were the results?

R. To me forgiveness also means reestablishing relationships if the other parties are open to, if not you still want to value them as the children of God as well. So that is how I've looked at it.

22. Have you ever hurt/offended someone? Knowingly no. Unknowingly, then maybe. In other words, by some of the things that I preach or say might be hurting people, but if you ask me do I intentionally hurt someone - no.

22a. If yes, in what way?

R. N/A

22b. Have you asked for forgiveness?

22c. Why/Why not?

22d. What were the results?

R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.



23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes

24a. If yes, how did you hear about it?

R. From The San Francisco Chronicle I guess. I read it first and then we got letters through our church channels. Then I saw it on TV.

24b. In your opinion, what prompted the apology?

R. N/A

24c. How was the apology made?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made? To the group of scientists about what he said about the Galileo thing. The most powerful one in my mind would be to the Jews.

25b. If yes, how did you hear about it?

R. See Above

25c. In your opinion, what prompted the apology?

R. Two reasons, at least I think. One would be at the rate the religions are going, we eventually have to sooner or later arrive at forgiveness. Catholicism is almost kind of behind, but we are behind in many things - before we know it we do it 100 years later. But I won't blame the religion for that, but the other stuff like the treatment of women, and homosexuals - I mean imagine, the

American bishops came up with the document only just four years ago about telling American Catholic parents that they should learn to respect and love their children even if they are gay. Where the hell - I mean excuse me - where did they go with their leadership all these years? You see my point?

I. Yes, yes.

R. So, sooner or later he would be prompted by the way that the institutions are moving as are religions. So Roman Catholicism would have made him to do that. So that is one thing that was prompted him. Second, I say the first thing would be his personality. Second would be the reason I gave you already - that institutions are going to a point that we cannot live or preach Jesus without forgiveness. The first reason is that his personality was that if you had watched him, he worked hand in hand with Ronald Reagan. It is all documented from church sources as well as outside sources. We get a lot of inside sources by the way from the church officials. I mean if you really read them, there is a lot of slanted views and all that, right? But then I can understand coming from a very repressive Polish regime he right away wanted to work towards eliminating Communism and all that, which he worked with Ronald Reagan through all that. Then his personality turned to reflection when he also condemned the capitalism and consumerism as you may recall by his documents. Then I knew the third thing that was going to come from that was forgiveness. That is what I think has prompted him - his own personality and his growth as a spiritual leader and the political suffering and oppression that he has undergone through which he cannot separate himself from and of course for the United States it was the very opinion at that time when Reagan was in power of communism paranoia with people. Not that I had any respect or love for repressive communism, no, no. But I do come from a country where we have toleration of religions and more of a socialistic way of life and yet we also find the capitalistic styles as well. The number one example would be that my own family was capitalistic, you know. So what I'm saying was that those are the molds of self that he couldn't separate himself from that and that led him to do the apologies and I was delighted when I heard him say that even though I didn't know where it was going to go or how it is going to -

I. So, this apology made you feel that it is a very positive step in human relations?

R. Yes, but time will tell how, because see, for me, once you do apology, that is not enough. You have to show an action of what are the reparations that you have done or you have changed your way of live, because otherwise, how would I say this - you are just changing the furniture in the living room.

I. Or we are just using words without any action to count to make a difference.

25d. How was the apology made?

R. N/A

26. How did you react to the apology?

R. See Above

27. Since the apology, have your attitudes and/or behaviors towards the people apologized to changed?



27a. If yes, in what ways?

R. Yes, yes, but in a very slow process. For example, I find it in our preaching circle of the ministers, not necessarily just Catholic priests, but other ministers with whom I affiliate with, I saw right away after his apologies they are all very careful about anti-Semitism, even in our words or in public. Let's say, to give you a good idea, on Good Friday in some of those readings in those days we portrayed the Jews as bad people, you know. So, not only that they are bad people, we prayed that they were converted. I mean that makes me laugh - you know that? Anyway, but it is a serious thing we cannot laugh about. So now especially for his latest stuff when I read about that Catholicism - the church - is going to - I mean we haven't even accepted the Messianic expectation of our Jewish brothers and sisters -that is a wonderful direction to go. So those kinds of stuff eventually bring anti-Semitism low in the level of ministers I am talking about, among ourselves first. Do I see the churches - yes - there is a lot of -

I. How about the parishioners?

R. Parishioners - a lot of inter - parishioners, I would also say this because my staff and myself have gone along way in terms of sharing this with people and also doing things with the Rabbis and things like that and to be there. To go into the kind of details - sometimes I have even preached about some of the mistakes of the Roman Catholic Church during the Auschwitz. In other words, the wound is still open. It is not completely healed as you know. The Catholics need to - they should not be in denial anymore. You have to admit the fact that as the Church we have failed, and not only failed, we encouraged the repressives at that time. And to really lament, to remorse, and to repent, all that kind of stuff, those are procedural and we need to do that. And we do do that. I see that. Again I don't want to brag too much about it because a lot of churches are lacking on that.

28. Did you disseminate the apology to your parishioners/convent? See above

28a. If yes, how did your parishioners respond to this apology?

R. N/A

29. Did your church take any steps to disseminate this information to your broader community? N/A

29a. If yes, what steps were taken?

R. N/A

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to, in terms of tolerance and so forth? Yes

30a. If yes, what sort of changes have you noticed?

R. N/A

31. Did you notice any changes in the behavior of the group apologized to? N/A

31a. If yes, what sort of changes have you noticed?

R. N/A

32. In your opinion, how important is apology in human relations? Very important.

R. Well no other folks have done it that I know of. They might have done it in terms of some personal mistakes or they might have done it in terms of doctoring let's say. Somebody might say, "oh I was misled when I was teaching you this, so now I teach you that." But in terms of a visual symbol of who Christ is or what Jesus came do teaches us of all the things that he has taught or the things that he learned as a Jew, growing himself from his own scriptures. It is very clear that he himself was nourished by the scriptures in Judaism. So, obviously it stands as a great symbol in the human relations. And I would say that it is a very good one actually. I was so thrilled when I heard that and I am very happy you know.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Oh yeah

Why or why not? I would try on grassroots I believe because see most of the Catholic Church's changes have not come, even in the early church when I did some research, it does not come always from the top. It has come from grassroots. So in other words, I truly believe that the Catholic Church has great, great beautiful documents, but they are never practiced or implemented. So, in that sense, it doesn't help me just condemning what they don't do, rather it helps me since I am a judge in this violation and I bring people of good will together in parish councils, finance councils and all those things, salvation stuff, process and in that we try to say, "well we will be accountable for the apologies that John Paul made." But we also take accountable not just John Paul saying something I know he had every reason to say because he was personally involved in it.

I. Suffered a lot.

R. Yes, suffered a lot.

I. Have you ever read a book - I forgot the name of it, but I have it somewhere on my shelf here about when he was growing up he had a close Jewish friend? That may have influenced some of his ideas of ecumenicity or on others as part of the human family. It is an interesting kind of sort book. I have it but I can't find it right now. It is on one of my bookcases.

R. Yeah, you are right.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. I have a very good friend of mine, his name is Milt Goldman, who incidentally was a professor for me a Loyola Marymount. And Milt is very famous. He has written a lot of clean plays and all of that and also for Quincy he was one of the writers. Okay, he has since recently passed away just three years ago. First of all I value the documentation letter he wrote on my behalf going in to take advanced classes at UCLA. He is strength and encouragement for me personally. And then so we would time and again we would often talk about the Jewish/Christian relationships and

all of that. I have to say that we drew a lot of people to the discussion eventually. That was the case three or four years ago. Recently I was working with the Rabbis and other people. It is still on a working level. We haven't decided yet how we are going to put it on. Oh - for September 11th I was with a couple of rabbis putting on a prayer service for peace. On the Israeli/Palestinian violence we all really want peace in that area, you know.

I. It is a tragedy.

R. Yes it is very tragic, so we do kind of speak on that in the sense of -

I. Trying to find a common ground.

R. And I also need to share with you that my last name is a very interesting - at least what I learned from my father and my grandfather that originally it was Perez. I had some Jewish origin there when they were coming through Persia. We are talking about 2,500 BC; you know before the Common Era, or 3,000 that time. But I do have some Jewish common ancestors. In that sense, I say that well I hope that my ancestral Jewish brothers and sisters that just because we have suffered a lot we don't um -

I. Cause suffering to others.

R. That's right, something like that.

I. Yes, it is good, very good indeed.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. Perhaps you could have asked in terms of okay forgiveness and apology so what does the future hold for the Roman Catholic Church or in the Roman Catholic leadership. How would you work at it, or how would your community or something like that. That is what I would say. In other words, we did talk about forgiveness, but we should also talk about - see again I am coming from the Catholic perspective where I was raised as a child and all that - right?

I. Sure.

R. Now, okay, we make a reconciliation where I reconcile with the one who is hurting or one who might hurt. And then we also have to do some reparation for that and then we also must award - in other words not to repeat the same offense 50 years later. Does that make sense?

I. Yes absolutely.

R. So, in other words, that takes us to an area of how do we -

I. Plan our future.

R. Yeah, something like that.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Father John Brenkle

Respondent No: 06

Date of Interview: 3/27/03

1. Respondent's ethnic background:
2. Age: 71
3. Place of Birth: Martinez, Ca.
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 1
 - (b) Sisters: 1
6. Highest educational level attained: JCD Ph.D
7. What did you major in? Philosophy and Theology
 - I. Democrat or Republican?
 - R. Democratic.
8. Additional occupation?
9. Mother's Occupation: Housewife and ranch mother
10. Father's Occupation: Rancher
11. Religion: Protestant
12. Father's Level of Religiosity:
 - R. We came from a very religious family. My father had three sisters who are nuns and a brother who is a priest. They are all deceased now though.
13. Mother's Level of Religiosity:

R. Very religious. She had three sisters who were nuns.

I. How religious do you consider yourself?

R. Well I hope very. I have been ordained a priest for forty-four years now so religion is my vocation. It is my life's work.

13. What does it mean to be a religious person?

R. Having a deep commitment to God, to try to fulfill the greatest of the Ten Commandments. Loving the Lord or your God with your whole heart and mind, and loving your neighbor as yourself. That constitutes the whole law of the prophets.

14a. What does it mean to be a spiritual person?

R. For me that would be having a very close relationship with God by identifying with whom we believe Jesus to be; the Son of God. You are open to the Holy Spirit. I hope that I am a spiritual person but that is an area that we always need to grow in.

15. What are the most important lessons about life that you learned from your father?

R. Hard, honest work. We did work hard and we did earn everything on the ranch.

15a. From Mother? Total acceptance of people, a calmness about her, flexibility. She was the heart of the home.

I. Do you feel you were loved by your mother?

R. Absolutely.

15b. From Siblings? From my brother, who was military and then worked for the space program, I got kind of a negative lesson. Not to bring the frustrations of your work and inflict them upon your family. He kind of put a lot of pressure on himself. Joe, being military, was kind of controlling. We get along but, you know. My sister was a nurse, she was a caretaker and she took care of both of my parents until their final days. I have a great admiration for her. She got married at the tender age of sixty-seven for the first time after caring for my parents.

16. Growing up, did you see yourself as emotionally close to your mother?

R. Yes. My mother more so.

16a. Growing up, did you see yourself as emotionally close to your father?

R. Yes.

17. What are the most important lessons about life that you learned from your religious leaders?

R. Caring for my fellow brothers and sisters, especially those less fortunate. I think that has been the focus of my ministry. Not to be afraid. I've gone through so very difficult times, especially in the last few



years in the church. To try to see the presence of God in adversity as well as in the good times. I take the exodus journey story as my model and what was that journey all about? It wasn't a direct journey at all. The Israelites could have gotten to the promised land in forty days but it took them forty years. The book of Deuteronomy says that the lord God brought you out here to test you, to see if by affliction it was your intention to keep his commandments. So, just look at everything that happens in life as an opportunity for growth and something that is of the direction of God.

18. What are the most important lessons about life that you learned from other important people in your life?

R. N/A

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. To find the strength to be able to cope with adversity in life. In fact I gave that information to the last of my confirmation class, which is all high school students. Just for them to be able to find anchors to hold onto. The two anchors that I think we are blessed if we have them are family and the gift of faith. If you've got those two gifts I think you will get through life somewhat calmly. We know that teenage suicide now is the greatest ravager of teen life. It used to be drinking and driving but thirty thousand teenage suicides in the nation a year...

I. Why do you think they do that?

R. Because they really face hard and difficult problems in their life and they've got no one to hang onto, no one to reassure them that they are still loved in spite of the difficulties. And faith. Even if I mess up I know God continues to love me. Even if you mess up I know your mother continues to love you. Your dad, I'm not sure. I celebrated my parents' seventieth wedding anniversary and at that occasion I did really want to say something that I thought was significant. I ended up saying, to the congregation we celebrated here at the church where I am now, I thank God for the gift of this family and for the faith that has been given to me. Those are the two greatest gifts that I have received and those are the gifts that I would like to see handed on to your children.

I. Have you seen the studies on the connection of prayer and wellness?

R. Yes. I have seen more than one article on the subject showing even vicarious prayer for others seem to help others do better. I think the University of California just did a study, John Hopkins has done study.

I. And there are a lot of studies on forgiveness, hundreds and hundreds, in fact that is what fascinates me now.

20. Who are the men/women that you most admire, and why?

R. I suppose one of my great modern day heroes is Oscar Romero, the assassinated bishop in El Salvador. I like him because he was a man who really changed his priorities and values in his later life. I have great admiration for him. Of course everybody's heroine is Mother Theresa who could see the image of God in the most abject person. The list of heroes becomes rather short. I have my own personal mentor, who just recently died, was Father Peter Sammon. He was a priest for the archdiocese of San Francisco. The one who ushered me into the seminary who has

remained my close friend and mentor all of my life. He died just recently of cancer. He was a hero for me because again here was a man totally dedicated to his vocation. He continued his work right up to the age of seventy-eight. Retirement was just not an option for him. At this point we may retire at seventy but I have no desire to think about it.

21. Have you ever been hurt/offended by someone? Absolutely.
- 21a. If yes, in what way?
- R. People have misinterpreted my ideas. I get very involved with the farm workers here and people have said, "You don't care about anybody else but farm workers." Well, that's not true. I have recently been accused by a man who's parenting skills I did seriously question. To get even with me this man accused me of molesting his youngest son, who is now a marine over in Okinawa, who has given me a sworn letter that this never ever happened. This man who accused me, broadcast it to as many people as he could, the local chief of police, etc. There are about three people who I wouldn't mind if God vaporized.
- 21b. Had they asked for forgiveness? No.
- 21c. Have you forgiven them? Yes. I think I have but I remember their names.
- 21d. Why/Why not? Because I think that's a part of my own salvation story. When we pray the Our Father we pray, "Forgive us our trespasses as we forgive those who trespass against us." I see that there. I pray for their spiritual wellbeing. But I know my limitations enough that I get that close to it.
- 21e. What were the results? One of these is our former Bishop, who has left the diocese in shambles. After he resigned I did call him once and talk to him on the phone but I found the conversation very difficult because I didn't feel that he had any sense of the damage that he had done, financially or spiritually. So, I just figured, "Ok" I struggle with that always.
22. Have you ever hurt/offended someone? Yes.
- 22a. If yes, in what way? Being insensitive to them. Lack of appreciating what they have done. There's always a danger in my position of using people. You need to get things done, and people, you use them. You really don't appreciate them.

22b. Have you asked for forgiveness? I have not as often as I should. Yes, but there was a gentleman here at the parish, I got very involved in affordable housing, we were doing an affordable housing project there in his neighborhood and he objected strenuously to these kind of people who would move into the neighborhood. He never spoke to me, even though he was a parishioner. On his deathbed, his wife asked me if I would visit.

22c. Why/Why not? N/A

22d. What were the results?

R. I did go down and visit and asked his forgiveness. We gave each other forgiveness and it was a good feeling for both of us, and especially for his wife to see that.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*



23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. I subscribe to the National Catholic Reporter and news like that. I was on the front page. That kind of news was also in the secular media. Then we get the bulletins from the Bishops conference and the newsletter.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. Well, I think he is a man of great compassion and sensitivity. I think his greatest hour was also a meeting where forgiveness was exchanged between himself and his would be assassin. Forgiveness is part of the thread of any faith, and of Christian faith. Christ was always a person who was pushing for us to forgive and anybody, who tries to live in his footsteps, as the Pope certainly does, takes that message very seriously. And forgives on an individual basis, as well as, I guess we could say, a corporate basis.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R. N/A

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you react to the apology?

R. N/A



27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent?
- R. Yeah. There is an article in Time Magazine, January 1984, with a feature on, "Why Forgive?" and it had the Pope on the cover with Oliatchka. That was probably one of the more powerful essays that I've read on the need for forgiveness in our world and in our church. I have handed that article out and have used it in preaching. There's one paragraph, "The psychological case for forgiveness is overwhelmingly persuasive. Not to forgive is to be imprisoned by the past, by all grievances that do not permit life to proceed with new business. Not to forgive is to yield oneself to another's control. If one does not forgive then one is controlled by the other's initiatives and this locks into a sequence of active response of outrage and revenge, tit for tat, escalating always. The present is endlessly overwhelmed and devoured by the past. Forgiveness frees the forgiver and extracts the forgiver from someone else's nightmare". The spiritual case is even more compelling than the psychological case.
- I. This sort of article, talks and sermons, do you deal with that in your parish.?
- R. Absolutely.
- 28a. If yes, how did your parishioners respond to this apology?
- R. Well. I think it's a constant struggle for people. I was talking about before you come and offer your gift at the altar if you remember that you have something against your brother and sister go and be reconciled, then come offer your gift. I was talking about that when I noticed a woman, who was up the stairs in the choir loft, leave. I just noticed that, and when it came time for communion she was there. A day or two after that I asked her about it. She said, "I was listening to you and just before coming to church my daughter and I had a terrible fight. So, I dashed home and gave her a hug and came back." I said, "God bless you for that, but one does not need to take things so literally or the whole church would have to clear out." I have often used that story because I think that's what the whole message is about. I don't think the message can be said too often or too forcibly. It is a hard lesson.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R. I think definitely there is. I have been here in this parish for almost twenty years and I think that

there is a spirit of tolerance present here, which I can really see between out two different cultures. We have a very active, visible Hispanic culture. We say Hispanic mass and I do see, not only in our church community, there is more acceptance of each other, tolerance towards different approaches to life. But I really see that in the part of the community at large, that there is a greater respect and appreciation for our migrant farm workers then there was when I first got here. That is indicated by how much support we're getting by providing them with decent housing. I do think that there has been an improvement. The whole question of the war that we're in right now has certainly triggered off a debate and I know what the national polls say but I can't find too many people in our community who are in support of this war. Some of our military men, we have a guy who was the skipper of an aircraft carrier and he said, " I have withdrawn from the republican party. I am not a democrat but I am no longer a republican." I really think that is because people are really getting the message of God.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R. N/A

32. In your opinion, how important is apology in human relations?

R. It is absolutely essential. I don't think there would be any movement forward, either psychologically or spiritually unless one learns to say the words "I'm sorry." That's why one of things I am concerned about, is one of our sacraments is the sacrament of reconciliation. In fact, we just had our communal service of reconciliation last night. People had a chance to go to the confessional individually. We had about seventy-five people there. That's falling into disuse in the church. People used to use that much more than they do now. While we're dropping it other groups are picking it up, the twelve-step group, etc. Step number four is the examination of conscience, step number five is speaking those hurts out loud to another person, and I have at times heard fifth step confessions. They say, and I believe that it's true, that if you don't through step four and five then forget it. You'll never get through the twelve steps. You're going to get stuck psychologically or emotionally.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Yes.

Why or why not?

R. This is very much a part of my vocation, my work and my preaching. I have got thick files on homonies that I've given on forgiveness. More so than I have in the past? I haven't planned on that because I think my past involvement has been very much involved. To reach out, to do it other with other communities, we are working together with the Episcopal, the Methodist church, Presbyterian Church, four Sundays in a row during Lent. We have had sort of a simple soup meal together and then kind of a teaching. I talked at the Methodist church and again I was talking about, " I'm sure the bombs are beginning to explode and what is that all about, why does that come about. Why do people hate us as much as they do?" I think as a nation, we have been very arrogant. I don't think I will get more involved but I will continue.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. Not really. The closest synagogue to us is probably Napa. There was a Rabbi Trapp, he taught at the college. Way back when, I was on a couple of panels with him. I can't even remember what the occasion or the topic was, but I must admit that my semitical efforts have been more with the people who are surrounding me here. There doesn't seem to be a great Jewish community here in the upper Napa Valley. So, probably not.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. Well, I think you have covered it very well. I don't feel that I have any other burning insights or desires that I need to share with you. I think that it has been fairly well covered.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Kate Misbauer

Respondent No: #07

Date of Interview: 5/29/03

1. Respondent's ethnic background: European American
2. Age: 64
3. Place of Birth: St. Louis, Missouri
4. Gender: Female
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: Master's Degree in Spanish
7. What did you major in? Education, with two minors. One in History and one in Spanish.
- I. Were you involved in education in any way then?
- R. Yes, I was a classroom teacher for thirty years.
- I. What did you teach?
- R. I taught everything from first grade through high school. Standard subjects in elementary school, Spanish and History in high school, and then later I developed a grades one through eighth for Spanish for elementary children.
- I. Did you enjoy teaching?
- R. Oh, I loved it. It was great fun.
8. Additional occupation? N/A
9. Mother's Occupation: The early part of her life she was a house wife, and then she became a

public school cafeteria manager. She died two years ago.

10. Father's Occupation: Baker. He was a professional for A and P tea company.

11. Religion: Catholic.

12. Father's Level of Religiosity: Somewhat

R. He faithfully attended church and followed the Catholic prayers

13. Mother's Level of Religiosity:

R. Somewhat. They did a lot of community work with the church. So, they were church goers and did all of the community stuff that the church asked for. Which I think of religious.

14. What does it mean to be a religious person? For me it that commandment of loving God but doing it through loving your neighbors. That has to do with a lot of the actions that I carry out.

I. Tell me a little about the actions that you carry out.

R. Well, they would be anything from working in one way or another in volunteer work or community committees for rights of people. I'm especially interested in women and children who are suffering from abuse in domestic violence. I've also worked with the Hispanic community for their rights. Especially here, we have quite a few Hispanics who work in the area, in the horse and tobacco industry, and general farming in vegetables and flowers.

14a. What does it mean to be a spiritual person?

R. It is the attitude that I have towards the world around me, my care about it, or lack of care. The same about people. It's based on my Catholic tradition. It's really more implemented for me through my congregation values, etc. because to me those are important. It is also part of my own being, feeling and listening to what I believe to be the word of God to me. So, it's combined with quiet reflection, prayer, as well as the actions. I don't think it's a lot of talk, personally. Therein lies the weakness. It is how far I'm willing to go out on a limb for something. When it's not very well received in an area where I live, or whatever.

I. So, there is a connection between religiosity and spiritualism?

R. Yes, at least for me. I don't think one has to be a church-goer to have a spiritual life though. I just think that because of the way I grew up and my choice of a religious congregation as a way of life, that it does all hang together.

15. What are the most important lessons about life that you learned from your father?

R. There's not a lot. He was not a talker. It was more from watching what he did.

I. So, you learned things by example?

R. Like his care, his dedication, and consistent action. Those were things.



15a. From Mother?

R. Thoughtful and always was able to tell you her reasoning behind what she wanted done or by what she did. She was more articulate.

15b. From Siblings? I have three brothers and they're all younger.

16. Growing up, did you see yourself as emotionally close to your mother?

R. Yes. I would say we were good buddies.

16a. Growing up, did you see yourself as emotionally close to your father?

R. Not as close. Because of his work and then my going to the convent early.

I. Were they both happy that you went to the convent?

R. Yes. They were supportive of my choices.

17. What are the most important lessons about life that you learned from your religious leaders?

R. I think an openness to other people but it does not come from one person. I think it comes from the women that I have lived with and worked with that I admire. I find it a challenge in our congregation because we talk about being open to people of all races, and all beliefs. In other words, a real attempt to be receptive to and reverend of the "other" no matter how different they might be from us. I think it's kind of a universal thing. I see it in our women as we work in different places, etc. So, we would have Mary Lou Tobin, who was a former President of ours, would be an example. Then there are women from other congregations, who are probably not famous at all but I see the same kinds of things.

18. What are the most important lessons about life that you learned from other important people in your life?

R. N/A

19. As a nun, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. When I talk to really young kids I talk to them about being appreciative of their own gifts and trying to find those gifts. Being happy to be unique and individual. To appreciate the gifts of the people around them and then go from there. It's kind of 'know yourself, be grateful and then go on'. That whole concept that you are unique and special, and so is the person next to you, and to appreciate that.

I. So, you would advise them to take some kind of action to appreciate someone else, and put it into positive action?

R. Yes, especially with kids. You know how hard they can be on each other.

20. Who are the men/women that you most admire, and why?
- R. One person is Jimmy Carter mostly because he stands by what he preaches and believes. He doesn't say one thing and do a different thing. Joan Chittester, she happens to be a Benedict nun, and she is a woman of courage. She takes a stand and willing to ... Dorothy Day is another one. She is now deceased.
21. Have you ever been hurt/offended by someone? Oh, sure. I think it would be pretty hard to live and not be.
- 21a. If yes, in what way?
- R. The way that is most noted is for someone to question your integrity. To say, "Oh, you did such and such," and they have no proof. They haven't checked it out and they seem to have made up their minds without even asking. That makes me not only hurt, but really angry. So, it's two things.
- 21b. Had they asked for forgiveness? Oh, no. Which is quite all right because the person moved on.
- 21c. Have you forgiven them? I think so. At first I would say no, but it's been a number of years and I think the person had some personal issues.
- 21d. Why/Why not? It's not worth my energy to hang onto something like that. People bring it up once in awhile, but I think it's bad one's health. It's a little selfish, I guess on my part. Rather than spending a lot of time thinking about what this person said or did I just pass it on. People who get so bitter that the next thing they know they're ill. I'm not interested in that.
- 21e. What were the results? N/A

22. Have you ever hurt/offended someone? Yes, I have.
- 22a. If yes, in what way?
- R. I mean I know that I have offended someone because they've said, "you know I don't think you understood me and that hurt me." So that we could talk it out.
- 22b. Have you asked for forgiveness? Yes.
- 22c. Why/Why not? When it comes up and it has been brought to my attention, and we have talked a while, then usually I have been able to say, "I am really sorry about that. I didn't intend it to come out that way. I hope you can forgive me."
- 22d. What were the results?
- R. I've been very fortunate that people have said yes. I don't think that anyone as ever said, "No."

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: X (Go to 23) **Who?** nuns to black people

- R. We have two sets of apologies that have been made. So, I want to make a distinction. In July of 2000, for the Catholic church, the Pope called us all his Catholics to the Jubilee year. You know where you try to set things right. That is the year that we dedicated our slave memorial, our memorial to the slaves that Loretto had in the 1820s to 1860s. That was the biggest things that called us to do that. One of the sisters had done some research on our history and how many slaves we had at different times. She said, "could we consider having this memorial because that would be one of the ways that we could acknowledge our participation in the sin of slavery. So, in July of 2000, we had that dedication and our memorial is here. We had a public dedication and it sits in our cemetery. It is about seven thousand pounds of granite. It is a real monument. It has eight African American faces, people of different ages, and then a listing of the names we know. There is an empty space on the other side so that within the next few years if we find more, we can add those names. It started out with just one person and then a committee, then a public acknowledgment of maybe two-hundred and fifty people here the day we dedicated it. But it was the Sisters of Loretto and the community acknowledgement that in the past our community had participated in this evil and a commitment that we would strive not to participate in racism of any kind. To participate in ways to heal it. So, that was one part, that's just Loretto.

Then there is this other part. In December of 2000, three congregations, The Sisters of Charity of Nazareth, The Dominican Sisters of St. Catherine and ourselves at Loretto, gathered and asked the communities in the area, especially the African American communities if they would gather through their churches for a reconciliation. That we wish to acknowledge the sins of our earlier congregation to community members and to ask forgiveness. So, we worked together on that. So, there are two distinct activities.

23. *To what group was the apology made? Black people*

23a. *What prompted the apology?*

R. *One of the sister's research and the Jubilee year.*

23b. *Under what conditions was the apology made?*

R. *In a dedication of a memorial and in a community, and church gathering.*

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R. *N/A*

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken? Yes*

R. *We made commitments at the December 2000 celebration also, in which we said we would strive to do certain things in reference to ridding ourselves of racism personally and communally, and then looking out on the broad world that we deal with to try to struggle against racism too.*

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R. *N/A*

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R. *N/A*

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R. *One of the results of course, was tons of publicity, which I thought was very interesting. It was picked up by all of the small local papers, as well as the Global paper, the National Catholic Reporter and I think that there was a opportunity that came forth for people to think about it, and our whole concept on asking for forgiveness, etc. Often what I have heard in the past, and I still hear It today, is, "Well I'm not going to say I'm sorry. I didn't do it. I wasn't around then." It also led some small group committees coming into existence, who were working quietly behind the scenes, trying to continue the same four promises by their action and setting up prayer, and little meetings. So, there are reps from the same three congregations that have joined together to continue working on this. Again, in a quiet way, they have had some articles in the paper and things like that, but we haven't gathered together on any kind of large celebration or gathering.*

- I. When you said that the reps got together with community, I am assuming they got together with blacks.
- R. Oh yes. There were about 200 African Americans from the local area, two parishes came out.
- I. How was it received?
- R. There was not anything much besides people saying that they saw the article about the service in the newspaper, or something like that.
- I. What about the actual activities that you undertook since that December, that the communities undertook. Did you challenge businesses on racist policies, or some other way? Did you actually become involved in some of this?
- R. Not all of us, but some are actively involved. Another thing that came out of it is a racist committee that keeps us on our toes, by reminding and encouraging us, and challenges us. In Loretto we have a committee that was formed that would help each of us, if we are open to it, to be somehow changed. It isn't handled the same way as, for instance, the School of the Americas where we go every year to protest its existence. This is a much quieter kind of thing, more one on one.
- I. Do you think it pays off some positive results?
- R. I know that there are results in myself. I think it is interesting to watch how we welcome people to visit our museum, to come and have dinner with us, etc. It's a much broader spectrum of society now. I think it may be that people are not invited because of color or religion, but there seems to me to be an even better openness. I guess I could be just dreaming that.
- I. The three communities are located where, and what is the population of each?
- R. Our own, the Sisters of Loretto at the Foot of the Cross, founded in 1812 in a town called Saint Mary's (Nerinx), has both vowed members and co-members. In the vowed member listing there is about 385. The co-members are around 200. Then the Dominican sisters are somewhere in the upper 200s I think. I know that they have associates, but I don't know how large the group is. The associates are often married women, or they may be men, women of other religious congregations, and even priests. They are people who feel they hold the same values and would like to support the work. They are the Dominicans of Saint Catharine's Kentucky, and are on the outskirts of Springfield, Kentucky. The third one is the Sisters of Charity of Nazareth. The members are up into the 700s. They are known for their huge province in India where they have Indian sisters. Mother Teresa was not there, she was in Calcutta. They are located on the outskirts of Bartstown, Kentucky. So, we are all in a row about 12 miles apart from each other. This area of the country down here is called the Holy Land of Kentucky. It is a Catholic population that came from Maryland in the 1790s. It is kind of unusual. It has the Trappist Monks, etc. The land has rolling hills and old mountains. It is lush and green. A nice piece of flat land can produce a good crop of corn, wheat or vegetables. We raise enough home grown vegetable for our house, which is about 140 people. We have the infirmary section and then the convent section. So, between them we have 140 people. The infirmary section houses the elderly and those who are really infirm. It is a state supported infirmary and must meet all of the regulations. The members of the infirmary are not all nuns, although they had been, up until the last couple of years when we have had some space. Sometimes they are a parent of a sister, or a parent of an associate, or

co-member.

24. Did you hear about the Pope's apology to the Jewish people? Yes.
- 24a. If yes, how did you hear about it?
- R. N/A
- 24b. How was the apology made?
- R. N/A
- 24c. In your opinion, what prompted the apology?
- R. Well, I really don't think I've reflected on why he did it so much as, (it seemed to be at the time that I heard the various ones), that they were all things that would bring, hopefully, some peace to others. They were things that needed to be apologized for. In other words, I never think about his own personal reasons for doing it. I thought of him coming at it from a humanitarian, caring point of view, but also his faith point of view. So, I simply took it for granted that he(made good on those two prongs?).
25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?
- 25a. To what group was the apology made? In passing.
- 25b. If yes, how did you hear about it?
- R. I haven't been in a meeting that was set up to do that. It was usually in a social setting. We will often gather small groups for prayer and dinner, discussion and laughter. Those types of discussions come up there. There has not been a formal meeting where Loretto will sit down and talk about such and such. It's been more in a relaxed, small group setting. It is not something we've done as overall congregation or community.
- 25c. How was the apology made?
- R. N/A
- 25d. In your opinion, what prompted the apology?
- R. N/A
26. How did you react to the apology?
- R. In some instances I can remember us being very pleased about certain ones. Maybe there were some that we thought were missed.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent?
- 28a. If yes, how did your parishioners respond to this apology?
- R. N/A
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R. N/A
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?
- R. N/A
32. In your opinion, how important is apology in human relations?
- R. It is very important because for one thing, it says to the person, that I value them, appreciate them and consider them my equal. It says to them that I know that I did something wrong or incorrectly. I think it is very hard to work with people if I can't say to somebody, "I am sorry I hurt you or I was hurt." I think that those things build up division or walls. They make it really hard to see the other person clearly.
- I. How do you feel about countries, or leaders, apologizing to people they may have hurt?
- R. I think that it can be very useful. I would be concerned about is to be sure that when the person is making the apology that they really know what they are saying, that their vocabulary is carefully instructed so that they aren't unwittingly saying something that they do not mean to be saying. It is really important to show that you really are apologizing by how well you construct it. Have you ever heard what was supposedly an apology but is presented as a cut down. It happens in families a lot. What I am talking about is a really clear apology, not just saying something nice to get rid of you because you are a pain.
- I. So, what I am hearing is that the apology must be genuine, followed by some sort of reconciliation, and not just words, words, words.
- R. Exactly.

- I. What role do you think apology and forgiveness play in the future? Do you think that the Pope started something? Will there be an increase of apologies given to people?
- R. That is something that I haven't even thought about. I guess I think that if you start on the most intimate level of apology, one to one, and you believe that it is important, it would work on a national or international level if it were accompanied by that true test of what are your actions. That is the only way I think it will work. I don't find our country really apologetic for anything so we are not a model by any means.
- I. You know that Clinton apologized for the Tuskegee experiment, so there are some indications, but there is a long way to go.
- R. Yes.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?
- Why or why not? N/A
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R. At times. In certain country we have. There are some areas where we have had no discussion like that. I think partly because in parts of the country they have never seen an African American. They don't have any body in their local area to relate to. Parts of the country have no Muslims or Jews. I know that there are parts of the country where we have had Christian-Jew conferences. Working together. We have had that kind of thing happening with our own sisters, in Boval, in New York, and a couple of other places. There has not been any kind of national meeting within the last 15 years. I think it is because what we have said, and the attitude that we have taken along the way, that it is a given that we would be willing to go out and work with the "other". As a national congregation, I can not think of a time when that has been an actual topic for us.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. No. I think you may have asked this in a way already. I would say that when I have been able to apologize, even if it is painful, I have learned something and I have grown. I think that if we can go through that process it is a live-giving process. I am not saying that it is easy.

Transcriber: Bethaney Weber

Interviewer: Samuel P. Oliner

Interviewee: Rabbi Seymour Fromer

Respondent Number: 008

Date: April 13, 2003

- I.** The Pope has apologized to blacks, native people in Australia; you name it - wherever he went he starts with an apology. So what I was interested in doing is this - particularly I was interested in his apology to Jews, and so obviously, specifically, I wanted to find out whether it really made any difference. For instance, I spoke with a few rabbis and some on Catholic/Jewish relations, big mucky mucks some of them. They said that Catholic/Jewish relations have never been better than they are now. As a result there is a co-partnership between Jews and Catholics on rabbinical levels, community levels, etc., etc. So one of two things: one of them is that I am thinking of a research design that would consist of interviewing a bunch of priests to find out whether A. they know about the apology, and B. did they disseminate the knowledge among their parishioners? Okay, and what their perceptions of changes and attitudes are towards Jews. And then on the other side of the coin, I was planning to interview a few rabbis - again to get their perception about what they think of apology, how well the Jewish community received it, did they receive it, did they know about it, have they heard of it, and what has resulted from that. So I get information from both groups of respondents. What do you think?
- R.** I think that you are on the wrong track.
- I.** Okay.
- R.** Because if you interview in the United States, that is one thing because the Church has lost a lot of its secular power, and is under attack for sex offenders. It is being sued, has to show its records and so on. So the relationship between let's say the Jews and Catholics is not - you can't get a clear picture because the Church has lost some of its power. Where as if you go to Poland or a -
- I.** Funny that you say that because another part of my research is to go to Poland and interview some rabbis, the few that there are, and also interview some priests. That was the other part, which I forgot to -
- R.** You could also go to South America, where the Church has a strong political presence. What impact does the Pope's visit have on relations?
- I.** On apology specifically.

- R.** What the Pope's apology has on relations between Catholics and Jews? My general impression among the few Jewish people that I know is that they don't take the Pope's apology seriously. They feel that he may personally have some regrets, but when it comes to actual action, there is not much to look at. What has the Church done actually to change its relations?
- I.** He recognized Israel.
- R.** Yeah, he did, but how could he help but recognize it? In other words, we don't need his recognition anymore. You see, if he had recognized in 1948 -
- I.** But he wasn't Pope then.
- R.** Well, whenever he became Pope, if he had recognized Israel - that would be an act of courage. To recognize Israel today, I don't think is much of a -
- I.** It was actually in 1990 or 1989.
- R.** In 1990 - yeah, Israel was 45 years old, 42 years. So my view of the Catholic Church personally is negative.
- I.** In other words you are saying that when these guys are saying, these rabbis and whatever, that the relationships between American Catholics, especially the younger ones, the old ones are stuck in the old stereotypes with old distorted images, but the younger ones they say have really changed people in the sense of the way they try reconciliation.
- R.** Well America, if you restrict your study to America, that is one thing. In other words, the Church - there's open contact more in America than any place. Different religions, different economic groups, but there's still a lot of stratification. But still I can meet a Catholic as say a real estate agent and establish a relationship; I don't need the Pope. What you are talking about is between institutions.
- I.** Right there is an institutional level - the individual level we know that individual level reconciliation and communication is good. But institutions - do they have any power from their pulpits and from their whatever ethical -
- R.** Well, that is complicated by the differing attitudes toward political issues, such as abortion, help for the poor.
- I.** Help for the poor, I think Jews and -
- R.** Jews and Catholics are on a good start and they are on the same side - there was one other thing. There are a number of things which Jews and Catholics are on the same side; on the other hand, freedom of speech and on the war issue, that is a good example of where the Catholics are more liberal than the Jews. I mean the Church. The Pope said they

shouldn't go to war, and they did anyway, so what does it mean? Anyway, I think you've got a good subject to study.

- I.** To study, but maybe it is not going to result in much unless maybe I include the international component into it - a comparison component.
- R.** Yeah, the Church is a worldwide institution.
- I.** Yeah, I was thinking of doing precisely that since I have connections in Poland, since I do speak Polish, and since I do have very good academic friends there who could help me, I would like to - there are very few rabbis in Poland, you know that.
- R.** Yeah.
- I.** There's maybe four or five.
- R.** Most of those rabbis are Chabad Rabbis.
- I.** So that would also be an interesting perspective by looking at Jews in this country - the Rabbinic or religious ones and the reformed or conservative ones to see the difference to see how they perceive the church and its apology. I've read materials where some Jews really appreciated this as a gesture and others said that's not enough. Why the hell didn't he say something about he's very sorry for Pope Pious the XII.
- R.** Yeah, they haven't and that's another issue. The release of the documents. In other words, Goldhagen and others say that he didn't - the Pope is not genuinely sorry, if he was he would release the information even if it is not favorable to Pious XI.
- I.** Who they want to make a saint out of.
- R.** Yeah, they want to make a saint out of him and that's ah - anyway, now some Jews question whether the church has any power whatsoever, that it is a paper tiger, except in countries where the church is a powerful force.
- I.** Well that is an interesting question because if you are a Catholic you go to church all the time - every Sunday, that is part of your Catholic responsibilities. And these guys always give sermons and homilies, so if Catholics are really not influenced anymore by Catholicism why the hell do they do into churches by droves still?
- R.** Well, there are good reasons. There are social reasons. People want some kind social connections and they do listen to the church if it responds to their philosophies. In other words, the church says no artificial birth control and they ignore it. The church says no divorce, they ignore it. The church says in all these social practices - no abortion, they ignore it. So on the other hand, the church says rut out the smut, so a good number agree - change the attitudes of the movie industry. So when it agrees with what they want, they go with it. That is only what other religions do. Jews do it the same way.

- I.** But like I said, I am specifically concerned whether the results between Catholics and Jews - what are they friendlier, devoid of stereotypes, less or no difference at all - there is no different apology or no apology stereotypes to persist talking about "triumphism" that the Roman Catholicism or Christianity triumphs over Judaism. Judaism is the Old Testament. Has that changed? That is the question.
- R.** Some has changed, but it is like the attitudes toward African Americans. We used to use vicious terminology. We used to say they can't think, they can't have jobs and banks and matters of trust. Okay - so all that has changed. But the issue is, how much difference do the African Americans actually feel in the attitudes of whites?
- I.** Very good questions remain and will for a long time.
- R.** Now maybe you ought to deal with age levels.
- I.** Oh absolutely, that is one of the things Scharnberg has recommended. There is a profound difference between before the Second Vatican Council and after. Those who were born before or educated before or had pulpits before. In fact, I have interviewed 12 priests already and I've interviewed a bunch of nuns in Kentucky. There's three convents, the Dominican, the Sisters of Charity, etc. What they decided to do, but first of all they live in convents that were built by slaves and secondly the most beautiful Cathedral in that part of the world was built by slaves. So as a result of the Pope's jubilee and his apologies that he spread all over the world - these sisters obviously with a hierarchical agreement and permission have put together a committee with blacks and they have met together in actually the Cathedral and there was an apology made by the nuns and the mother superiors and all that. And the black community was there too, and of course the black community was what they call a 5 handkerchief drama - tears and hugging and so forth and so on and kissing. And then the nun, the leader of the black community, including a black nun said that is all fine except one thing - what are we going to do about this in the future? "We gratefully appreciate it." So now what they're doing is co-partnering on issues. They are co-partnering on job discrimination. They've attacked 19 companies to change their ways of hiring. And they have regular meetings between the committees to try to work together on an issue to - but the black community greatly appreciated it, not for the words and expressions of regret, but also that somebody recognized and publicized it that these people were hurt and everybody acted as business as usual and at that point, when the press converts and the TV converts, they feel that some historical wrong was kind of recognized at least. So I've interviewed a bunch of black nuns also some white nuns. It was interesting to see that racism still exists, as a black nun said, but in a greatly diminished quantity.
- R.** Nuns are the most progressive elements in the church. In my opinion. I mean they are on the forefront of liberation of themselves and the church itself.
- I.** But your overview advice, because I respect you and I mean it, that it is a project that is worthwhile if I have enough money to go to Poland and do that stuff in Poland, and I

don't think I can go to Latin America, but I can do it in Poland because of limited funds, and I can do it in a few locations here.

- R.** Give me an essence. What is the purpose? What will the results be showing us?
- I.** It would be nice if it could show the opposite, but the hypothesis is that if these priests and nuns, but priests mostly or bishops whatever, received the message of apology and educated their people about this - how it is really un-Christian to regard Jews as this, that or the other, the negative attributes given to them. If that has happened then the population of that sample at least should have changed their attitudes towards Jews and then the results might have been, as in some of these priests that I have interviewed, they are on priest/rabbi committees to resolve certain common problems in their community that has never happened say before 5, 7 or 10 years ago. It started now. I would say the ultimate result, or bottom line, would be to see if such an act done by institutional leaders has resulted in such a change.
- R.** Well I guess that is valuable. I mean -
- I.** So I was thinking of interviewing a few rabbis at least to get their views. You are one of the people to give me their views. I have only interviewed national rabbis.
- R.** Well, the most prominent rabbi in northern California is Pierce. Rabbi Pierce at Temple Emanuel.
- I.** In San Francisco.
- R.** And then there is Rabbi Wiener. He is the President of the Board of Rabbis of the United States of the National Conference of American Rabbis.
- I.** Which one? Repeat that again.
- R.** Martin Wiener at Shirah Israel.
- I.** Where is that located?
- R.** In San Francisco. He is the national president of the reformed rabbis.
- I.** Oh, the reformed movement. Okay.
- R.** He is a good person.
- I.** Who might have an opinion and a view on the subject?
- R.** He is the national leader for a two-year term.
- I.** Do you know him personally, is he a good and interesting guy?

- R.** Yeah.
- I.** And Pierce?
- R.** Pierce is a psychologist/sociologist, and then there is Rabbi Chester - Steve Chester. He is at Temple Sinai in Oakland. And then there is a rabbi in Berkeley - a conservative rabbi, but see his name has slipped. And then there is another interesting one in Berkeley, Rabbi Raj; he is a Hungarian immigrant. He is reformed or sort of middle. But he can give you the view of more of an immigrant, and how it looks to him could look -
- I.** So he came here as an adult?
- R.** Yeah, he came as an adult; so it is seen a little differently.
- I.** From the perspective of the old country.
- R.** From the change of the old country to the new country. You know they even have the old Europe and the new Europe.
- I.** Anybody in Contra Costa that is worth talking to?
- R.** Yeah, a big rabbi there - well there's two. The young Rabbi Asher and then there's the rabbi at Temple Isaiah in Lafayette. That's the biggest congregation and he is also an immigrant. The two names just won't come to mind. One is an American and this is a rabbi from Argentina, and he is very energetic. And there you've got a good group of rabbis. This group on the East Bay are very active with the interfaith. See the East Bay is more interfaith than San Francisco, because in San Francisco the Catholic Church has much more political power than in the East Bay, although the church is still a very powerful force. But in San Francisco the whole system with city council is involved. So anyway, you get the rabbi of Netivot Shalom - wait a minute and I will get you the name. I mean you are doing a big research project.
- I.** ... This is so fascinating. I just came back from a conference in Chicago and that is the next thing - apology and forgiveness institutional stuff - it is next in terms of repairing alienated, divided hateful, angry world. In psychology, apology and forgiveness have been well established, especially in marriage counseling or counseling generally, for husbands and wives, friends, and so forth or children. But institutionally between nations there have been at least 30 apologies. The Japanese apologized to the Koreans for the using of the comfort women and to China for the rape of Nanking, which is a tremendous tragedy that has occurred. So, the Poles have apologized to Jews twice, and you go on and on and on. There are at least 40 apologies made by states and institutions, so now if that's the case - so what? Are they just words, words, words, or is there some consequence to it.

- R.** That's a good question and now the question is here we come to the issue of money restitution to Africa for slavery.
- I.** Well, sometimes that's a problem. That's a problem because if the United States were to give restitutions, it obviously might bust the bank or something.
- R.** Well, they would need to know who to give it to and what it would be used for.
- I.** Give it to institutions for better education, better history, better help to lots of people who are poor, or to go to college or to make it in life. That would be a good thing and I think it may not cost more than a couple of billion.
- R.** Nothing would - we just spent \$75 billion in Iraq and the country was ruined. Look what's happened.
- I.** And it will take another \$75 billion to fix it.
- R.** The rabbi I'm talking about at Netivot Shalom - that's Rabbi Stewart Kellman. And I've got to give you one more name - Rabbi Roberto Graetz at Temple Isiah. He is the man from Argentina. Now that's good. How does he perceive now that Argentina is still killing Jews? And Argentina is a Catholic country. What difference did the Pope's apology make? How will he view it? I view it as worth nothing.
- I.** You may have a point there, but let me see if my hypothesis leads anywhere.
- R.** I have a different view of these apologies. Not of the world, the world is good... But listen, I want to encourage you to go ahead.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Dr. Samuel P. Oliner

Respondent's Name: Sister Judy Morris

Respondent No: 9

Date of Interview: April 7, 2003

1. Respondent's ethnic background: European American
2. Age: 59
3. Place of Birth: Danville, KY.
4. Gender: Female
5. Number of Siblings: None
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: Two Masters Degrees
7. What did you major in? Religion Studies and Social Work
8. Additional occupation? Taught high school English
9. Mother's Occupation: Book keeper
10. Father's Occupation: Airforce Major/ Insurance Business
11. Religion: Protestant
12. Father's Level of Religiosity:
 - R. Does not know. Parents divorced when she was a baby.
13. Mother's Level of Religiosity:
 - R. Catholic

14. What does it mean to be a religious person?

R. I think being a religious person is striving to deepen your own understanding of the reality of a Divine being. I think on a personal level, it is trying to be authentically who you are intended to be, to seek always to grow, as a human. To grow in knowledge and wisdom of self, grow in appreciation in love of all creation, not just humans, but all creation. Always strive to affirm life. I think being religious means always being in search of mystery, whether we can it God or Divine being.

14a. What does it mean to be a spiritual person?

R. I think that spirituality is more important than a religion, or adhering to a particular religion. I think that spirituality is a deepening sense of beauty. It is the sense of the beauty of all creation. It is a sense of wonder, a sense of awe and respect for all that is. One choice of a denomination is just a way of living out that reality, that realization that all that is, is beautiful.

I. Does it also involve the Divine?

R. To me it does. I think we are surrounded in the Divine that is manifested in the beauty of creation. It is manifested in many ways, either on a conscious or an unconscious level, that we come to awareness.

I. Does it involve love as well?

R. I think love is the essence of the Divine. Love is the essence of spirituality.

I. So, you think that love and compassion may be also part of it?

R. Certainly in the Christian tradition the core is compassion. Jesus is the compassionate teacher and I can not imagine any denomination not having compassion at its center.

15. What are the most important lessons about life that you learned from your father?

R. They were divorced before she knew him.

15a. From Mother?

R. I think a very important one is being aware of the needs of other people and responding. She is compassionate and generous. I can remember a time when I was in grade school and there was a big snow storm, and a family was parked outside the house. They were stuck. Instead of sending them down a couple of blocks to a motel, she and the neighbors decided to put them up, and to feed them. So that was an extremely important lesson.

I. How old were you then?

R. I was in about the fourth grade.

I. An important lesson for you?

R. It gave a strong sense of being a support of one's neighbor and not defining neighbor narrowly.



- I. In the broadest sense.
- 15b. From your siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes, I think partly because she was the most significant person for me. There was not a father figure for me at that time. She has since remarried when I entered the congregation. We were close because I felt that she was someone that I could talk to and share with. She was a model of strength, as well as caring.
- 16a. Growing up, did you see yourself as emotionally close to your father? N/A
- I. Did you ever see your father subsequently after he left?
- R. No.
- I. Have you ever kept in contact with him when he left?
- R. No.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. I believe a sense of justice. That we are called to be people of justice, as well as people of compassion. That we are called to live the gospel message. I believe that the gospel messages of justice, of striving for peace, striving for understanding people of different cultures and different religions. I think that has manifested itself in many different ways. I belong to a denomination that has a strong history of social awareness. The encyclicals that popes in my time have written, one on peace, one on economics are important. I have been fortunate to live in a time when leaders in the church have taken risks and provided sanctuary for illegal immigrants, in the 1980's.
- I. Do you mean sanctuary movements?
- R. Well, you know people from El Salvador and Guatemala in this country illegally, some parishes provide sanctuary for them at risk of fines, imprisonment and so forth. Just being aware through my own congregation that we are to have our feet solidly planted with the economical pool in whatever way that we can. To speak out in areas where injustice is demonstrated. For instance our congregation has made, I believe, thirteen corporate statements.
- I. Dominican?
- R. Dominicans of Saint Catherine Kentucky, have made thirteen corporate statements, beginning with opposition to the death penalty, and ending with opposition to economic sanctions to against Iraq. That has been very important to be with a congregation willing to take risks on behalf of people, who are either on the fringes or economically disenfranchised.
- I.

18. What are the most important lessons about life that you learned from other important people in your life?

R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R.

20. Who are the men/women that you most admire, and why?

R.

21. Have you ever been hurt/offended by someone?

21a. If yes, in what way?

R.

21b. Had they asked for forgiveness?

21c. Have you forgiven them?

21d. Why/Why not?



21e. What were the results?

R.

22. Have you ever hurt/offended someone?

22a. If yes, in what way?

R.

22b. Have you asked for forgiveness?

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who?_____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.



23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to

changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R.





APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Bethaney Weber

Interviewer's Name: Samuel Oliner

Respondent's Name: Sister Dorothy Jackson

Respondent No: 010

Date of Interview: April 7, 2003

1. Respondent's ethnic background: African American
2. Age: 57
3. Place of Birth: Birmingham, Alabama
4. Gender: Female
5. Number of Siblings: 5
 - (a) Brothers: 5
 - (b) Sisters:
6. Highest educational level attained: M.A. in Urban Studies and a M.B.A.
7. What did you major in? Well I had - it was a comprehensive major in social science.
8. Additional occupation? I've worked for every level of government and I've worked for the Archdiocese of Louisville, I was the director of parish planning. I am currently pastoral associate in a predominately African-American parish.
 - I. Where is that?
 - R. In Louisville.
9. Mother's Occupation: Originally she did what we call day work until I was a freshman in high school and then she got a political job and she was working for a county government, Cuyahoga County in Ohio. My home is Cleveland, but -
 9. Father's Occupation: My father had left us early on when I was little, but he was an electrician.
 - I. Are they still around both of them?
 - R. Oh no, my died had died back in '88 and my mother's still around.

11. Religion: Catholic
12. Father's Level of Religiosity: somewhat
- R. Well, he worked a lot, so he didn't go to church on Sunday the same way my mom did.
13. Mother's Level of Religiosity: very
- R. My mom was very religious, but not extremely, but very, you know - very committed to her church. She was Baptist and the six of us were Catholic.
- I. How did that work, did that go okay?
- R. Oh sure, she raised us Catholic; she took instructions on how to raise us Catholic and she did. She had no problems with that.
- I. No.
- R. No problems at all, okay.
14. What does it mean to be religious?
- R. For me it would be I guess the fact that I know that there is a being more powerful than myself outside of me that gives me life, gives me support, gives me hope for future and I believe that with this faith, I can do anything.
- I. When you say you can do anything, you mean what?
- R. I have an education. I have lived most places, I won't say everywhere cause that's not true, many places. I have the ability to think and I can develop and create things. You know, without those gifts and the insights that I have gained, I would not be able to do that.
- 14a. What does it mean to be a spiritual person?
- R. I think basically it is the relationship between myself and I would say the higher being that I call God knowing that what I have was given to me and I am responsible for making the best use of those gifts, the talent. And if I don't I will be held accountable in the ending of time. I really believe that. So, I think that without having that foundation of believe in God, in a higher being, that I would not have the kind of foundation of which to act, which to live, etc.
- I. So you see the connection between your religion and your spirituality.
- R. Yes, I would say religion in general is a belief in an organized approach to the Creator, and spirituality -
- I. You mean like ritual practices and so forth?
- R. Right, and that's the to me the road toward which we move toward this higher being or the

Creator. And spirituality is the ability to develop my beliefs, my approaches, my I guess, what would I call it - knowing that there is more to me than just the physical being.

15. What are the most important lessons about life that you learned from your father?
- R. If you are blessed with a talent, then you have the opportunity to use it. He left before I turned seven, so I don't really know much.
- 15a. From Mother?
- R. From my mom it is that if we are rooted in God then anything is possible and that you know that you are not alone even when you may feel isolated or whatever there is a higher being that is a part of you, that motivates you and keeps you hoping in the future and keeps you being the person that you are.
- 15b. Are you close to your brothers?
- R. I am probably closer to the middle boy; he is four years younger than I am.
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Initially, we were more like sisters because I helped raise my brothers while she worked. And then I would say probably in the past 15-16 years we've developed that mother-daughter relationship.
- 16a. You say your father left early; did you feel emotionally close to him?
- R. Oh yes, I was extremely angry initially and it took me a long time to get over that, and it wasn't until I made a retreat that I was challenged to look at my relationship with my father.
- I. Did you forgive him for leaving you when you were younger?
- R. Eventually yes because I had difficulty relating to God as father, I could relate with Jesus as brother and all, but I couldn't relate to God as father. And it wasn't until the retreat director challenged me to say that I would not be able to relate to God as father until I was able to work through the relationship with my own father. And so it took my quite awhile, but we were able to end up becoming at least friends.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. That you can't do anything alone and that we are not promised tomorrow and that I must do as much as I can in using my gifts and talents today and call forth the same from others.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. I would say that we are all a part of a larger family - a family of the world regardless of our ethnicity or where we're from in terms of background because this is a small world that we live in

and I think that we have failed that here in this country.

I. Anything else on that?

R. I would also say that we're connected more connected to others than we realize, because even though I may be self-supporting and independent and all, all I need to do is fall and break a leg and I probably couldn't walk by myself, I couldn't get to the hospital by myself and I couldn't recuperate by myself so that even though I feel like I am very independent, I am still extremely very dependent. And I think we need to understand that.

I. So that you feel human beings, brothers and sisters, are there ready to help another one who is in need of help?

R. We should be, right, because we are all members of the same family.

19. If you were asked to give a speech to a group of high school or college students, or other adults, what would you consider to be the most important message to leave with them?

R. That as independent as we may be, we cannot live alone and we are not alone, and so it is important for us to be connected and feel those connections. And because of that we're able to live a much better life in terms of wholesome, and for me, a much more fulfilling life.

I. Do you think that people who are genuinely religious, those who take it to heart, are more physically and psychologically healthier than those who are not?

R. Probably if there is a situation that is extremely challenging or threatening to them, then I would think that they would probably call upon those religious beliefs and that whatever that groundedness is for them.

I. They would call upon God to heal them?

R. Right, right, because we are promised, at least in the scriptures, that we are not alone.

20. Who are the men/women that you most admire, and why?

R. I work with Deacon Turner; he is the pastoral administrator at our church. Well, I think the reason being is that I have known him since '72 and he is a deeply spiritual being, a prayerful person, and he continues to teach me a lesson because he is forever giving people the benefit of the doubt; and it doesn't take me long to say, "okay now, I've tried, and I've tried, I have to move on or I don't think it can happen." And he always goes back. And I said well it is just what Jesus would say to what's 7 x 70 and all, and I said, "well I'm learning, but I'm not there yet, but I'm learning." Very outgoing and willing to help people, it doesn't matter, even those that will fight him or talk bad about him behind his back or try to destroy him, he is still always there willing to help. I think that is what we all challenge to do, but not all of us - you know we are along the line, but not there yet. And I think in terms of people, I see my mom, she has given up a lot to raise us, the six of us. And denied herself and still does today. If there is a need, it doesn't matter who you are or what you've done to her, she continues to try to help in any way she can. And I may fuss at her sometimes saying that she is being taken advantage of and she says, "Well dear, if I have food on my table, how can I deny someone who doesn't?" And I say, "well" and then we

have our moment.

- I. There is a moral example for you right there.
- R. Oh absolutely. I mean and she does it all the time, so she doesn't have to worry about taking anything with her because she doesn't have much. But that's her right; she said, "I came here with nothing and I will go with nothing."
- I. Is she healthy/well off?
- R. Well right now she is in the intensive care unit in Cleveland in the hospital. I am going to be going there on Thursday; I've been up a couple of times.
- I. Is there something wrong?
- R. Yeah, she has a - well you know I think she's tired. She tries so much and her lungs are filling up with fluid, so they have her on dialysis. Yeah, and it is hard for her because she didn't want that. There is not much we can do about that at least at this point in time. I says, well, I just told her when I went to see her a couple of weeks ago, I said, "Mom, don't stay here because of us." I said, "If your God calls you, then you go." I said, "We'll be okay." I said, "It won't be easy, but we'll be okay, but don't linger and suffer because of us." You know and then I said, "Do you understand?" And she could hear me; she couldn't speak because she had these tubes in her, but she shook her head. And I said, "Okay, I just want you to know, but if t is not your time yet, then you have the strength to do what needs to be done."
21. Have you ever been hurt/offended by someone? Oh sure, many times.
- 21a. If yes, in what way?
- R. Well, I guess probably the last, most recent, is that people still operate as if I as an African American cannot do, cannot think, don't have the education etc. And so when people ask me about doing a task, they'll say, "Now do you understand what I mean." And I look at them and I say, "I may look stupid, but I'm really not." You know and it depends who it is whether I say that or not. I may even think it and I also feel that a lot of time we think that all of those little initials after our names give us position and all; and sometimes the most impractical person is the person who has all of those initials. And so I don't necessarily feel it is important to know what is behind my name, but to know me.
- 21b. Had they asked for forgiveness?
- R. Well, depending on how I respond. Some things aren't even worth the response, so I don't say anything. Other times, I'll just, you know, I'll ignore and walk away and then other times I will challenge.
- 21c. Have you forgiven them?
- R. Well I do believe this in that I've been asked by Jesus to love, and okay I can do that, but I certainly do not have to like them. And so I may not choose to be around them, but I can work with my worst enemy if we are trying to accomplish something good. And I just did a conference

with a gentleman that I wouldn't give him the time of day if he wasn't in a position that was going to benefit other people. And so we planned a conference, and we held a conference and etc. But we are not friends at all, not even social acquaintances.

- 21d. Why/Why not? See Above
- 21e. What were the results? See Above
22. Have you ever hurt/offended someone? Oh sure, yes.
- 22a. If yes, in what way?
- R. If I didn't like the way they were treating people - that is probably the one thing that will set me off really quickly is when people mistreat other people. And that can be verbally, or actually physically, and I react. So you react and did you -
- R. I don't hit people, but I can cut you with words, too.
- 22b. Did you feel that you needed to ask them for forgiveness?
- R. For some, but for others no, no. And it would take me a long time to work through that.
- 22c. Why/Why not? N/A
- 22d. What were the results?
- R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)

Who? The presidents of the religious congregations speaking on behalf of all the members of the congregations. And did this in front of the group of people in the church and that included TV cameras and all that other -

- I. Publicity?
- R. Right.
22. *To what group was the apology made?*
- R. *It was basically to all of the African American men and women in our area, but also for any that we may have enslaved because we, some of our sisters did have slaves, and there were slaves on our mother house grounds, and so that this was just the first attempt to verbally expressed our sorrow for having participated in the system that way. And then we have follow-up activities that*

are going on to also say that it is not just a one time thing, because we also want to work with people to and to partner with on projects, on activities, on educational things, etc. that we are doing.

I. *You say "to partner" - could you explain.*

R. *Yes, which would mean - an example would be we have set up scholarship fund for high school students going on and we provide a percentage of the cost of their high school education, and as long as they maintain a certain level of grades, then that continues through high school. The same thing for college and we also in terms of businesses that are really being equitable in hiring and etc. then we take our business there. If they are not, then we will pull our business the way we have done it with banks. We've taken our monies out of banks that have not been honorable in this country and other countries.*

23a. *What prompted the apology?*

R. *Well I think probably the initial was because Pope John Paul apologized and looking at a newsletter, I mean a letter that contains a statement that our president wrote for us, but when he apologized for all the evils that we as Roman Catholics have participated in under the guise of being Christian and all, that if he could do that you know for us as Catholic Christians, then who are we not to for the evils that we have helped to perpetuate and continue and then, what then, are we doing to show that our words just aren't empty words.*

I. *Tell me is it true, or did I just read things, that some of the convents have been built by African-American slaves?*

R. *Oh sure. Not only that, the well now it is a minor basilica, but they used to call it the Proto-Cathedral in Bardstown, which was the first Cathedral west of the Allegheny. And it was built by slaves and it has never had to be renovated or touched up or anything, at least the exterior, because they were all hand made bricks, etc.*

I. *So well built.*

R. *Yeah, and they have not done anything to the exterior. And that was done in - it was completed in 18 - let's see, the diocese started in 1808, so it was completed around I want to say 1812, somewhere around there.*

23b. *Under what conditions was the apology made?*

R. *What we actually did was we had a service in the Cathedral there and -*

I. *In the one that was built by the -*

R. *Built by the slaves, right. And because see at one time when the Bards went to that church they had to sit in the back and so we felt that it was important because this was the principle church of the diocese at that time, that we make the apology there, also. And all three of our mother houses are near there, and so we had a service. And as we went through the service, our sisters took different parts, we had representatives from the African-American community in the churches that were still predominantly African-American both in the city and in the rural area, and they*

participated and actually received the apology from us as representatives of the different groupings.

I. *How many convents were there?*

R. *Well, we had three out of - let's see, there are five in the archdiocese - well actually four, but there are five different groups of religions that serve in it. But the Sisters of Loretto, the Dominican Sisters of Springfield and my community, the Sisters of Charity of Nazareth.*

I. *Tell me, the African-American people that were there at the time of the apology - in your opinion, how was that received?*

R. *Oh, well they actually responded after the apology was presented. Then each one of them responded to that, and they accepted it within the apology we also said that not only did we want this to be a one time, we wanted to continue working with the community in different ways so that this wasn't something that once we finished it -*

I. *No, that that's all there was, yeah.*

R. *No, and so there have been joint projects that have been worked on. We've sponsored some activities; we've helped others to go on to school in different places, not just the schools that we have and we've supported people who have different talents. We have a group called the Nazareth Arts for Learning. People who do have the talent, but don't have the access to develop those. So we have those programs and they're able to develop their talents and go on and utilize them. There are a lot of different ways that they have followed up on it. And then with committees who continue looking at the issue of racism and its impact on our society and what are we doing to help alleviate that, and what are we doing that continues to support it. You know trying to identify those and then make the corrections.*

I. *Do you think the African-American community has responded positively?*

R. *In general yes. There may have been individuals who have been really hurt, whether it was in the school setting or it may have been in a job.*

I. *Sure, discrimination.*

R. *That may still be angry and hurt, but I would say from the responses that we received at that time, it was very positive. Particularly, and they've said to us that they wanted to see if we were going to follow the words with actions. Each one who spoke, I think there were 3 or 4 of them that spoke at the service itself.*

I. *Do you feel that this action that you have co-partnered with might lead to reconciliation?*

R. *I think so, in some situations, and then there are others who are still very angry or hurt. But it is not just us. It is also our society and the role that we as African-Americans play in society and how we are treated. So there is some deep seeded hurt by some, and so that was just one aspect of it.*

I. *So in other words the current pervasiveness of racism still exists in places.*

- R. *Right, right.*
- I. *Did this event occur in several different venues?*
- R. *Well, this event itself was one, and the different communities have had follow-up kinds of things.*
- 23c. *Was the information disseminated among others in your group/order (if Nuns)?*
- R. *Well what we did - there were articles and I was just looking through a couple of them. There were articles in the paper. We had TV coverage -*
- I. *National TV or just local TV?*
- R. *Local TV, but I think there was an article in the National Catholic Reporter, which goes out across the nation about what we did. The diocesan office has a communications office, so things went out not only from the diocesan mailings and papers, but the TV programs and we had the public, the local media, which covers at least the state and the surrounding area, and they covered. And we have the Courier-Journal that is part of the Gannett System. And so they had articles in the paper about it.*
- 23d. *Did your church take any steps to disseminate this information to your broader community?*
- 23e. *If yes, what steps were taken?*
- R. *See Above*
- 23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*
- R. *Well for us at least, out of our parish, we have some joint activities like funding programs. We have mobile health clinics that are jointly funded; we have you know other educational programs too, and grants that we've provided. And I think for us there has been recognition throughout the year from our pastoral administrator and from individuals about what we are doing and other locales like out at the rural setting because they are working with different groups - not just Catholic groups, but working in the community. Just a simple thing - at our mother house grounds just the employees that we have because we are giving just wages and benefits, and that has taken - initially, I would say about 15 years ago they weren't making what would have been considered a just wage, but we have improved that over a period of time and today I would say most of the employees, but not all, would say that we have provided justice. And we have employees that have been there, I think the longest has been 45 years, and we still have, but most of them are 5 or more years. They just don't leave.*
- I. *You mentioned a mobile clinic. Tell me a little more about that.*
- R. *Well, that's the university - we've had a university here, now we've turned the control over to a separate board, etc. But Spalding University is named after Kathryn Spalding, which is our founder. And they have staffed people who wrote for grants and particularly to programs that work for children, and so they were concerned about children who don't have health insurance*

and benefits, etc. so they came to the parish because again Spalding was one of ours and I've had connections with different ones on some other things and so they said they had a mobile clinic - could they come down and work with us so that they could make services available to those that don't have insurance. And yet need it, particularly the ones who have children. And so we have that mobile clinic twice a week.

I. *So it moves around?*

R. *Right it goes from our community out to the -*

I. *Villages or whatever.*

R. *Well, actually still in the city, but it also goes to the Vietnamese community and works in another section with the Latino community.*

I. *So how does that work out? The community knows that the clinic will arrive?*

R. *Right, we tell them. And see what I do is I go around at - we are working with a ministerial collation which has representatives of 50 different churches and we communicate to them that we are going to have this located at the church in the church school yard and these are the hours, and these are the services, and you know, they don't have to pay for blood pressure screening or CPR or certain things, now they don't give medicine and if they find that maybe your blood pressure is up then they will say, "okay, you need to go see your doctor."*

I. *In other words, the clinic does not have a doctor.*

R. *No, it has a nurse practitioner. So they are not diagnosing or things like that.*

I. *I see, the reason I was saying that is because it sort of tweaked my memory here. We have a clinic here done by a doctor who could have been very rich and established a practice. She bought a mobile clinic and she goes - I am talking about here namely Humboldt County, which is a huge county in northern California on the Pacific Ocean - that's where I am calling you from. And she moves around with a clinic from village to village. Tuesday she is there and Wednesday in other places. And people who are poor or even homeless or maybe somebody on drugs. But she is actually a doctor and she has nurses so she can diagnose. That is why I was asking.*

R. *Well what is really helpful about this - we also have a nursing student and so they are able to come and even though it is a learning experience for them, it is also providing some of the educational training in helping parents learn how to take care of kids and you know that kind of thing so it is both practical as well as educational.*

23g. *Since the apology, have the attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways? Well, yeah, I would say improved.*

R. *And I think part of that though is also the three congregations I would say have consistently tried numerous ways over the years to do positive things so that this was just like another quest for the people, but it was a meaningful one, and an emotional one, and yet one that we needed to say, needed to do because it had never been done. So it is not a pulled out of the sky kind of thing, but*

we've had a history of working and doing and trying to do.

I. *Do you think that other convents around the country are emulating you or copying you somewhat?*

R. *Well, there might be.*

I. *Or any other religious bodies - Catholic parishes, individual priests.*

R. *Well, there might be but I'm not sure - at least I have not seen that.*

I. *Because that sounds like a very profound thing that you folks have done.*

R. *Well, you know it is something that we need to do.*

23i. *Did you notice any changes in the behavior of the group apologized to? N/A*

23j. *If yes, what sort of changes?*

R. *N/A*

24. Did you hear about the Pope's apology to the Jewish people? Yes

24a. If yes, how did you hear about it?

R. I've heard it, I think one of the things that some people feel pain and maybe anger over is the role over Pious XII is that there are some things that he did positively, but being silent is also a negative so I think that for many felt that he should have been much more involved and that there should be much more activity.

I. That sort of thing in others may have prompted that then.

R. Right, and I think that there are some who are still angry because of the, whether real or not, the power of the church, the influence of the church could have been much more. But see I also say even our country here, and you know we were quiet, very quiet, and actually many of them immigrated here and into South America - at least the Nazis I am saying. You know and so you know we have much to be -

I. Atoned for.

R. Yeah!

24b. In your opinion, what prompted the apology?

R. N/A

24c. How was the apology made?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? N/A
- 25a. To what group was the apology made? N/A
- 25b. If yes, how did you hear about it?
- R. N/A
- 25c. In your opinion, what prompted the apology?
- R. N/A
- 25d. How was the apology made?
- R. N/A
26. How did you react to the apology?
- R. N/A
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent? N/A
- 28a. If yes, how did your parishioners respond to this apology?
- R. N/A
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R. N/A
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?



- R. N/A
32. In your opinion, how important is apology in human relations?
- R. I think extremely. If it is sincere, because sometimes we make them because it is political or expedient and I want to get something. You know and therefore this is the way to do it. But I think that if it is genuine, and people know because they can read you. There is just something -
- I. Where they are just words, empty words.
- R. Right, and particularly see your behavior hasn't changed. And then it has little meaning and I would say in general now we do have sisters who are racist and who don't think they are and yet they don't hear themselves speak and what they expect they would be floored, because they just don't see themselves. Because how could they be and be religious well? Hey, we are part of society. We come with the same kinds of attitudes, etc. You know and we have to work on it just like anybody else has to work on it.
- I. I used to teach a course for years and years on racism, race relations, sexism, genocide and all that sort of stuff and one of the biggest problems that I found is that the biggest problem about race relations is that people don't know that there is a problem and its mostly whites who have good will, but they don't know they are privileged.
- R. That's true.
- I. So you feel that - this is my little editorial - so you feel that it is extremely important in human relations. How, in you opinion, how can we disseminate or introduce more, or inculcate, or convince people that apology followed by genuine mediation or action -
- R. Well, see I think we in the US, I will put it that way because I usually tell people no don't call us Americans, cause we are not the only ones who live in America, but I say we are young as a country and as a people and one of the characteristics of youth is that it thinks that it is all powerful and it can do anything because it has the ability or money or whatever to do that is how we operate a lot of the times. And we don't feel that we "need anybody" and yet I say well you know just to be realistic I say who ones our loans. And people look at me and say what are you talking about? Well, I say if we are so independent and we really hurt people, all they have to do is call in the bank loan. Cause we wouldn't have anything.
- I. That is right, we'd be homeless.
- R. You know and see we don't know that. We are - for the most part the average person doesn't know that.
- I. Or doesn't think in those terms.
- R. Right and I say not only that I say true we might close our porch to other people's privates, but how many other countries must we trade with in order for us to even live. And I say we don't like to see that on equal terms either. But I do feel, and one thing I did learn, I must say this, I finally went overseas I was one of those that had seen so much in this country and Canada that I wanted

to see other things - I didn't think I'd ever get overseas. And I went to Paris because I really wanted to go to the museums, but Vincent de Paul was one of our people and was from the Paris area and so we you know everyone wanted to go see him and I wanted to go see the museum. I say that one of the things that I've found and I say that I really understand a little bit better why France and the US always fight - I say we're looking at life totally different. And I said because we are the rugged individualist who wants to get as much as we can as quick as we can any way we can. And in general the French are people who look culture totally different and therefore put their energies into preserving the arts and helping us to round off ourselves as people. And I say we will always fight, because we are looking at life totally different. And I say that doesn't mean that we don't work together at times, but we so into fighting with France. Whereas England is different. We own so much of them and they own so much of us that we have to be friends.

- I. And also we have the same language. I think that helps too.
- R. That's right - that's the same language. But really when you look at the economics that is -
- I. Interdependence, economic interdependence.
- R. Oh yeah, much more than even in France. But anyway, I think because even the lack of or guess we would say that the lengthy history as a country, we are much more impulsive and much more arrogant and don't see ourselves as connected as we really are.
- I. Perhaps a little less educated too because we are educated on TV and violence.
- R. That's true - we don't want to pay for education, but we keep saying, "but oh well we need it." But we don't want to pay for it.
- I. In your opinion, what role would apology play in the future. Say between human beings, not just on an interpersonal level between husband to wife or friend to friend, but between groups and nations. Do you think that is something that we can be looking for or working at?
- R. If we had a mutual respect, I think we could and it would be much more helpful for all of us. But until we actually see the need for that, I don't think it will happen because somebody likes to place themselves at a higher level and God Bless me for talking about our president - that family is patricians and patricians think we are born to rule. You know and therefore I mean he could not let Saddam continue because he insulted his father. You know I am just saying that kind of thing drives some people whereas others may say well you know we contributed to this therefore we should work toward rectifying what it is. And I am not sure and if you are arrogant and think that you have power and you're meant to rule, then you don't see a need for that. So we will always have that struggle of ethic in this country.
- I. But something that you feel is very important that we should do - we should try to between groups and nations not just between individuals.
- R. Oh absolutely. Well and why we even have the differences among the cultural groups here in this country. Not even including the recent immigrants, but those who have been here for years and years. And we still don't have that mutual openness to something that is different.
33. In the future, are your congregations planning on getting involved in the area of apology,

forgiveness, and reconciliation?

Why or why not? Well, I'm not sure what specific areas, but I do know that there continues to be follow-up in terms of activities; for some it is working with people from particular parishes or helping and I mean visibly involved in the community and working with them on their local problems and local concerns. Now the Dominicans as an example have turned over part of their property to programs looking at the development of a healthier Earth and he has businesses in the area, the Springfield area who have been working with them. They have a junior college there, and they are moving toward 4-year, but it is a junior college right now and they have developed an Earth program where students are learning about things, and growing things and the impact that can have on our life here on this planet. So they have done some reaching out, you know and involving people in that way. Whereas what we are doing, we are more in the health related and education kind of related social kinds of things. The Sisters of Loretto are the same way, so that we're all working from our field of expertise in a sense, but trying to do our little piece and we are praying to others who are doing their little piece, and hopefully we are addressing the needs that should be.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. Well, the latest - I mean not in great detail. We're beginning because the last thing, we just had about two weeks ago - last week, we had at our parish, we had the Passover Seder and part of the reason when the Jewish Confederation sent the notice out about this and it was a way of sharing their religious culture with us. We presented it to the parish and we had about 25 people who were interested, which I was just really surprised. And so we prepared and we had the meal and the service, and they had a representative from the Jewish community that came and walked through it with us, explaining it. And what it did, which I was unable to go because I was up with my mom, but some of our older members went - they said, "Now I understand the sections of the Scripture. We've read them all year after year after year, but now I can see the connection." And that's what we want to do, is to help understand.

I. Be informed about each other, right?

R. Right.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. You've covered an awful lot, but I'll deal you - I will just make this comment that I saw, and this isn't just us, it is something as far as our country is concerned. When Bill Clinton was in, and I am not getting in to his personal life, but he did an awful lot of things that were helpful to us as people, too. But one of the things that he did when he went to Africa was he didn't say we must apologize for our role in slavery in all. He said that is one thing that we should be. Well you would have thought that he had packaged up this country and given it to the Africans. The reaction was unbelievable. And yet he had not done that - he said this is what we really should be doing. Now it was right after they had made the reparations to the Japanese and Congress and passed it and nobody was up in arms over it. And one of the things we keep asking is why is it that people get all bent out of shape when things are spoken about making corrections as far as

the African American communities are concerned. And I asked one of our credentials - she is a psychiatric nurse, but she is also in education. And I said, "Why do people hate me and don't even know me?" And she looked at me and she said, "Because every time we look at you you remind us of unfinished business."

- I. Very, very profound.
- R. And I said, "Oh my gosh." So that efforts I've made to eliminate, not to correct, eliminate because we're unable at this point in time to forgive.
- I. I think it is so important that this issue is addressed. So important.
- R. Oh yeah, it would help all of us, because we are angry too and there are people who hate - if you look at anything that is different from us and they hate it too. So it is not just a one sided.
- I. Sure, the people that are the victims are carrying a big weight on their shoulders and the victimizers feel guilty and some of them are just ignoring this and don't do anything about it.
- R. Oh sure, at least that is all I can think of now.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Sister Mary Louise Speaks

Respondent No: #011

Date of Interview: 5/27/03

1. Respondent's ethnic background: European American
2. Age: 59
3. Place of Birth: Henderson, KY.
4. Gender: Female
5. Number of Siblings:
 - (a) Brothers: 4
 - (b) Sisters: 3 (she is youngest girl/6th child)
6. Highest educational level attained: Masters in Education/Masters in Theological Studies
7. What did you major in? Education
8. Additional occupation? Taught in schools in Kentucky and Nebraska. Throughout life I have taught kindergarten through senior citizens. I have been principal of two different schools and director of formation with regard to our association, which is the lay people who bond themselves to our community, in sharing our mission and ministry.
9. Mother's Occupation: Housewife and mother.
10. Father's Occupation: Farmer
- R. Both of them are gone.
12. Father's Level of Religiosity:
 - R. Very religious. He never let anything interfere with his involvement with the church and he always led daily prayer in the home. It was a major hardship where we lived and the type of vehicle that we had but any religious service, sacraments, receptions, that kind of thing, any of the devotions, we were in attendance. His own life, his own character, his own sharing was witness

to the fact that faith meant a great deal to him.

13. Mother's Level of Religiosity:

R. The same. She was the one who made sure that we learned our religious beliefs, the tenants, the dogmas, the catechism.

14. What does it mean to be a religious person?

R. The role of religion within my own life as far as meaning has given me a perspective and a depth to life that circumscribes all behavior, commitment and hope.

14a. What does it mean to be a spiritual person?

R. Let me contrast that with religion. Religion is more of guidelines, rules, dogma, principles and tenants that one intellectually ascents to and chooses to practice. Spirituality is for me personal rather than a set of objectives that you adhere to freely. Spirituality is one's personal response to those and the depth to which one aspires to them, and the meaning and the purpose of the ongoing challenge to be fully human.

I. So, what does it mean to be fully human?

R. I think I have come to understand that Jesus Christ became human so that we would know what it truly means to be human, which is to lay down one's life for another, and to freely choose that, no matter what the cost. To say that we are only human is a negation of the fulfillment that is our potential.

I. So, a spiritual person is a person who does what for others?

R. Serves in some way and is at one in spirit with all humanity, and tries to live accordingly.

15. What are the most important lessons about life that you learned from your father?

R. Looks are sometimes deceiving.

I. And he meant by that?

R. To look more deeply at what's on the surface in order to understand life and the environment around you.

15a. From Mother? Doing the daily duties lovingly and with organization, good management and if you haven't got what you need then use what you've got.

15b. From Siblings? Group-wise, the give and take of sharing, the fun of togetherness, the ability to disagree and love at the same time. From my oldest sister I have learned the art of communication and simple kindness. From my oldest brother, I respect him for speaking out the truth and witnessing to his beliefs. My second oldest sister, I have learned how to meet trials and difficulties and still enjoy life. From my second oldest brother, I have learned to observe and to quietly be a part of, while being very much in the circle of things, observing before speaking. The sister right above me has mirrored for me what it means to be generous and giving, unselfish, sharing and caring. The brother younger than I am, immediately below me, I have learned what creativity truly is and what it means to have a sense of humor. From my youngest brother, I think I've learned loyalty and gentleness.

I. It appears that you have a very close family. Are they all still around?

R. Yes.



- I. Where do they live?, in Kentucky?
- R. Primarily around Kentucky. Some of us have been out and back, but have basically settled in and around Anderson County.
- I. So, are there a bunch of grandchildren around?
- R. Oddly enough, no. I say oddly because of statistics. With that many sibling you would think so. There are 6 natural and 1 adopted grandchildren.
- I. Are you close to the grand kids as well?
- R. Not since they've become young adults, but early on yes. We still have a good rapport and all that, but distance made a difference because they moved geographically out farther beyond the parameters.
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes. In younger life I was more emotionally close to Dad, but in my maturing to years I was closer to Mom.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. Yes.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. From them I have come appreciate and accept the challenge of becoming authentic as a person with integrity and to come home to myself. Not to be swayed by public opinion, or what other people think of me.
- I. What else?
- R. I guess their witness to their convictions. How they are carried out in service, untiring, and the humility of what it means to be deprived and to have to surrender to aging, and the varying levels of grace are given. How I have witnessed the different levels of grace and responded to them.
- I. You probably also learned some theologies, philosophies, and things like that?
- R. Oh yes, absolutely.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. Ghandi, Lincoln, Mother Theresa, our own Sister, Diana Ortiz, and some of the giants in our community, for different reasons.
19. As a Sister, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. To stay in touch with the spirit within you and to stay connected to something greater than yourself. I guess I have come to understand that genuine creativity isn't possible until one has identified who you are from within. And to do that you have to be objectively honest, and you also have to be continually aware of your own growth and value system, but in that process it is essential, in fact it is the life-giving force, to stay connected and to dedicate your life to something or someone. It empowers you to be the best that they can be and to reach out to help others be the best that they can be. Actually, that's our forth vow of education, to lead others beyond from

where they are to where they can be.

20. Who are the men/women that you most admire, and why?

R. (The people who were mentioned in #18) because of the conviction to stand for the truth of what they see. In that, becoming an authentic human.

I. What about the Holy Father?

R. Well, he has rank, but I just have not maintained the level of ardor. I don't know why.

21. Have you ever been hurt/offended by someone? Absolutely.

21a. If yes, in what way?

R. Well, I am just very much aware, I don't know why with regard to the Pope, not the Pope himself, but the clerical dimension of the church is a continual hurt. Because of the gender bias issue. I have been hurt by major superiors within the community, two particularly.

21b. Had they asked for forgiveness? We have had, in the last 15 years, some general ritual services regarding that, but in regard to personal, if they would come and ask me personally, no.

21c. Have you forgiven them? Yes, to the best of my ability.

21d. Why/Why not?

R. I have gone to each of them in the spirit of the scripture that says, "If a brother or sister has something against you, leave your gift at the altar", and made a point to share a moment or do something symbolic for myself. Not necessary so that they would know, but for within myself so that I know that I have come to some level of peace and have come to terms with it.

- 21e. What were the results?
- R. The awareness of a deeper peace, (alive?) in a motive joy. There's a certain self-esteem that validates your own existence from within.
22. Have you ever hurt/offended someone? N/A
- 22a. If yes, in what way?
- R. N/A
- 22b. Have you asked for forgiveness?
- 22c. Why/Why not?
- 22d. What were the results?
- R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: X (Go to 23) **Who?** African Americans for Slavery

- I. Who made the apology?
- R. The major superiors of the communities who had used slaves in their history were the one's who spoke for the community.
- I. When you say community, which specific community are you speaking of? Because there are 3 different communities?
- R. Yes, and they all took part in some way. Each leader of each of the 3 communities had a specific role to play.
23. *To what group was the apology made? African American who were used as slaves in the communities of the 3 convents.*
- 23a. *What prompted the apology?*
- R. *If I understand it rightly, which I did not know at first, one of the history Ph.D.s of the Sisters of Loretto decided that their community should erect a statue acknowledging the role of the slaves within their community. That having been dealt with, a monument has been erected, what flowed from that was that somebody else picked up the thought and said, "And in view of that, why don't we...".*
- 23b. *Under what conditions was the apology made?*
- R. N/A

- 23c. *Was the information disseminated among others in your group/order (if Nuns)?*
- R. *Yes, it reached the secular newspaper and the diocesan newspaper. I remember reading it in at least 2 secular and the Diocesan paper. I don't know if was aired on TV, I don't know if the diocese did a video. The other sisters who you will be interviewing can probably give you more details.*
- 23d. *Did your church take any steps to disseminate this information to your broader community?*
- 23e. *If yes, what steps were taken?*
- R. *N/A*
- 23f. *Since the apology, what changes have you noticed in the behavior of those in your community, as well as those who were apologized to?*
- R. *I am not a very good resource on this particular issue, but I do know that those who shared the day were very moved by the experience. There were a lot of tears and a lot of hugging, and a lot of awe at the grace of the movement, of the idea. I do know that there was a group the continued during the year following that and it was a biracial gathering that was an offspring of that particular ritualizing. It was meaningful to the group that shared it. I know that those of us who were aware of it and participated in some way, even vicariously, were inspired. There was something about it that involved justice, truth, and genuine charity of the highest...*
- 23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*
- 23h. *If yes, in what ways?*
- R. *N/A*
- 23i. *Did you notice any changes in the behavior of African Americans apologized to?*
- 23j. *If yes, what sort of changes?*
- R. *I believe that there was a conference that came from it, but again, someone else will know more than I. I tried to connect with the African American deacon and his wife, his wife works at the archdiocese and the deacon works at the church where this was held, St. Joseph's Cathedral in Bardstown, but St. Monica's church had a history of being an all black church, but it has integrated at this point. It's just that it had this history and this African American deacon was in service at that church, as I understand it. I've tried 3 times to reach him to ask him if there have been any lasting effects from it, for your thing, but I've not been able to reach him. It took him wife from the diocese about 5 weeks to call me back after 3 phone calls. I've not heard from him and for the last month I've not tried.*
- I. *What do you speculate about why that was?*
- R. *Just too busy and not knowing me personally.*
24. *Did you hear about the Pope's apology to the Jewish people? Yes.*

24a. If yes, how did you hear about it?

R. Through the Archdiocese's paper and TV media.

24b. How was the apology made?

R. TV, papers. And in in-house communication within the community.

24c. In your opinion, what prompted the apology?

R. I believe that he's advanced in holiness and awareness beyond what most of us arrive at. And in that, was prompted by the spirit in a gesture of acknowledging the commonality of the struggle, and to say that, I hesitate to say this, but I don't know if it was an acknowledgement of failure on the part of previous, a former reign, that he was acknowledging in a veiled kind of way. But there was enough rumor flying and enough factual data available that it raised the issues so, I think he was on the cutting edge of responding to that.

I. I think it had something to do with the 2000 year Jubilee?

R. Yes, you're right. And the prayer with that was I remember that all nations gather under God in harmony and peace.

I. Do you think the results of that kind of apology is important? Not just to the Catholic church, but to the people who they apologized to?

R. I don't have any data, I can only speculate. It would seem to me that for those who had ears to hear that it would have had a powerful impact. However, unless there was some sort of follow-up dialogue and ongoing outreach to improve the relationship, I don't think it would be as effective.

I. I spoke with several Priests and Rabbi and the Rabbis have informed me that the relation between Catholics and Jewish people have never been better than they are now, as a result of all of the apologies, activities and talks.

R. Are you aware that there is a quickly growing group called Jews for Jesus?

I. Yes. They are not favorably accepted by the Jewish community, yet. Maybe someday.

R. On the Roman Catholic part they are not very well accepted either, except that because the level evangelization.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? N/A

25a. To what group was the apology made? N/A

25b. If yes, how did you hear about it? N/A

R. N/A

25c. How was the apology made? N/A

R. N/A

25d. In your opinion, what prompted the apology?

- R. N/A
26. How did you react to the apology?
- R. N/A
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent?
- 28a. If yes, how did your parishioners respond to this apology?
- R. N/A
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R. N/A
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?
- R. N/A
32. In your opinion, how important was the Pope's apology and is apology in general in human relations?
- R. Absolutely, yes. There was something... You know how within yourself you say, "Yes, it was the right thing to do", there was that general impression with those that I interact with that Yes, it should have been and it was right. As one of the canons in the mass says, "Fitting right, just and proper."
33. In the future, will the role of apology increase?
- Why or why not? It is my hope that it will and in that process that humanity as a whole will become one in being with than national boundaries, ideology, and religion.
- I. Are you, or your community, planning to get more involved in apology and reconciliation in the future?
- R. We are trying to work with the poor. Our own community had a breach with our parent foundation, the Erseland Sisters of Loybol, were the parent foundation for the Erseland Sisters of Mt. St. Joseph, we gained autonomy from them in 1912 and it wasn't until 1965 that we were able to invite each other to each other's campus to share.

I. What caused this schism?

R. There was a language barrier, they were German and they'd asked for an English speaking Bishop to be set up here. There was a lack of agreement on who would stay and who would return home. Actually, that was sealed in our archives and it wasn't until our group went through formation that we were allowed to look at that, and in looking at that the directors were able to bring this together.

I. When you say bringing the 2 groups together, you mean that there is a permanent kind of healing of the rift.

R. Yes. And we have shared several times since then. We are 140 miles from them. The sisters who came from there to establish where we are came down the Ohio River on a flat boat.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. N/A

35. Is there anything else that I should have asked you about this topic of forgiveness and apology, as well as your activities, values and beliefs?

R. I am not aware specifically about direct action within our community at this time. I will say because of the Bishop's charter decision last June, at some point there is going to need to be an apology there. From whatever source, or direction, apology to the Catholic faithful, to individual priests who are not actual pedophiles, who were caught up in the agnostic decision, an apology of at least perceived prejudice against homosexuality, and apology from Bishops who withheld information and did nothing.

I. Do you think this will be forthcoming?

R. Not for quite some time, if at all. I don't see it in the very near future, I am just trusting that at some point, you know how you sow a seed and then you have to take time for the fruition, I think that the hurt and the shock is too raw at this point.

As far as what that public gesture by the Pope has done, and what happened among the communities here in Kentucky, I think it will be a banner kind of call that will stay close to our consciousness and will actually further our activity, or moments of clarity, rather than having to wait hundreds of years of history. I just think that it will be a model that will not just be a current fad but a call of the spirit for the future. It's going to be the Beacon of Hope of how to interact when suffering occurs. And I am trusting that when humanity, I think President Bush missed a monument moment in history to move beyond the concept of war into communication and collaboration and dialogue, and in that maybe set us back some. I just know it felt like we missed a historic moment and I'm trusting that this beacon of hope will actually be the light that will allow a new quantum leap in the spirituality of humanity to gain greater ground.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Bethaney Weber

Interviewer's Name: Sam Oliner

Respondent's Name: Father Thomas Devereux

Respondent No: 012

Date of Interview: April 9, 2003

1. Respondent's ethnic background: European American
2. Age: 65
3. Place of Birth: Port Heron, Michigan
4. Gender: Male
5. Number of Siblings: 4
 - (a) Brothers: 1
 - (b) Sisters: 3
6. Highest educational level attained: Advanced Degree
7. What did you major in?
8. Additional occupation? I used to work with Dr. Myer, who is a physiatrist. I've been a high school administrator as a Controller - I was in charge of the money at St. Bernard's high school at the time. I've been a pastor of four parishes. I have also been one of the presenting teachers for two classes of deacons in church history, the works of our fathers. I have also been involved in Soliniskies types of organizing. I couldn't stand it anymore because I thought the people were more into power than they were into the project or goals stated. They walked away from projects once they got them done, and I didn't think that was responsible. It is all in building a power base, and I think there is a lot more to it than that.
9. Mother's Occupation: She was a housewife until my father died and then she became an editorial assistant for a newspaper here in Michigan, the Ganette Newspaper.
10. Father's Occupation: My father was a physician. He died in 1965.
11. Religion: Catholic
12. Father's Level of Religiosity: very religious

R. Well, he was a very charitable man. He was very good to people. He was very gentle and loving to his patients. He was very concerned about them, and he was also a man of prayer. He prayed at least four times a day. That was not a time we ever disturbed our father; this was a time that he had with God. And he forgave his enemies. He did a lot of good for people. There were several bums that he basically kept alive with his charity. He also sponsored at great many people for citizenship from Lebanon, Serbia and Italy, and he believed in prayer and he believed in good works. He died a few years before I was ordained.

13. Mother's Level of Religiosity: She's very religious, but both in the practical sort of way. They're not the sort of people that wear their religion on their arm or their shirtsleeve. They simply live it and are very practical religious people.

R. See Above.

14. What does it mean to be a religious person?

R. It means to walk the talk. It means to be accommodating to people's real needs. It means to be in prayer contact with God. It means to teach them one spirituality. It means to forgive, to be understanding. It means to search for meaning in life.

14a. What does it mean to be a spiritual person?

R. We need to develop the soul aspect of our being rather than indulge the body. We need to enhance our minds, expand our consciousness of God and truth and beauty. For example, I am open to prayer forms that are not part of my own culture. I pray in ways that the Orthodox do, that the Buddhists do, that the Jews do.

I. Is that easy to do?

R. Once I've broken free of all sorts of ... (interrupted by call waiting)

I. So what is the difference between religion and spirituality?

R. Religion is our relationship with God and God's relationship with us. Spirituality is the inner life.

I. Do you see any relationship between spirituality and altruism?

R. I see a relationship between spirituality and altruism. I see a relationship between religion and altruism. I know people who are religious who are not spiritual. I know people who are spiritual who are not religious. I know people who are religious and spiritual who are not moral. I know people who are moral who aren't religious. I know people who are moral who are not altruistic. But I believe that we have to have a development which is both religious and spiritual and moral and altruistic, as well as intellectual and physical and that our growth should be a pace rather than end up with a dwarfed spirituality and an enormously muscular morality kind of thing.

I. What about love?

R. It is part of our morality. It also has to be part of our spirituality. It has to be part of our religious

- it is certainly a motivating factor in altruism. It's a form of it. So is hospitality. Hospitality is a form of love.

15. What are the most important lessons about life that you learned from your father? To be charitable - to be accommodating.
- 15a. From Mother? To be wise. To have wisdom. To do things wisely. They are both very bright people and my mother always encouraged us the right thing, but also to do the thing that was right for us.
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes, and emotionally close to my father.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. My father for example at holiday time he would bring stinky bums into the house for dinner. He provided. He'd go to someone's home and visit them and give them a treatment and he would find that they didn't have any heat in their home, and this is Michigan, because they didn't have enough money or somebody was out of work, so he'd buy enough coal or fuel oil for the whole winter. Or he'd get the husband a job, he'd buy food for a couple of months for the family, that kind of thing. He did that all of his life. We only found out about it after he died - the enormity of good things that he did for people, but he wanted no recognition. He didn't want any thanks; he didn't want anybody to know about it. He did all of these deeds in secret. And my mother would very often speak of her own childhood where there were always strangers at the table. There wasn't a meal that there was not some stranger or some distance relative or somebody in need who was at their table or who was staying with them. My father's family likewise. There was always somebody in the house who was not part of the immediate family. My grandparents took in an orphan boy whose mother had abandoned him. She made babies, but she didn't take care of them. And then the in-laws took in the other boys, so this is just a way of life of us to do things like this for other people.
- I. Do you think that might have been influential in you becoming a priest?
- R. My father used to say - he was a doctor as I say - and he was saying that a priest could do a lot more good for people than a doctor. He also used to say that most of his patients don't really need a doctor, they just need somebody to care about them, something to touch them, somebody to listen to them. They really need a friend or a good spouse. They also need a priest, they don't need me. He was always very encouraging of the call to the priesthood. I also remember close to the end of my father's life he put his arm around the rector's shoulder and those were days in the seminary where nobody was supposed to touch anybody and cuffs to the hands, cuffs to the eyes, cuffs to the feet, but he put his arm across the rector's shoulder and I thought the guy was going to sizzle like bacon in hot frying pan. Not that you would know about bacon in a hot frying pan, but it sizzles and crisps. So I just thought it was going to happen to him. He said to the rector, "You know I've been a physician for 39 years and I've treated a lot of priests and sisters and monks and brothers and most of them weren't really sick physically, I think they were neurotic, psycho symbiotic ailments and I lay that at the feet of seminary training and what you call convent

formation. So the guy was sizzling by then. So my father then says, "So my question to you Father Caesar- when are you going to bring this place out of the dark ages and in to at least the Renaissance?" So after visiting Sunday was over, the rector called me in and he chewed me up one side and down the other. "What have you been telling your father about this place?" Those are the days when seminaries were enormously repressive. I mean they were practically penal institutions. So I said, "Look, my father has a mind of his own. I don't tell him anything. He can observe what he wants to observe and he can say what he wants to say. So don't go after me, go after him. He is the one who made these statements and asked these questions, so go after him." I just wasn't going to put up with that crap from him. And it was my father's statement and observation. He thought that the seminary institutions needed to upgrade themselves and be far more psychologically healthy than they were, and I agreed with him, too.

- I. The medical schools are beginning to teach their students to look at the person holistically - their emotional and physical environment.
- R. Yes - look at the whole of everything.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. I learned more after I was ordained than I did when I was in the seminary. That is a difficult question because I wanted to make it through the seminary. Let me think a minute - I learned not to be clerical. I never bought into what you call the persona of priests or the persona of clergyman. I think that clerical breeds anti-clericalism or anti-church attitudes, so I never sought for clerical privilege. I did learn that in the seminary both by good example and bad example. I also learned to file things. I developed a vertical file from the earliest years in the seminary. Now I have tons of material. Also to keep up my education and ordination. This is something we are encouraged to do and I took it seriously, unlike a lot of my colleagues who basically stopped learning now that they were ordained or stopped reading. I've kept up. So those are valuable lessons.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. To be accommodating to people's real needs. Questioning why do people do what they do. And realizing that those people are operating with some personal agenda, or out of something, and I've got nothing to do with it.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. To be truthful with yourself. To have personal honesty. To have integrity and that requires honesty about your own feelings and know who you are and what you are about. And also, I never speak unless I have something to say, and I usually just give a single message. There was a priest up in Humboldt County that told everybody everything under the sun every time he opened his mouth. He just wandered all over the yard and that sort of thing just drives me up a wall - that he didn't support a single message.
20. Who are the men/women that you most admire, and why?
- R. Well I admire St. John the Evangelist, St. Mark, Jesus Christ of course, Moses, Abraham, Joseph

- of Egypt.
- I. Why Joseph?
- R. Because he was so forgiving. Absolutely forgiving of his brothers who did him wrong and who didn't love him, but he loved them in return. St. Dominique, St. Thomas Aquinas -
- I. Tell me a little about St. Dominique.
- R. St. Dominique Goseman was a very important priest in Spain, and he and his bishop were traveling through southern France on their submission of the monarchy that had arranged a marriage up in Scandinavia. They ran across these people called the Catharic, or Albigensians, who believed - they were dualists, they believed in two gods, the god of good and the god of evil, constantly in dialectic with each other. They were hierarchical as well as pietistic. They were pietistic when the good god was compelling them and they were devilish when the evil one was compelling them. And he showed compassion on them and sought to live in simplicity and furnish them the truth. So he's developed the group called the Order of Preachers. It got out of hand with the later Inquisitions, but the original intent was good. He was a radiant man who everybody who ever met him saw the glow in him. He was just radiant. And Thomas Aquinas I believe was one of the brightest people who ever lived. And I am personally a Restitilian scholastic in my philosophy. I believe it is a marvelous matrix for learning as opposed to Plato, which is limited. St. Ignatius of Loyola who founded the Society of Jesus is another person I'm very devoted to and then a priest who is now up of sainthood by the name of Father Salinas Casey. I admire him very much because he put his hand on my shoulder when I was a little boy and he said, "You are going to be a priest." And he was a very holy man. It was just obvious that he was a good man. He started a soup kitchen for the poor in Detroit, but he would also talk to people. They would come to him and say, "You know my wife has cancer. Do you think she will live? And also my little boy was just run over by a car will he die?" "No, he will be well?" Or "I just lost my job." "Go to such and such a place, there is a job for you there." He did this thousands of times. He just had this gift from God.
- I. So it was actually an authentic situation when he said go and find a job. He knew there was a job for them?
- R. Yeah, yeah. It was just a kind of knowing that transcended our way of apprehending. Pope John the XXIII.
21. Have you ever been hurt/offended by someone? Oh yeah. Oh lots of times.
- 21a. If yes, in what way?
- R. My high school was a living hell. I experienced rejection all of the time. Maybe because I am different, I don't know, but I experienced rejection all of the time. I was persecuted, tormented, teased - it was awful and I am not paranoid. So it was real.
- 21b. Had they asked for forgiveness? No, in fact many years later, which was just a few years ago, I got a phone call from the fella who was next to me for three years because his name was Devore. He had not been ordained a priest, but he worked for the church. And he was looking for another job and he was asking me for a job and I have a very large parish - one of the biggest around these parts. I said to him, "Do you have red hair?" "Yes, used to have." And, "Did you go to the seminary at Sacred Heart from 1952-1956?" "Yeah, I did." So I said, "Well I sat next to you for three years." And I went on to say that he used to give a terrible hard time. He used to torment he on a daily basis. He said, "I don't remember." And I said, "I've since forgiven you." And he said, "I'm glad you forgave me but I don't know what it is that I ever did. In those days I was all screwed up and maybe if I did what I did I'm sure it was because I was a very mixed up kid." So

- that gave me some second thoughts. Maybe lots of people are mixed up.
- I. Did you give him a job?
- R. No, I didn't give him a job because I had no openings. And he wanted too much money besides. I have to operate thriftily here.
- 21c. Have you forgiven them? See Above
- 21d. Why/Why not? See Above

- 21e. What were the results?
- R. See Above
22. Have you ever hurt/offended someone? Oh yeah.
- 22a. If yes, in what way?
- R. Well I've had some misunderstandings with people where I know that they were offended so I apologized to them.
- 22b. Have you asked for forgiveness? Oh yes.
- 22c. Why/Why not? N/A
- 22d. What were the results?
- R. Most of the time they accepted the apologies. Sometimes they haven't. I remember one time in particular I offended somebody because they wanted me to do something which was contrary to our church laws. They wanted me to do a wedding of somebody that I was not able to marry. Because they had previous marriages and they had not gotten any annulment. So she went screaming at me and she carried on something terrible in public and since then she's been vilifying me every step of the way. Whenever she sees me, she'll snub me and if I go up to her she'll refuse to talk to me. She's become sick about it. She's crazy. She's really dragging this thing through life in a way that I think is very unhealthy for her and her family too. She's got little kids and they are growing up with all of this intent hatred toward me. It is not reasonable. I've asked if I have offended. I've written her "If I have offended you in any way, I apologize." And all of that kind of thing. But she -
- I. She didn't understand the laws or the teachings?
- R. Well, she did, but she wanted me to make an exception. I've had a few circumstances. Another time when I was doing all sort of community stuff and I had given to one deputy sheriff some work to do and he was feeling good to do and he wasn't there for that, he was there to work on a one-on-one basis with ex-offenders and I gave him the job of being the treasurer and financial officer and he wasn't doing a very good job of it because he didn't know how to do it. And he blew up at a meeting and he was so angry that when he slammed the door on his way out the papers on the table went up and down. I have never seen anything like that. I have never seen anyone that angry. And I tried to apologize to him, but he just didn't want to have anything to do with me or that organization.
- I. So people will just not accept an apology to their detriment.
- R. Well, they were hurt - he was hurt. But I didn't know I was hurting him and I felt badly about that.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) Who? _____



23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes

24a. If yes, how did you hear about it?

R. Oh I read about it and I saw some pictures with him and the Chief Rabbi of Rome and I have also read the document in which he makes the apology.

24b. How was the apology made?



- R. N/A
- 24c. In your opinion, what prompted the apology?
- R. See 25d.
25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes, right.
- 25a. To what group was the apology made? N/A
- 25b. If yes, how did you hear about it?
- R. N/A
- 25c. How was the apology made?
- R. N/A
- 25d. In your opinion, what prompted the apology?
- R. I think because he is a very wise and astute man who realizes what we have done wrong to people of these other faiths all through the years. We've done terrible things to Islamic people and to Jews - to anybody who has disagreed with us in any way, shape or form. We've been very arbitrary. We've made life in Europe so difficult for Jews and during the Crusades we - if we couldn't beat up the Muslims, then we'd kill Jews and Orthodox first and leave blood baths and all things - depriving the Jewish people of their civil rights.
26. How did you react to the apology?
- R. It is overdue. It is about 1600 years overdue.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. I've always had a good attitude toward Jews. Ever since I was a child I had good feelings about Jewish people and good attitudes about Jewish people.
28. Did you disseminate the apology to your parishioners/convent?
- 28a. If yes, how did your parishioners respond to this apology?
- R.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner (conducted without questionnaire)

Respondent's Name: Rabbi Dr. Simcha Fishbane

Address: Touro College 27 W. 23rd St. 5th Fl. Ny, Ny. 10010

Respondent No: #013

Date of Interview: 7/13/03

1. Respondent's ethnic background: White European
2. Age: 62
3. Place of Birth:
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: Ph.D. in Anthropology
7. What did you major in? Anthropology
8. Current occupation? Assist. To President of Touro College
- 8a. Married
9. Mother's Occupation:
10. Father's Occupation:
11. Religion: Orthodox Jewish
12. Father's Level of Religiosity:
 - R. Very religious. He was a very hard working, but very orthodox person, kept loyalty, kept up all of the rituals of the Sabbath.
13. Mother's Level of Religiosity:

- R. Same as father.
14. What does it mean to be a religious person?
 R. To be religious means to believe in God and to accept what is written in the old Testament, that is in the Torah, because it is a Divine work.
- 14a. What does it mean to be a spiritual person?
 R. Spirituality means to believe in a Divine God. To feel one with God and with one's neighbors. Also involves caring, helping in the sense of neighborliness.
- I. How does your spirituality relate to forgiveness?
 R. Forgiveness should take place when a human being realizes he has sinned or harmed against others, especially sinned against God. So a spiritual person is then more likely to forgive someone who is truly contrite about his deeds of harm, or offense, done to others.
15. What are the most important lessons about life that you learned from your father?
 15a. From Mother?
 15b. From Siblings?
16. Growing up, did you see yourself as emotionally close to your mother?
 R. Yes.
- 16a. Growing up, did you see yourself as emotionally close to your father?
 R. Yes.
17. What are the most important lessons about life from various people?
 R. He has learned most from the Torah and the great Rabbis, including Maimonides. Charity is something that is extremely important as well as obligation of Jewish spirituality, Jewish law and ritual. To take care of the poor and the needy as well as the widows and orphans is very important.
18. What are the most important lessons about life that you learned from other important people in your life?
 R. N/A
19. As a Rabbi I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

- R. It is important to believe in God. It is important to believe in your religion and because religions are different, each one has an explanation for a way of life. In Judaism, it is extremely important to make sure that there are boundaries, because those who don't know much about Judaism and all of types of Judaism, such as Reform or Conservative, the boundaries are very blurred and there fore they are more like Christianity than Judaism.
20. Who are the men/women that you most admire, and why?
- R. N/A
21. Have you ever been hurt/offended by someone? Frequently.
- 21a. If yes, in what way?
- R. By anti-Semitic remarks from people in different contexts. He sometimes even hears these remarks in passing because he has a beard and people make snide and disrespectful remarks.
- 21b. Had they asked for forgiveness?
- 21c. Have you forgiven them? No.
- 21d. Why/Why not?
- R. Before forgiveness, there needs to be a recognized apology, contrition, and assurance that further offenses will not take place, and that the offenders understood the pain they caused others.
- 21e. What were the results?
- R. N/A
22. Have you ever hurt/offended someone? Yes.
- 22a. If yes, in what way?
- R. He has offended neighbors sometimes, people in the congregation by not paying attention, by neglect and by indifference.
- 22b. Have you asked for forgiveness?N/A
- 22c. Why/Why not?
- 22d. What were the results?
- R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) The Pope: x Go to 24 - (priests only) (Rabbi)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Absolutely.

24a. If yes, how did you hear about it?

R. Many different ways.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?



- 25a. To what group was the apology made?
- 25b. If yes, how did you hear about it?
- R.
- 25c. How was the apology made?
- R.
- 25d. In your opinion, what prompted the apology?
- R.
26. How did you react to the apology?
- R. He did not feel very favorable towards the apology because he left out much. It was just a political ploy, and political propaganda. Because he never even mentioned the Holocaust.
27. Since the apology, have your attitudes and/or behaviors towards Christians changed?
- 27a. If yes, in what ways? No.
- R. Because he does not have much interaction. He added that "deeds speak louder than words" and he does not see any diminishment of anti-Semitism.
28. Did you disseminate the apology to your parishioners/convent?
- 28a. If yes, how did your parishioners respond to this apology?
- R. Yes. But they have a similar view that the apology was not very significant.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R.
31. Did you notice any changes in the behavior of the group apologized to (between Christians and Jews?)
- 31a. If yes, what sort of changes have you noticed? No. Not really.
- R. Business is as usual. The truth is does not see, experience, or know of any major changes.
- I. In some Jewish congregations they say that the relations have improved greatly.
- R. It may be in some congregations, but these are the ones that have no boundaries. There is boundary between Jews and Christians, they are in fact quite similar (REFORM, CONSERVATIVES and RECONSTRUCTIONISTS).
32. In your opinion, how important is apology in human relations?

R. Yes. Absolutely important, if it is followed by genuine reparation, re-mediation, and reconciliation. Otherwise it remains just words.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

R. Nothing specific other than what I've been doing.

Why or why not? Jewish faith always, especially in Yom Kippur, when people ask for forgiveness from their neighbors and Jews are not supposed to offend other people by living according to the words of the Torah. That means living a moral life and will not offend others.

I. Have you made any contact with people of the Christian faith.

R. No.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. N/A

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. I would be interested to see what the product is but I feel that not much has changed. Being an older man of 62, it seems to bear out the notion that the older generation in both Catholic priests and Rabbis, they don't see much change because they are not very much interested to delve deeply into history and psychology, and the status of the relationship of the two faiths.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Rabbi Moises Benzaquen

Address: 322 N. Foothill Road Beverly Hills, CA. 90212

Phone: (310) 678-1888 (cell)

Respondent No: #014

Date of Interview: 7/18/03

1. Respondent's ethnic background: European
2. Age: 56
3. Place of Birth: Spain
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: Rabbinical Degree
7. What did you major in?
8. Additional occupation?
- 8a. Married, with 3 children
9. Mother's Occupation: Housewife
10. Father's Occupation: Merchant
11. Religion: Orthodox Jew, who wears a kipa.
12. Father's Level of Religiosity:
 - R. Very

13. Mother's Level of Religiosity:
- R. Very
13. What does it mean to be a religious person?
- R. To believe in every word that has been given in the Torah, the holy Jewish Bible. It is a design for living and one should draw one's strength from it when one is in trouble. Orthodox is the only way to retain true Judaism because the other sects of Judaism, reform, conservative and reconstructionists, will be soon blended into Christianity. There will be no difference between them. Religion means to believe in God who is the savior of the world and all of its people.
- 14a. What does it mean to be a spiritual person?
- R. You are a human being who believes deeply in the great might of God and you love God with all of your heart and might. That kind of love does include love of neighbor.
15. What are the most important lessons about life that you learned from your father?
- R. Anti-Semitism is everywhere no matter what Jews will do. When I asked why he said that, "We are different. We believe in different things and people hate us for that." I said, why would they hate us for it? and he said, "Because we do not accept Christ and the Hebrew Bible told us how to live, and Christianity totally deviated from it."
- 15a. From Mother? N/A
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes, more close than father.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. Not as close.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. N/A
18. What are the most important lessons about life that you learned from other important people in your life?
- R. From scholars and others that you have to live your life according to your beliefs, you have to bring up your kids to believe in God.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

- R. To live a Jewish life and to be a moral human being.
- I. What about if you are not Jewish, what kind of message would you leave them?
- R. The same message, that they should believe their God too, and let's allow other people to have their own gods, even though we know that we do not see eye to eye with each other about God and the supernatural, and what the dominant values are in each religion.
20. Who are the men/women that you most admire, and why?
- R. N/A
21. Have you ever been hurt/offended by someone?
- 21a. If yes, in what way?
- R.
- 21b. Had they asked for forgiveness?
- 21c. Have you forgiven them?
- 21d. Why/Why not?
- 21e. What were the results?
- R. N/A
22. Have you ever hurt/offended someone? Yes.
- 22a. If yes, in what way?
- R. In most daily small events he has offended people inadvertently.
- 22b. Have you asked for forgiveness? Yes.
- 22c. Why/Why not? But he feels he has not really hurt any body in any serious way.
- 22d. What were the results?
- R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** x (Go to 24 - *priests only*) (RABBI)

Other: ___ (Go to 23) Who? _____

23. *To what group was the apology made?*
- 23a. *What prompted the apology?*
- R.
- 23b. *Under what conditions was the apology made?*
- R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. In various places.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R. N/A

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R. He sees no great value in the apology because it was not genuine. Had it been genuine there would have been more to it, he would have mentioned the Crusaders, he would have mentioned

the other persecutions of Jews, he would have been more specific about Auschwitz.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your congregation? No.

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the relations between Jews and Catholics?

R. He did not notice much difference in behavior in Jews or Catholics.

I. I told him that I've heard about improvements.

R. He doubts it. It is possible that much of the apology was cosmetic work and not genuine. If it was genuine, the schools and churches, and priests on the pulpits would take a much more active role in restoring the distorted image of imperialism. But those who did were superficial.

31a. If yes, what sort of changes have you noticed?

R. N/A

32. In your opinion, how important is apology in human relations?

R. It is very important (very interesting- I haven't seen any Rabbis, Priest, Nuns or Moral Exemplars who said that apology and forgiveness is not important. Maybe in some ways it is a weak question). People begin to realize that they are hurting each other and that's a good first step towards a more harmonious society.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Yes.

Why or why not? It is part of Jewish tradition to emphasize that people who hurt each other must repent and ask for forgiveness because it is a vitally important positive social process.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. Not really.

I. Have you made any specific contacts with people of Catholic faith?

R. No.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. He had some reservations about this topic because it is much deeper and complex, and it will take maybe centuries before Jews and Non-Jews will have gotten through to each other as brothers and sisters.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Bethaney Weber

Interviewer's Name: Farnad J. Darnell

Respondent's Name: Elaine Riley

Respondent No: 015

Date of Interview: April 15, 2003

1. Respondent's ethnic background: African American
2. Age: 48
3. Place of Birth: Springfield, Kentucky
4. Gender: Female
5. Number of Siblings: 6, she is the oldest.
 - (a) Brothers: 4
 - (b) Sisters: 2
6. Highest educational level attained: Some college (AA), working on a Bachelor's
7. What did you major in? Occupational Safety
8. Additional occupation? Yes, I work for the Kentucky National Guard. Right now I am working with handling their discrimination cases that come within the military, sexual harassment, religious discrimination, gender discrimination, racial - so I am responsible for handling those cases once someone submits a complaint.
9. Mother's Occupation: She worked in restaurants and she did do some domestic work, but basically she worked in restaurants.
10. Father's Occupation: My father was in the military and when he wasn't in the military, he worked for general electric company in Louisville, Kentucky.
 - I. How many years was he in the military?
 - R. I think six years. That's Army.
 - I. Are they both still with us or have they passed on?

- R. My mother is whom you spoke with on the phone; my father passed away in 1975.
11. Religion: Catholic
12. Father's Level of Religiosity: I think he was very religious.
- R. At the time he was taught by the Dominican sisters in Springfield and seemed to know - at that time they were still doing everything in Latin. So he went to mass every Sunday, as a matter of fact when I was a child I realized that he was going to masses when I would hear him singing and shaving on Sunday I knew it was time to go to church. That was a ritual with him.
13. Mother's Level of Religiosity: I would say somewhat.
- R. She hasn't been in several years now, and I think it has been because of health reasons. But she was a Eucharist minister for several years for several years, but she has had some health problems and so she hasn't been that active.
14. What does it mean to be a religious person?
- R. I think one way of defining it is actively participating not only in your parish, but I think also in your community. I find that I read the Bible daily. I happen to be involved in several committees in my parish. I am lector, Eucharist minister; I am on the finance committee; I was past president of parish council. Right now I am also associated with the Dominican sisters at St. Kathryn's where I am an associate there. I plan to make a permanent covenant in June of this year, and I am also a third order member of St. Earl's Parish. I feel that to be religious I think that not only should you know the word, but I think you should practice it and people should see that in your daily work and also with people you come in contact with.
- 14a. What does it mean to be a spiritual person?
- R. I define that as a lot of times with my work I am bombarded with having people around me all the time and so one way that I look at trying to enhance my spirituality, I have time for solitude and prayer. I also try to take in a yearly retreat in order to get regrounded in a sense or recharged with my spirituality. I read a lot of spiritual books that have a different outlook on different religions with various cultures and try to see how that relates to my own spirituality - the things that I value with my spirituality.
- I. Do you see spirituality as a separate connection to God than say the religious aspect of it?
- R. No, you know I think that it's closely implemented together. I can't see separating the two. They are very important to me and so much of my spirituality is reflecting on my relationship with God.
15. What are the most important lessons about life that you learned from your father?
- R. I think you are responsible for your own actions and whatever choices you chose to implement, they're you're choosing and if for some reason they didn't work out as you planned, he always stressed that it was important that you figure out a way to work them out in a way that would have a positive attitude. He didn't like anyone giving up on anything and he definitely didn't like

the word "can't". So you had to even under the worst conditions you had to be able to somehow look at it in a way that was positive and that you make something positive out of it. Being dependable, reliable, say what you mean, mean what you say. I think also if you make a promise to someone, your word was your bond. You didn't go around breaking promises that you made or have given to different people.

15a. From Mother?

R. Well, basically that life isn't easy. That it's a struggle, that it is all in how you approach it whether you succeed or not and I guess never to give up - no matter what.

15b. From Siblings?

R. Well, they are all so different and I think the one thing about being the oldest over everyone else the one thing I guess I do value is their opinion even though I may not agree with it. They somehow enrich me in looking at things entirely different. Because not only is there age difference, there's thought processes - a challenge, especially when there is age difference. And I feel too that out of that has come respect for one another. If we disagree then we are able to do that in a matter to where we give each other space and back away and then come back again and say what we need to say to one another. That seems not to cause a lot of disharmony within the structure of who's the oldest and who's the youngest. So it has allowed me to look at things different, but also respect their opinion because they are looking at it from a perspective that maybe I haven't.

16. Growing up, did you see yourself as emotionally close to your mother?

R. No, I didn't feel that way and I think the reason why is both parents - they worked sometimes one or two jobs. They were there, but I would say emotionally supportive - no. They have always taught us to be independent so and at anytime we had a problem we would always go to them, discuss it, but they basically wanted us to stand on our own, my decisions for ourselves.

16a. Growing up, did you see yourself as emotionally close to your father?

R. Same way - he was a drill sergeant. He was basically in to allowing me to make decisions and trying to work things out for yourself.

17. What are the most important lessons about life that you learned from your religious leaders?

R. I would have to say that change is constant and things that occurred in the church I feel that a lot of times religious leaders have been challenged by that and I feel that's an aspect where anytime that you're a religious leader I think that has an impact on your life and how you look at things from a larger perspective and I would like to think that many of the decisions that religious leaders are making that they're looking at it from a whole - sometimes they may not always be doing that, but hopefully the ones that are there are looking at what impact this is going to have on the entire group as opposed to the hierarchy.

18. What are the most important lessons about life that you learned from other important people in your life?

- R. I think that to constantly exercise your voice and expressing your feelings about things and especially in areas where you feel that there's an injustice being done if nothing more we can voice our voices for those that can't speak for themselves or for issues that we feel are unjust.
- I. Are you a nun now, or will you be in June?
- R. No, I am a Dominican associate and we don't take the religious vows like laity, but we make a covenant with the congregation and this with the Dominicans here - the Kentucky Dominicans have just offered this where associates can make a permanent covenant, its just been in the past year or so. So those of us who have been an associate several years were saying well why not because this is where we have chosen to spend our time with this congregation in supporting our mission and vision. So they have adopted a program where we can make a permanent covenant if we wish.
19. If you were asked to give a speech to a group of high school or college students, or other adults, what would you consider to be the most important message to leave with them?
- R. I guess it would be in relation to racism - the continued racism that seems to still be prevalent in our society and the hidden racism within our society systemic of the institutions. Because many of our laws and sometimes the way many documents are worded, how one group of people from a particular country will interpret things entirely different from another culture and there are hidden ways that racism continues to be perpetrating itself. The thing about it, these hidden ways that they're done - there constantly being changed with different terminologies.
- I. On a side note - say sexual discrimination as well?
- R. Yes, you would have to look at that in relationship to discrimination, especially when you are looking at possibly colleges you are trying to get into or housing or jobs.
20. Who are the men/women that you most admire, and why?
- R. I think Barbara Jordan, Dr. King, Robert and John Kennedy, Nelson Mandela, and Mother Teresa - because specifically being that their struggle was to make a better life for other individuals and unfortunately some were struck down before they were able to that, but still - that was the goal. Their emphasis was one everyone that had this struggle opposed to a certain group. That is why I find these group of people very instrumental in trying to look at the justice in much of their ministry when they were alive and those who are still alive. But that is where their focus was, because they weren't specifically looking at one specific group. And I think that we need to keep that in mind if we are going to address how we rid racism or discrimination. We need to constantly keep that at the forefront.
21. Have you ever been hurt/offended by someone? Oh, yes. It happens all the time.
- 21a. If yes, in what way?
- R. I think the one that stands out the most was when I was going into the 5th grade and this was about the time that they were doing the desegregation into the schools and up until that point, up until grades 1 - 4, I went to an all black school and so I didn't have that problem. I wasn't even aware

that there was such a thing as racism. But going into 5th grade, this was a time when they were desegregating a lot of the schools, we were told to go to this white school in which we didn't have a problem with most of the teachers there, but one teacher stands out and she happened to be a math teacher, and several African Americans were in her class. And apparently I think she was unequipped on how to deal with us as students and this was my first experience of what really racism really means and I remember several of us would raise up our hands if we got to a point where we didn't understand a problem and I remember at one point all of the African Americans that were in the class raised their hands and it was if she totally ignored everyone. So, that is the one that stands out the most, but you know there are other things that you are constantly aware of with the news media or newspapers, things that you read that continue to offend you at times.

- 21b. Had the teacher ever asked for forgiveness? She never asked for forgiveness and I remember the situation created such a disharmony among the staff there because she ended up flunking several of us and I remember the principal coming in and said that he apologized and said that should have never happened and reassured us and along with parents that this would never happen again.
- 21c. Have you forgiven them? I think we as students went ahead and forgave her because we were thinking about well we are going to have to repeat the class anyway, so what's the purpose of holding on with a grudge when you probably have to deal with her the next following year. Fortunately we didn't. But, I don't even know if she apologized to the principal at the time.
- 21d. Why/Why not? See above.

21e. What were the results?

R. See Above.

22. Have you ever hurt/offended someone? Yes.

22a. If yes, in what way? It was two years ago that a certain soldier came to me and expressed that they were hurt in regard to a decision that I had made because I was their supervisor and they felt that I was using a race card decision in making my decision. I had to listen to this person to voice how they felt because it was obviously legitimate because this is how they were feeling and I had to express to them that I was not using the race card and use several other examples supporting why my decision was that which I had made. So later during the conversation he said, "Well I understand, but at the time I felt that's what it felt like to me." It had to do with a job promotion and he felt that I was using the race card against him. And that hurt me because at the time that's not what I was doing. I was basing it on the performance of this individual and whether or not I felt that he should move up in this slot. I felt that he needed additional education in the field that he was going in to.

R. See Above

22b. Have you asked for forgiveness? N/A

22c. Why/Why not? N/A

22d. What were the results?

R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: X (Go to 23) **Who? Nuns to African Americans**

23. *To what group was the apology made? First there were three orders, three religious orders. There were the Kentucky Dominicans that were making the apology, there were the Sisters of Charity of Nazareth in Bardstown, Kentucky and there were also the Sisters of Loretto from Lebanon, Kentucky that were making the apologies.*

23a. *What prompted the apology?*

R. *What prompted this was the fact that when these three religious institutions were doing their history of their community, their religious communities, each one of them found out when they were researching a lot of information that each of the three congregations had had slaves there at their religious order in some form either they came with sisters who came to the religious orders at that time because maybe they lived with that sister - they were like from wealthy families and so I guess they were brought down with that sister that was coming. So this information was found out when they were doing this research and we were having a multi-cultural workshop; it*

was really a conference of the three religious congregations and at this particular conference this information was brought up from Sister Judy Morris saying the one thing that the three religious congregations shared was the fact that we owned slaves. Or we had slaves there within our religious congregations and we need to make that known and we need to apologize for it. It is not something that neither of the three congregations was proud of once they found this information out, but it was something that was there and they couldn't overlook the fact that it was there.

I. *How long ago were those convents built?*

R. *The one at St. Kathryn's was built back in the early 1800s, so Nazareth and Loretto I would have to say probably around that time if not earlier.*

23b. *Under what conditions was the apology made?*

R. *N/A*

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R. *N/A*

23d. *Did your church take any steps to disseminate this information to your broader community? Yes*

23e. *If yes, what steps were taken?*

R. *That was the purpose of the reconciliation, because when we were looking - I was on the committee that put together the reconciliation service and one of the struggles that was a struggle for the three communities was the fact that we kept stressing that if you have a reconciliation service, somehow you are going to have to bring this information to the forefront of whomever your audience happens to be. But you need to choose what part of that history that you want to deliver. I think there was a reluctance there to share that information by the three committees, but the reconciliation committee kept saying for someone that is an outsider, they need to hear something from your archives and this is where each of the three communities chose to gather information from their archives and the three presidents from each of the three congregations read an excerpt from their archives in regard to how slavery came about there. So I think that help put ownership within the congregation, but had not they done that, I think it would have been very, very hard for the large number of people that gathered there for that service to somehow see the relationship.*

I. *Who was it that was actually apologized to?*

R. *It was really the apology was made to the African American communities within this area, within the tri-county area.*

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R. *No, I feel they have grown closer. There were three of us that spoke in response after the three leaders introduced how their communities were involved with slavery and the three people that spoke empathized that for the sisters ways that they could help us is by legislation. A lot of times*

they have a lot of pull within the legislature factor and they could use their voice there. They could also help sometimes with funding within the Catholic institution, which for education and the sisters have done that to where several African Americans are able to go to additional Catholic schools for education. There have been workshops and prayer services that both the sisters and the African American communities are generally involved in and work together as a community. These are just some of the things. At first when the apology came out in the Catholic paper, The Record, where the three communities were saying they were going to have this reconciliation service, there was a reluctance on the African American community because at first they were saying, and many people that knew me were saying, "Are they really serious about this?" And the reason why they were saying that is no one has ever apologized for slavery and so they felt maybe this was a hoax or something. And I told them no; I said, "This is really going to happen and it's not a hoax. They are trying to take on ownership for their participation in slavery even though they weren't directly the ones that did it, but they happen to inherit this history that belonged to their congregations.

I. *So once you explained that to the committee, they were more open about it?*

R. *Yes, because when I said they had inherited - they had, because they had this slavery situation that occurred even years before this group that is now doing the apologizing. And what I said now is that with some people they are probably looking at that, especially if you are white you would probably say, "Gosh we didn't have anything to do with slavery, it happened at a time when we had no responsibility of it." But they happened to belong to these religious institutions that's part of their history and so they were saying before we can move on, we need to do this for the African American community. And I remember one of the presidents specifically saying, "I don't care, I'm hoping there will be a lot of African American communities present, but even if there is one, this reconciliation service is going on." And that in itself said a lot to me because I was aware that they were putting themselves out there also. And anytime you put yourself out and say this is how we contributed and we're begging or we are seeking forgiveness, I think that's the only way you can look at how to better your relationships if you don't acknowledge this, then I don't think you can create a bond. And I do feel that was a day of great bondage that was released off the community there because we have always felt that those three religious congregations had slaves; the African American community just couldn't prove it.*

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R. *N/A*

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R. *N/A*

24. *Did you hear about the Pope's apology to the Jewish people? Yes*

24a. *If yes, how did you hear about it?*

- R. I've read certain things out of the NCR and a couple of other things with different papers, but haven't recently kept up with where the status is in regard to that.
- 24b. How was the apology made?
- R. N/A
- 24c. In your opinion, what prompted the apology?
- R. See 25d.
25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes
- 25a. The same way essentially through papers, but not in depth? Right, right.
- 25b. If yes, how did you hear about it?
- R. See above.
- 25c. How was the apology made?
- R. See above.
- 25d. In your opinion, what prompted the apology?
- R. I think that deep down the relationship with the Jewish people, I mean you can't acknowledge that they weren't persecuted and again that is a part of history that no one has really chose to acknowledge from the church's position and I feel that basically this is where all that's evolving from. Trying to stand up and say yes we did have a part in that and in some cases we did very little as a church and we are sorry about that. And I think with anyone that has been hurt in that way, I think again that is historically known, but yet no one stepped up. It was such a big relief because they're feeling that yes they happened to be our people and their deaths didn't happen to go in vain. But when no one chooses to say anything about it, it is as if the lives that were lost are in significant.
26. How did you react to the apology?
- R. I think when I read the letters I think it was deep sadness that unfortunately like anything historically that it has taken so long for the church to say "I'm sorry" when I guess the church is always stressing to us, the little people, to apologize and to forgive. So I'm looking at it from the hierarchy well it is okay for you to tell us that; but how well do you walk the walk? And it was sad in that sense because it had taken so long, but I was sad in one way and happy that at least the letters were coming and at least the Pope was expressing great sorrow about what had happened.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?

R. N/A

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R. N/A

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R. I think the Catholic paper has, The Record has, but others - if you don't have some type of Catholic paper to where it happens to get into the homes, then there are a lot of people there unaware that this has taken place, especially if they don't read the regular papers. I think for us in the area here that are Catholic, we are aware of that yes. And the papers have been helpful.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R. I think the biggest response or the biggest comment that I hear is yes he has made the apology, but what is the church willing to do to better relationships now? You can't undo the past, but what is the church doing now to better their relationship with those communities. That's the one concern that I have and that I hear a lot of.

I. Have you noticed any changes in that direction at all in terms of bettering their relationships with the Jewish people?

R. No, because like I myself, I haven't, I'm not aware of what the Pope has proposed to do in response to bettering their relationship with the Jewish community. I haven't run across anything in various papers supporting that.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R. I really haven't observed. Maybe I am just not looking at it closely or placing a lot of emphasis on that area, but I haven't noticed anything.

32. In your opinion, how important is apology in human relations?

R. Well, I think apology is very important because I feel that if you have hurt someone and if you still have to deal with individual whether you live with them or work with them, you can't have a relationship or means of communications that are going to be in a positive way if you don't first reconcile with the hurt. And first that means coming in contact with that person and saying we need to talk and we need to find out what it is that has caused the separation and if you are at

fault, yeah I think it is very important that you apologize because if everything is pointing against then I would prefer to, or no I would want to apologize, because that is not going to create an effective relationship with whomever I have offended and before you can move forward you have to do that. I feel that is half of our problem today in our society that many times we hurt people and go about our business and never bother to ask for forgiveness and it is hard to ask for forgiveness.

I. What role will apology play in the future to say large group to large group relations?

R. Well I would like to think that it has a bigger factor in our lives because when I think of the situation with Iraq right now and the United States, I would like to see an apology there to many Iraqi families who innocently many of their lives were lost and taken and their homes were disrupted on the part of the United States, and for the United States to ask forgiveness for that because a person has lost their loved one, a person has lost their home. So if they lost their home, then I think we should say, "Yes we did destroy your home and family and we're sorry for killing innocent lives and this is what we are going to do to try to - we know we can't alleviate all of your pain, but maybe build their homes back or provide some type of additional food or something. You just don't - to me I just find that if we hurt someone or offend someone in a way to where apology is extended and we have to go beyond the apology and I think a lot of times people feel once they get the apology then that's alright and forgiveness is going to happen. But to really be I guess accountable for that apology it also has to be seen in other ways that yes we did this and we are seeking for your forgiveness but this is what we are also going to do for you even though we can't take away all your pain and I think that enhances you to have a better relationship because that person is saying, "Gosh, these people really do understand how I feel." A lot of people think that it always has to be in money, and money is not the issue. It is saying that this person is a person and that there are needs, but it is not always about money. Because many times I hear people talking about with slavery should there be compensation for slavery. And I was telling a friend who happens to be white, I said, "How do you think that for some reason you could possibly pay us for slavery? You couldn't do it in this lifetime; you can't do it in the next lifetime because of the constant racism that is going on. How would you be able to come up with a total or an amount that there would be an agreement on?"

I. How are you going to put a price on that anyway?

R. Yeah, you couldn't.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not? I was on the reconciliation committee. I'm still on the multi-cultural task force and that is what we are banking on how do the three religious communities continue to work in the area of dismantling racism and discrimination within their institutions. We're wanting to look at the systemic ways that these things still exist within the system.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. No I haven't. I really haven't had a chance to talk to anyone in regards to that question.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. No not really, I can't think of anything off hand. I just hope the information will be helpful for you in your research and studies.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Samuel Oliner
Respondent's Name: Father Michael Culligan
Respondent No: #016
Date of Interview: 05/19/03

1. Respondent's ethnic background: European American
 2. Age: 68
 3. Place of Birth: Limerick City, Ireland
 4. Gender: Male
 5. Number of Siblings:
 - (a) Brothers: 6
 - (b) Sisters: 2
 6. Highest educational level attained: 1959 Graduate of Divinity School
 7. What did you major in? Theology
 8. Additional occupation? N/A
 9. Mother's Occupation: House Wife/Mother
 10. Father's Occupation: Police Chief
 11. Religion:
 12. Father's Level of Religiosity: Somewhat
- R. He was religious.
13. Mother's Level of Religiosity: Somewhat
- I. When you say that they were just religious, what did you mean by that?

R. They prayed as a family and went to mass every Sunday. During the (Penatencies?), were blessed every day.

14. What does it mean to be a religious person?

R. A person with a sense of God, and a rich response to that. A presence of God and because of the Celtic influence we have inherited a lot of our spirituality from the Druids that came before us. A lot of natural religion, like the Indians in America. The trees, the holy wells, and sacred places that serve as reminders, have been a long tradition of Christianity. So, it is part of the culture and you have reminders of that every place, in shrines, in old ruins, (immaculate settlements?), that sort of thing.

14a. What does it mean to be a spiritual person?

R. A spiritual person is a person who is sensitive to people's feelings, and is compassionate. Has time for people and who serves and is involved with them. Kindness, courteous, gentle. Everything involving love.

I. So, you think that it is connected to being a religious person?

R. It could be. It has been in my experience, but of course there are exceptions.

I. You can differentiate that some people can be religious without being spiritual and some can be spiritual without being religious?

R. Right.

15. What are the most important lessons about life that you learned from your father?

R. My father was a very very tolerant man. That's the lesson. He loved his pipe. He would puff and he would think. He was a very thoughtful and would never say anything untold. He was very perceptive. He would look at things from all angles. It was of course a large family. It was a simple lifestyle. It was of course fifty years ago and you didn't have much choice. After the war, and growing up in the war, things were very tough. Everything was rationed. But he was tolerant and patient.

I. How did he feel about you becoming a priest?

R. I would think that he was happy about that, but he wasn't expressive in that way. In fact, he said that he always had the idea that I would go for the church. That would be very common in Ireland in the 1950s. There were four from my class.

I. How about your other siblings?

R. No, I was the only one.

15a. From Mother? Work and never complain. She was a happy person and would break

into song. She had no outside interests other than the family. She was not in any ladies guilds, no social life in the town. Just a housewife and of course back then she washed, no maid or anything, cooked, cleaned. She was healthy and lived to be eighty-eight. We just buried her in fact. Her qualities would be I think a charitable person.

I. She remained in Ireland?

R. Oh, yes.

15b. From Siblings? Well, the influence of father was so strong. My next brother became the Commissioner of the police force and Dad would have been very proud if he had known. We were very much the typical family. We were very much into sports, all the boys played sports. There was a great interest in that.

16. Growing up, did you see yourself as emotionally close to your mother?

R. I would say medium. In fact I said that to my sister recently after our mother died, that I wasn't as emotionally touched as when my father died. I said the service for my father, and also my Mother. At one stage I got choked up.

16a. Growing up, did you see yourself as emotionally close to your father?

R. Yes, you know he was the father figure. We had a sense of fear of our father and we wouldn't provoke him. He was tolerant but you wouldn't push your luck either.

17. What are the most important lessons about life that you learned from your religious leaders?

R. Yes. In the high school there were a lot of teachers. But the preachers that taught were much more kind than the lay teachers that we had, almost without exception. We had physical punishment. You got the slaps on the hand, three of the best, if you didn't know your twenty lines of Shakespeare, or whatever you had to memorize. Those three best slaps would be met by one or two of the lay teachers. They were very harsh. My brother, one of his teachers would ask him to recite, and if he didn't know then by gosh, he'd cane him. Of course you'd go to jail now, doing that. The teachers, they had great intent, they had great interest in this. They wanted us to learn, but in fact were too demanding. Now looking back on it. We had a couple of languages. We were fluent in Irish and then we had to learn Latin, and Greek. You had to read Greek verse. There was no television then so you went back to school from five o'clock to eight o'clock to do your study.

18. What are the most important lessons about life that you learned from other important people in your life?

R. The neighbors. They were honest and good people. They loved to tell the stories in the yard; old folklore.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

- R. I wouldn't even dare. That's not me. If I were to give a talk, back in Ireland, I would generally not be too heavy. It would be folksy, like a few stories and points. Like the foundation for building your career. I have a story about the buildings without foundations; very simple.
20. Who are the men/women that you most admire, and why?
- R. I admired greatly John F. Kennedy. I enjoyed his speeches. He was a great speaker, was inspiring. There were a couple of our natives who during the British occupation gave their life heroically and of course we were taught to look up to them. Taught to admire them. First of all blindly, then upon reflection we respect these people. Michael Collins was one of these people. They faced incredible odds. They were leaders of the people and were very sacrificial. They really gave it there all.
21. Have you ever been hurt/offended by someone? Yes.
- 21a. If yes, in what way?
- R. I am very conscientious person and take my job very seriously. One time I was in (Southern) Parish and after my term was up, and I was transferred to another parish, the man who replaced me began by saying, "there are two ways to run a parish, a wrong way and a right way, and I intend to do it the right way." I heard about this the very next day and I was very hurt. I stewed and it affected me. I lost the great gift of sleep. I was so angry. I enjoyed a good reputation and this guy coming after me said that he was a great, but the guy that I replaced wasn't doing it right.
- 21b. Had they asked for forgiveness? He did, about a year later.
- 21c. Have you forgiven them? Oh yes. I was so pleased and so happy. That when he came and rang the bell one day, I was surprised to see him, I invited him in, but he wouldn't come in. He asked forgiveness and I said "no problem, it didn't bother me." Actually it did bother me.
- 21d. Why/Why not? N/A

21e. What were the results?

R. We see each other, not too often, but we talk and it's quite pleasant. I met him two weeks ago in Healdsburg.

22. Have you ever hurt/offended someone? Yes, I am sure I have. Not consciously.

22a. If yes, in what way?

R. Last week, for example, we have handicapped parking. One the markers was knocked down because one of the old ladies backed into it. I knew the lady and asked her why she didn't tell me she knocked down that post. She got very upset and hasn't spoken to me for about two weeks. So, obviously I hurt her feeling greatly and I didn't really intend to. I kind of thought it was funny, you know. They drive in and back in until they hit something, and then they know they are there.

22b. Have you asked for forgiveness? Yes, but not in any formal way. I mimicked and I thought it was hilariously funny, but it wasn't funny because it hurt someone.

Also, recently I enjoyed playing golf at the parish, and one of my priest friends heard that I had been golfing with twenty or thirty priests. He said, "Well, I know where I stand." So, we haven't played in about a month.

22c. Why/Why not? N/A

22d. What were the results?

R. We are speaking again.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

- R.
- 23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*
- 23h. *If yes, in what ways?*
- R.
- 23i. *Did you notice any changes in the behavior of the group apologized to?*
- 23j. *If yes, what sort of changes?*
- R.
24. Did you hear about the Pope's apology to the Jewish people? Yes, I did.
- 24a. If yes, how did you hear about it?
- R. I read it. He apologized to a lot of people. He had a whole thing for the Millennium, and he would be one the men that I admire.
- 24b. How was the apology made? N/A
- R.
- 24c. In your opinion, what prompted the apology?
- R. I think it was the right thing to do. He has a big thing for forgiveness and peace.
25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?
- 25a. To what group was the apology made? Yes, and all of the great infamous things, treatment of Gallileo, cruelty and neglect. The apology was the right and correct thing to do, what any spiritual man would do.
- 25b. If yes, how did you hear about it? N/A
- R.
- 25c. How was the apology made? N/A
- R.
- 25d. In your opinion, what prompted the apology? N/A
- R.
26. How did you react to the apology?
- R. I was very proud. It was inspiring really. It raised the bar when he said, "We have been arrogant, hurtful and cruel."
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed? N/A

- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent? Yes, we talked about it . In fact, I teach fifth grade and we talked about John Paul and Western wars. We had a little dramatization amongst the class.
- 28a. If yes, how did your parishioners respond to this apology?
- R. It raised an admiration for the kind of new leadership that we had.
29. Did your church take any steps to disseminate this information to your broader community?
N/A
- 29a. If yes, what steps were taken? N/A
- R.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R. I have a lot of parishioners but they are not too expressive. They know about them, but I just don't know. I guess I could do a survey or something.
31. Did you notice any changes in the behavior of the group apologized to? N/A
- 31a. If yes, what sort of changes have you noticed? N/A
- R.
32. In your opinion, how important is apology in human relations?
- R. Vital. Community is essential. Last week in the readings of Divine Intervention we connected. If we get cut off from our sources we simply die, we wither up and are useless. That mends the bridges. It kind of repairs the unraveled sleeve. People grate on each other quite a lot and hurt each other. Sometimes we mean it, sometimes we don't. It makes us sensitive to how other people feel.
- I. In your opinion, what role will apology and forgiveness play in the future of human relations regarding both interpersonal, or between groups? You know there are at least forty groups, governments and leaders, who have apologize to other groups. How important do you think the process and procedure will be in the future?
- R. I think it will be very important. But you know that's kind of obvious.

- I. Do you think there are false apologies?
- R. There are. What they say about Arafat he says something in English and then he says something else in Arabic. Speaking with forked tongue.
- I. Then you feel that apology has to be followed by something genuine.
- R. Oh, yes. You must walk the walk.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Yes, by just being aware of my own. It is nothing new to me.
- Why or why not? It is part of my job.
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R. No. We have a Jewish community here. The Sutra is the Rabbi and have met her during community things. We have a good relationship. I have never seen an anti-Semitic attitude in anyone I have met here.
- I. I have been told by people on both sides that relations between Jews and Catholics have never been better.
- R. That's good.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. You are familiar with the sacrament of reconciliation. There was a time a time that we made tremendous efforts, too much, we were confessing trivia, etc. But since the last twenty years there has been much more serious reconciliation, not trivial. The measure of understanding about loving behavior and the responsibility involved in that. So, even though people don't go to confession near as often as before, it is more serious and they benefit greatly by it. The sacrament is a great vehicle for examining the conscience, looking at yourself critically and challenging yourself to do the right thing.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Mailed in responses
Respondent's Name: Father George Risdén
Respondent No: 017
Date of Interview: Returned 05/17/03

1. Respondent's ethnic background: European American
2. Age: 57
3. Place of Birth: Chicago, IL.
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 0
 - (b) Sisters: 2
6. Highest educational level attained: Advanced Degree
7. What did you major in? Philosophy
8. Additional occupation? Catholic Priest
9. Mother's Occupation: Bookkeeper
10. Father's Occupation: Factory Worker
11. Religion: Catholic
12. Father's Level of Religiosity:
 - R. He was somewhat religious.
13. Mother's Level of Religiosity:
 - R. She is somewhat religious.
13. What does it mean to be a religious person?



- R. To carry on a relationship with God through prayer and awareness of his presence within.
- 14a. What does it mean to be a spiritual person?
- R. N/A
15. What are the most important lessons about life that you learned from your father? N/A
- 15a. From Mother? N/A
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. No.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. N/A
18. What are the most important lessons about life that you learned from other important people in your life?
- R. N/A
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. N/A
20. Who are the men/women that you most admire, and why?
- R. N/A
21. Have you ever been hurt/offended by someone?
- 21a. If yes, in what way?
- R. N/A
- 21b. Had they asked for forgiveness? N/A
- 21c. Have you forgiven them? N/A

- 21d. Why/Why not? N/A
- 21e. What were the results?
- R. N/A
22. Have you ever hurt/offended someone? N/A
- 22a. If yes, in what way? N/A
- R. N/A
- 22b. Have you asked for forgiveness? N/A
- 22c. Why/Why not? N/A
- 22d. What were the results?
- R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*
- 23a. *What prompted the apology?*
- R.
- 23b. *Under what conditions was the apology made?*
- R.
- 23c. *Was the information disseminated among others in your group/order (if Nuns)?*
- R.
- 23d. *Did your church take any steps to disseminate this information to your broader community?*
- 23e. *If yes, what steps were taken?*
- R.
- 23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as*



well as those who were apologized to?

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. TV and newspapers.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. I think he is trying to "mend fences" and perhaps has more familiarity with Jewish people from his years growing up in Poland.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes.

25a. To what group was the apology made? N/A

25b. If yes, how did you hear about it?

R. Media.

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you react to the apology?



- R. N/A
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed? No.
- 27a. If yes, in what ways?
- R. I have never had a problem relating to Jewish people. Growing up in Chicago there was a large population. In college, I had the opportunity as a seminarian to participate in some holiday synagogue services with a reformed congregation.
28. Did you disseminate the apology to your parishioners/convent? No.
- 28a. If yes, how did your parishioners respond to this apology?
- R. N/A
29. Did your church take any steps to disseminate this information to your broader community? Yes.
- 29a. If yes, what steps were taken?
- R. I invited the leader of the very small local Jewish community to address the group here preparing to become Catholics - RCIA.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to? No.
- 30a. If yes, what sort of changes have you noticed?
- R. There seem to be very few of these minorities here in Crescent City, CA.
31. Did you notice any changes in the behavior of the group apologized to? No.
- 31a. If yes, what sort of changes have you noticed?
- R. N/A
32. In your opinion, how important is apology in human relations?
- R. Apology is critical in maintaining relationships, both the "I'm sorry" kind and the explanatory kind, which is meant to promote sincere understanding whether among persons or groups.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Yes.
- Why or why not?
- R. The Pope's willingness to do so has legitimized making relationships with other churches/faiths

more officially acceptable.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. Yes. See #29.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. N/A

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Reverend Peter Harmon

Respondent No: #018

Date of Interview: 3/31/03

1. Respondent's ethnic background: European American
2. Age: 30
3. Place of Birth: Greenway?, Illinois
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 2
 - (b) Sisters: 1
6. Highest educational level attained: (7) Advanced Degree
7. What did you major in? Philosophy
8. Additional occupation?
- 8a. Republican
9. Mother's Occupation: Housewife
10. Father's Occupation: Line Manager(?)
11. Religion: Catholic
12. Father's Level of Religiosity:
 - R. Very Religious.
13. Mother's Level of Religiosity:
 - R. Very.



14. What does it mean to be a religious person?
- 14a. What does it mean to be a spiritual person?
- R.
15. What are the most important lessons about life that you learned from your father?
- R. He worked very hard and he expected that out of other people but he was a very honest and fair man.
- 15a. From Mother?
- R. She was kind and had a very generous heart, not that my father didn't, but she would volunteer and help people out with a lot of things, in the church or the neighborhood. She had an instinct about how to be and speak to people in their situation.
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yes.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. Yes, but my father worked a lot more so my mom was home with us more, not that my father was distant in any way. Now, I would be much more equal, obviously, in my relationship with them.
- I. They live nearby you?
- R. Yeah. They live in Quincy, which is about 2 hours from here.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. Just how important a life of faith is in the world and how much we all have a need for spiritual life. Just their role witnessing in that, teachers in school or the priests who were in my parish when I was a kid, or the monks. They were just very dedicated and I saw that that was their life. I saw that in the midst of the world they really believed in what they taught and said, and that was an important part of their life. The world needed that, they were very consistent. I think of the different spiritual directors that I had in college or in the seminary, just about the personal relationship with the Lord is a constant thing to work on. It is always something that is before you but always your ability to initiate or to continue to strengthen, or to let go. That would be one of the lessons. That's not something you can learn when you're a kid. It's something that you can kind of experience as you grow up and ask yourself different questions.
- I. There is a magazine called Parade and 2 weeks ago there was a 2-page spread, which is unusual for a magazine like this, called Why Prayer Can Be Good Medicine. Science shows how prayer and spirituality does help heal people. This comes not from priests and rabbis but from the medical profession.
- R. I think it is that sense of belonging and purpose. A lot of people who I visit in the hospital at times they just feel that nobody needs them, whether that's an intentional message or not, when

they feel that somebody cares about them they have much more reason to want to recover. When you have a good drive and a feeling of meaning, I think that just can't but help you when you're ill.

- I. I was very impressed with this article because I had just come to a conference on love and compassion in Chicago when I saw it and I handed it out right away because it dealt with healing and caring, etc.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. N/A
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. I think that, unlike anything else that we pursue in life, our relationship with God is the only thing that really transcends everything else in our lives. No matter how much money we make or what kind of car, house or friends we have, only that relationship that we have with God really goes with us after this life. It gives us the fullness of meaning. Chasing after anything else, no matter how good it might be, isn't in our most full meaning. The need to pay attention to those intangible things in life that I think sometimes in our society we can overlook. We are tied more to material things and status. That relationship with God relates to the relationship we have with every other person.
20. Who are the men/women that you most admire, and why?
- R. I admire my high school principal. He is still there. He could be making a lot more money at another high school or with his administrative experience. He is excellent at what he does. He works hard at it. He is going to get a promotion or more money by working so hard at it, he just really loves what he does, and he can do so many things. Being a principal you have to wear many hats. He has been a football coach, he has been all different kinds of things, but he is just puts every energy into what that he does and he is just the happiest person that you ever see in your life, and it's real. He is one of the people that I admire and I keep in contact with him.
21. Have you ever been hurt/offended by someone? Oh, sure.
- 21a. If yes, in what way?
- R. There have been people who I think have judged me either because I'm a priest or because I'm a young priest. Either you don't know enough or you think you know everything and it's kind of an uncharitable kind of judgement. "You don't have anything to say about this", or they pretend that what you have to say isn't important. Those kind of things can be hurtful at times.
- 21b. Had they asked for forgiveness?
- R. No, they did not.

21c. Have you forgiven them? Yeah, I have.

21d. Why/Why not? I have seen in a couple of them, (and this isn't a judgement, it shouldn't be a condition), but I have seen certain hurts that seem to be a part of their life. In other words, they don't just do it to me, but there are other people who they feel are better than them, or that they feel they have to be on the defensive against. It gives you kind of an insight as to what that person might be going through, the reason why they might be that way.

21e. What were the results?

R. I suppose in a certain sense I have just given them that forgiveness because even though they haven't asked for it I can maybe (pity) that I am sorry they have to go through that and have to be that way. That is sort the mode in which they operate with people that they don't agree with or can't control, or whatever.

22. Have you ever hurt/offended someone? Sure.

22a. If yes, in what way?

R. I think there are people who I have judged too rashly, there are one or two experiences that I have had. By pigeon-holing someone and saying that a person is "that kind of person", etc. Perhaps I have been too quick at dismissing them, in the sense of not being crude or mean, but just not giving them enough benefit of the doubt, or not understanding fully what they were going through.

22b. Have you asked for forgiveness? Yes, I have.

22c. Why/Why not? N/A

22d. What were the results?

R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.



23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. I read about it in the Catholic News Service, quips about what he actually said. I remember particularly one of the Sundays in Lent of 2000 he specifically made that apology.

24b. How was the apology made?

R. He apologized to three specific groups: Catholics who have been offended by or hurt by either a person of the church, to people of the Jewish faith, and Muslims, for different atrocities that the church may have committed hundreds of years ago, or even perhaps a certain degree of prejudice even to this day, on behalf of the church at large. I'm sure that there are more but I remember reading or hearing about these specifically.

24c. In your opinion, what prompted the apology?

R. I think it is twofold. He made the Jubilee Year of 2000, one of the themes, reconciliation and forgiveness with the church. Also, that was a time when a lot of things were written about how the church was not as outspoken as it could have been during the holocaust in Germany, so I think that he was trying to acknowledge that obviously things didn't work out the way that we would

have liked them. Perhaps there were people even within the church who could have done more and didn't, and apology needed to be extended for that.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? N/A
- 25a. To what group was the apology made? See Above.
- 25b. If yes, how did you hear about it?
- R. N/A
- 25c. How was the apology made?
- R. N/A
- 25d. In your opinion, what prompted the apology?
- R. N/A
26. How did you react to the apology?
- R. N/A
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent?
- R. The part about apologizing on the behalf of all the people of the church have hurt, in light of all of the scandals, we did preach on that. I have used some of that theory when the question has been asked and just apologized myself for things that the church might have done that ostracized people, judged, insulted or abused in any way. People seem to be initially kind of "Oh, why is he saying this?" and then they begin to understand a little bit about the real need for that.
- 28a. If yes, how did your parishioners respond to this apology?
- R. I have not had any negative feedback, only positive. Like, "Thanks for saying that" or "It must be hard for you to have to listen to all of this and to have to say this" so kind of sympathetic. No one has specifically come up to me and said, "You know, I was a person who was hurt. I appreciate what you've said." I haven't heard that first hand.
29. Did your church take any steps to disseminate this information to your broader community?
N/A

- 29a. If yes, what steps were taken? N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to? No, I haven't.
- 30a. If yes, what sort of changes have you noticed? N/A
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?
- R. The few people that I would know, I think just because of who I am, would be people who probably already were quite understanding. I didn't have anyone come to me with any hostility or anger, or frustration. In the groups that I spoke in most everyone was Catholic. I haven't had any specific feedback from anybody of a different religious group.
32. In your opinion, how important is apology in human relations?
- R. Well, it's crucial. Human relationships cannot be successful unless there can be apology and forgiveness. And even if you know that there isn't going to be forgiveness you have to apologize. You have to be willing to even have it thrown back at you. You can never take back what has been done but at least in apologizing you address the need that there is to say, "I recognize this. I recognize that something is wrong and that can perhaps change the future. It may not. At least it's an acknowledgement that someone recognizes their own weakness or fault. If you don't have forgiveness and apology, people just build up walls. They don't let people in. When you keep score, everybody loses. When the Lord Jesus talked so often about forgiveness, he said, "Love your enemies and pray for your persecutors." One of things that I preach about when that comes up is he didn't just do that for the people who hate you but also for you. When I'm angry at someone it probably hurts me more than it does them. I'm the one holding all of that in. That's too much of a stress to live with. So, even if you don't think that it's going to be well received, you have to put it out there so that you can be free of it. Either to ask for forgiveness or to forgive without being asked, I'm not going to let this be a burden on my back. Those things just sort of strangle us.
- I. More and more studies are being done on this, not only between individuals, husband and wife, and so forth, but between groups. For instance the Prime Minister of Japan apologized to Korea for the comfort women that they used. Whether that made any difference is the important question.
33. In the future, are you planning on getting MORE involved in the area of apology, forgiveness, and reconciliation?
- R. I think the priest, specifically, has a very unique role upon religious ministries because of our sacrament of reconciliational confession. It's really an ongoing thing. We are always involved in helping people. That's really a kind of sacramental council in the sense that you help people to recognize their own hurts and then you give them those words of healing that help them to move on. In a sense, every Catholic priest is always involved in the process of healing. So often someone comes to that sacrament and you know that they are angry. They tell you about things that people have done to them and you have to kind of uncover what's underneath all of that

anger. In marriage preparation and in sacrament of reconciliation you are always involved in helping people understand the importance of healing and forgiveness.

Why or why not? N/A

- I. What about between groups, different religion, different faith?
- R. I don't know that that is going to be something that we need to work on more. In the sense of our world is changing and it is less of a Jewish-Christian ethic here in the United States, it's multi-cultural. Especially, with the hostilities in the Middle East, particularly in the conflict that we're in now. Is there going to come a time when we're going to have to say, " We have a better understanding of our Muslim brothers and sisters, we have to..." Right here in Springfield there aren't a large number. It's a very Catholic or Protestant town. There is a Synagogue here, there is a Temple for Muslims and Hindu groups. Most people in common life don't see those struggles as applying to them right now in 2003, here in Springfield. But I'd hate to see the development of anger between groups, which we don't really have right now, thankfully. I think in other places there are terrible little outbreaks against different groups because of other groups that are extremists might do. I don't think that we have that here, but if we did... Interestingly enough, because this is the hundred and fiftieth year of our Diocese here, May 1st we are having a day of prayer with different religious traditions and the theme of it is how each of us show the image of God in the world, what our relationship should be. There is going to be a rabbi speaking, there's going to be a chaplain, she's Muslim, speaking, a Catholic bishop, and a Presbyterian minister. So, different people speaking about mirroring the image of God to each other. We decided this is something that we wanted to do to celebrate the fact that we've been here 150 years. To acknowledge the things that we do with other community leaders and church groups, helping the poor, etc. Not just on that level but on an intellectual level to have a little talk on that, on a practical level.
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R. Not really.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. What does your faith say about this? I guess in a sense you did ask that though. I would have asked about how others compare? Are some religions by their very nature more compassionate, not that people's ability to be that is different, but are some inherently more compassionate and some less? I wouldn't know how to answer that. I think so much of it comes from the way that you are raised. That's an image to you, how much of our image, our form, before we even know what they are because it's just part of the way that we were brought up. How do you rate your religious tradition with regards to how you extend and ask for mercy compared to how you perceive others might? And how you practice this?

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Samuel P. Oliner
Respondent's Name: Father Louis Coddaira
Respondent No: #019
Date of Interview: 3/28/03

1. Respondent's ethnic background:
2. Age: 69
3. Place of Birth: Gloucester, MA.
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 1
 - (b) Sisters: N/A
6. Highest educational level attained: BA
7. What did you major in? Philosophy
8. Additional occupation? N/A
- 8a. Democratic/Republican? Did not want to answer
9. Mother's Occupation: Housewife and Manager of soda fountain
10. Father's Occupation: Pharmacist
11. Religion: N/A
12. Father's Level of Religiosity:
 - R. I would see him pray everyday, both morning and evening. Mass every Sunday. He was very pious.
 - I. Did this influence you in any way?
 - R. Yes, of course it did.

13. Mother's Level of Religiosity:

R. She was Protestant. She raised us as Catholic, she brought us to church and she converted to the faith when she was 72. When I became a priest she figured she'd better do something.

14. What does it mean to be a religious person?

R. I am very religious but you can never be religious enough.

14a. What does it mean to be a spiritual person? Are you a spiritual person?

R. I hope so.

I. What is the difference?

R. People can be religious but not spiritual. That was a big issue in the time of Jesus. You can follow our rules and be religious but there's a take on rules, which can be very realistic, as opposed to spiritual. There is a take on rules that can be so liberal that you kill spirituality that way.

I. What is spirituality?

R. Well, for us, the followers of our law of Jesus Christ, it is to allow the spirit of God to operate in our lives. It was very interesting, the guy who just won the award for The Pianist, as an achievement of the human spirit, well, yeah, Ok. But for me, my achievement has to be the achievement of the Holy Spirit. That's what Christianity is all about. You're Jewish, right?

I. Yeah.

R. The people waited for that spirit because they had the law and we owe a lot to the law. These locals around they don't know how much we owe to the Jewish tradition. It's incredible. I was just reading an article about Judeo-Christian division and how it entered into the concept of freedom. You know the only religious tradition is really in the person who believes in it. So, you know, the theme is to give them the power to live for God because without the spirit, you can have the law, but you don't have the power.

I. Can a person be spiritual without being religious?

R. Well, yeah. Of course they can. It's a little more difficult because they don't have the framework. If religion is presented correctly then it's the blueprint for being spiritual. There is a lot going on today about being spiritual and being religious. I understand the uses of religion and how it can be anti-spiritual but on the other hand I'm not anti-religion because I see the value of the situations and the laws, but they've got to be applied right.

I. It's funny that you should say that because I've just come from a conference on spirituality, altruism and love in Chicago and there were a lot of research presentations dealing with prayer, spirituality and physical, and mental health. That's why I am very interested, I've done a lot of work on altruism but I have not on forgiveness so I am looking for your understanding as we get to it.

- I. You hold service daily?
- R. Oh, yeah.
15. What are the most important lessons about life that you learned from your father?
- R. He never taught me, he just prayed.
- I. Did he teach you any values?
- R. Well, my family, we come from New England. It was Protestant-Catholic but they didn't teach it they just lived it. I went to Catholic school, you know bringing me to church... If you are not from New England you might not have a perception of that; it was still alive. Puritanical family values, it was more the righteous life rather than the Catholic spirituality. And if you were to help others, it would tend to be through the institution of the church by making the contributions, and hard work, those were the types of values that we had. Not even in lacking of sociological, altruistic mentality, we just led good lives. Sure they helped by participating in the local community.
- 15a. From Mother?
- R. I don't remember. More or less it's something like comforting.
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Oh Sure. That was good.
- I. How would that show up? Did you feel that she cared?
- R. I came from a good family. There was a lot of love in my family. It would show up in the normal expressions of affection, generosity, being helpful, sense of acceptance, and support.
- I. Acceptance of differences ?
- R. You know there's one thing in my family. It's amazing. I don't know how they managed it. There was never, and this was not conscious, but there was never any discrimination towards other people. When I went to school, I immediately went out and hung around with some black people and it never occurred to me that there was such a thing as discrimination. There was never discrimination in my family, without the ideology. And I grew up...I am able to relate to gays, lesbians and black people, no problem. I still uphold the teachings of the church but in my house, I just don't...
- I. You found out about it later in your life while growing up?
- R. Yes. Because these things were politicized. But when I was young, I just related to people.
- I. What do you mean it has been politicized?

- R. Well, everything is politicized today. I even read some feminist theology that said even religion should be politicized. There are agendas now. If you have an agenda that's a powerful thing. You organize and you are in politics. So, it's amazing. That is something I owe to my parents. There was never discrimination.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. N/A
17. What are the most important lessons about life that you learned from your religious leaders?
- R. Spirituality, mysticism, unity with God. More than theology they talked about living the spiritual life.
- I. What does it mean when you live a spiritual life?
- R. Meaning you live according to the promptings of God's spirit within you and the blueprint for that are the teachings of our Lord.
- I. That involves not just belief, but action?
- R. Well, it's action but it's not really related to action. It's prayer and meditation, it's being in God's presence. That goes right back to the Christian dispute of action vs. faith. James was Jewish, and he was, "Do It!" It's wonderful, beautiful, you got to be loving, forgiving, you've got to feed the poor, show me faithful at work.
- I. It's interesting because I have also seen this in Judaism, where they tell you that talk is cheap. I may have love of humanity but I don't get up and help somebody. If we don't do that then forget about the prayer, you've got to help. But, I think both are very vital.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. Some of my religious superiors, in their examples of how good and holy they are.
- I. The Pope?
- R. Oh, the Pope certainly and the Abbott General. They are very loving people, very forgiving people.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. Well, as a disciple of our Lord I have to tell them the good news, the Gospel, salvation.
- I. Supposing some of the students don't know the Gospel?
- R. I would have to talk at their level, I do that every year.
- I. What does the Gospel mean to you?
- R. It means freedom, freedom from evil. The New Testament it is about freedom from sin and about forgiveness. That's the big thing. You want to talk about forgiveness now, that's what Christianity brought into the world. Now, you need to tell me about Judaism and forgiveness.

What Christ brought into the scene was forgiveness. He put an end to retaliation because somewhere along the line someone along the line had to accept the suffering. When you look at this thing with Palestinians and Arrafat, it just keeps going on and on...

- I. It's a tragedy and I hope that it will soon be resolved.
- R. You know who's fault I think it is? I think it's Arrafat's fault.
- I. Not necessarily. I think it's both their faults. Arrafat's for sending the suicide people, or not stopping them, and then the Jews for retaliating.
- R. Has he been sincere over the last few years?
- I. Well, people don't think so. People think that now, with the 'Roadmap', there is hope. By the way, have you been to the state of Israel, it's a size of Humboldt County? It's tiny, so the security business is serious and so I think this roadmap will help to stop the bombing.
20. Who are the men/women that you most admire, and why?
- R. Saints. People like the Pope and Mother Theresa, these people have given their lives. Talk about altruism, right? That's all there is 24 hours a day for these people. Can you imagine what it is like to live in the slums of Calcutta? Faith and altruism are intimately linked in these people. It's not just humanitarian, it's more than that.
21. Have you ever been hurt/offended by someone? Oh, Sure.
- I. In what way?
- 21a. People do that all the time. I'm a target you know. Priests are targets. Sometimes they yell at me...
- 21b. Had they asked for forgiveness? Oh, it's probably happened but I can't recall an episode. Usually the relationship mends itself without a formal... you know there's a lot of those instances when people get irritated and it's not something that is going to last forever. That relationship goes on.
- 21c. Have you forgiven them? N/A
- 21d. Why/Why not? N/A
- 21e. What were the results?
- R. N/A
- I. Have you ever hurt/offended someone? I believe I have, haven't you?
- If yes, in what way?
- R. Oh, I don't know. There's one thing I don't do, I never intentionally hurt anybody. I can't understand how anyone would intentionally want to hurt someone, but they can. There are three kinds of people: victims, rescuers and persecutors. So, I have never intentionally hurt anyone, but

we do hurt people. We disappoint people. I may have said something that I shouldn't have or...

22b. Have you asked for forgiveness? N/A

22c. Why/Why not? N/A

22d. What were the results?

R. N/A

I. How important is apology?

R. It is really important. You have to do it without expecting a positive response.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*



23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

Priests questioned on the Pope's apology

24. Did you hear about the Pope's apology to the Jewish people?

24a. If yes, how did you hear about it?

R. Oh, yes. Those get carried down to the bishops and the bishops continue them. They have to.

I. Have the priests been talking about this to their parishes?

R. Now you're asking me sociological questions. I haven't made any interviews going around asking what they are doing. I did put in a call to one of the priests who tends to deal with that kind of... I don't know. I only know what the bishop said.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R. N/A

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you react to the apology?

R. N/A

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R. N/A

28. Did you disseminate the apology to your parishioners/convent?

R. Oh, yeah. I read to them.

28a. If yes, how did your parishioners respond to this apology?

R. That's a question, without making a survey, how do I know? One or two people will come up to you after mass and say thank you for saying what you said. That's one or two people out of two hundred, how do I know? That's a question that I would like to answer for you. I know that some priests made a big deal out of it. They were very explicit about communication that apology to their flock and talking about it, and then maybe making amends in some fashion. I don't know how, but they could do that.

I. So, you don't see that there was any change in how people perceive Jews or Blacks, or Islamic people as a result of this tremendous apology by the Pope, this most famous one of all?

R. Well, how would we measure the change? How would we know?

I. Well, one way is to have accommodation talks about Jewish relations, or Islamic people, or I don't know.

R. Commencism(?) is one of the fruits of this, and perceiving them differently. There's a lot that's out there about getting rid of negative perceptions, stereotyping, all of the outreaches that we have. We have outreaches to the Hispanic community, for gay community, the Muslim community, we do that. We believe very much in dialogue.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R. Oh, yeah. I did that. I read the Pope's message. But St. Mary's in Eureka, I don't know. I hope that they did.

I. So, you think that apology, forgiveness and reconciliation is extremely important?

R. Yes, of course it is.

I. And you think that it is very effective these days, more than ten or fifteen years ago?

R. It's again a sociological question.

I. But what's your opinion?

- R. I hope it is. I don't know how much it has done. If you do it wrong, you have got to apologize. Period. I'm glad that it has been done. What has been the effect? That's a sociological question. I would have to go out and interview a thousand people.
- I. Yes, parishioners, especially if you're focusing on this issue of Catholic-Jewish relations, you not only have to talk to religious leaders, priest, ministers, and rabbis, but also you have to talk to parishioners.
- R. Yes, if you talked to all of those people then you might get an answer to that question.
- I. (Explanation of holocaust survival background and past research on good and evil)
- R. What has been the effect of the apology on the Jewish community, with the Germans apologizing to them?
- I. To answer your question I would say the following, from my perspective, there have probably been forty apologies by governments to various people. Clinton apologized for the Tuskegee experiment, so there have been lots of apologies. To answer your question as best as I can I think the Jewish community, the majority of Jews, are very grateful and appreciative. They have felt that they have been recognized for their teachings for two thousand years. And some Jews, which may be on the fanatical side, said, "Well, you should have done more. The Pope should have done more." So, you talk about bystanders, I made a later study of Christian rescuers. Nazi occupied Europe was divided into four groups: killers, murderers and sadists, and the largest group was bystanders... story continues
- R. Tell me something. Is too much apology offputting?
- I. Yes. Too much apology can be insincere, unnecessary, it could be a way of coping with people. I think that an apology is not an apology if it is not genuine, and in context.
- R. Do you think apology, such as to the African American community, and they want reparation in the sum of hundreds of millions of dollars, what do you think about that?
- I. I don't think that it is right and I don't think that they are going to get it. It happened so long ago. It is a contemporary issue.
- R. I think that we're living in a world where people might be afraid to apologize because by apologizing they are admitting, and by admitting they are going to be sued.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
- R. N/A
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?
- R. N/A

32. In your opinion, how important is apology in human relations?

R. N/A

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not? N/A

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. N/A

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. You mentioned reconciliation, we have the practice of confession, that's reconciliation. It is extremely healing for people. They want to be reconciled with God but also in that process they reconcile with their neighbors. That's a very strong practice in Catholicism. Even the Protestants and the Methodist church have taken it up because people need to reconcile themselves, they need the outlet.

I. We have, in our Temple, a practice called atonement. You atone to God but you also atone to your fellow neighbors. So, you go through the ceremony and tap your chest and apologize, listing all of your apologies. This is a very important part of the ritual. So, they do have this during Yom Kippur, apologize does exist in Judaism as well.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Farnad Darnell

Respondent's Name: Father Gary Logan

Respondent No: #20

Date of Interview: 4/23/03

1. Respondent's ethnic background: European American
2. Age: 62
3. Place of Birth: Lansing, MI.
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 2
 - (b) Sisters: 2
6. Highest educational level attained: Masters of Divinity (9 years ago)
7. What did you major in? N/A
8. Additional occupation? Salesman, Navy and Bartender when young.
- I. Could I ask about your experience that one summer that had changed your whole life?
- R. It changed my whole life both physically and spiritually. I had been raised unchurched and as I grew older I became kind of atheistic and so I really didn't believe anything beyond the physical reality we live in. So, a friend of mine and I were playing frisbee out at the beach one summer and we sat down and were talking, and philosophizing. He said something to the effect that we had always been here, it's just that realize our consciousness at this point in time. It was a kind of mystical experience I had as he was talking about how we have always been coming from the first moment of creation and tumbling down from the genes of some of the primitive entities, then evolving into humans and then our parents, and into me. I guess that I had never really thought about things like that before and I thought about that first point of creation. What was before that first point of creation? The only thing that came into my mind was God, but it came in like one of those Aha moments with a kind of spiritual blinding light that sort of pierced me. The light as I recall it was warm, intelligent and loving. I knew that there was something to that word God other than just an abstraction, it felt real and personal. For once I felt one with the universe's

beginning and end. And so I knew that I would always want to stay in that light from that moment on.

9. Mother's Occupation: Cashier

10. Father's Occupation: Salesman

I. Have they both passed on?

R. Yes.

11. Religion: Catholic

12. Father's Level of Religiosity:

R. Not at all. Not practicing but not atheistic either.

13. Mother's Level of Religiosity:

R. Not at all. Same as father.

14. What does it mean to be a religious person?

R. It means that I am in a community of believers; I find great solace in that. Since I became a Christian and a Catholic I have always marveled at how many wonderful people have come across my path over the years. Really good people, people who are trying their best to live a moral life, caring about their neighbors and their God. So, I find that very engaging. Sometimes it's not very intellectually stimulating, but as most people who follow a path they seem to have a wisdom that goes beyond just intellectualizing. I just find it very interesting, I can't sit down and talk with people for long periods of time because they are limited on what they can discuss.

I. But their acts are very Christian-like and they do the right thing?

R. Yes, they are very sweet people.

I. Do they follow the 10 Commandments?

R. They try to.

14a. What does it mean to be a spiritual person?

R. Personally, I find it very engaging. There are periods of great benefit and then there are other times when you just feel spiritually dry. You feel like you've been kind of marooned here on island earth without any counsel from God. So, spiritually it's kind of challenging. The challenge for me, anyway, is to remain faithful even in spite of that spiritual dryness, which sometimes lasts as long as a year or two. In the face of that it's very tough to journey on with all of this and just keep the faith. Because for me, faith is kind of riding the razor's edge between certainty and doubt. It's like riding a bicycle. If you lean one way too much you tip over and fall into despair,

- or you fall into such uncertainty that there is no faith any longer. It's just kind of an ideological kind of a thing.
- I. So, spirituality in essence is a culmination of having that faith, of having a self-acknowledgement?
- R. Yes.
15. What are the most important lessons about life that you learned from your father?
- R. Given the time and temperament of the times I grew up in, especially in a blue collar neighborhood, where there was a lot of intolerance, my father was very tolerant of others. So was my mother. In many ways people who were churchgoers who lived next door to us, I remember this fellow, nice people, but his attitude towards Blacks in those days was really strange. He thought dogs were worthier than Black people. My father never said that. He always used to say things like, "For the grace of God, there goes Zion", you know of things. But underneath all of that there was a genuine openness to other people.
- 15a. From Mother?
- R. Well, I think that she was a bleeding heart liberal, which I think I inherited.
- 15b. From Siblings?
- R. We went through some difficult times. I'm the youngest and they were all older than me. My nearest sibling is I think is 5 or 6 years older. They all were married, I was the only one that remained single although before I became a Christian I became very radical in the 60's. And so I was living with women, in fact lived in a commune for a while in the Ann Arbor area. Just on the weekends for about 3 days a week, because my work kind of gave me that permission to do that. I could schedule my own time so I always took a Friday or a Monday off for 3 day weekends. So, I was using drugs in those days, part of the mobilization against the war. So my brothers and my sisters, although more my brothers I think, they were more American all the way. So we butted heads on a lot of things. I became a vegetarian so they thought I was kind of dropping off the deep end. I let my hair grow long, facial hair and all that kind of stuff.
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Yeah, I guess so, more so than anyone else. Although my oldest sister was really, my mother worked when I was a little tyke and so my oldest sister almost became my maternal figure. Sometimes I think I bonded with her when I was quite young.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. You know in those days fathers never showed much. It was kind of a distant kind of relationship other than things like anger and almost belittling me, challenging and belittling me. I think he saw belittling as challenging but I didn't quite see it that way.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. Well, from some I've learned quite a bit, more by their actions than their words. The leaders who I think influenced me the most were people who started the Catholic Worker Movement, Peter Moran and Dorothy Day back in the early '30s. They started on an intellectual bent and had round table discussions in New York with different kinds of people, Eugene O'Neal, etc. Things

being kind of tight in those days they had a common pot so people would bring food and would put food into this common pot they would become soup, and someone would bring bread. Eventually people started coming to the door asking for food, who weren't really interested in round table discussion. So little by little it was the people coming to the door who actually formed Dorothy Day and Peter Moran. Peter Moran was a great student of Jaques Martaine, a French philosopher priest. So they had a great influence. I think Mother Theresa had a great influence on me, not so much the Popes. I hear what they say but they don't hold my attention. Some priests have really influenced me, Jesuits for the most part as an order of men really have inspired me. I think the men at Tamaldelie, you know in Big Sur where the Catholic Hermitage is. They had great spiritual and intellectual insight, things like that, and are genuinely good people. I learn a lot from just regular people. They are not my leaders but they certainly seem like they are great teachers.

18. What are the most important lessons about life that you learned from other important people in your life?
- R. I remember this fellow when I first started working in the school picture company, he was one of the top salesmen in the country, even though he was kind of cynical he had a real gift for dealing with people. Even though when he was training me we would come out of a meeting with a principal or superintendent, or some representative of the school, it's very hard to get these people to sign, and he would have different names for the ways that these guys would approach things. He would say, "That guy's a weasel and can't make a decision" and that's true as I found out myself. Most of these guys who are running schools are afraid to make the wrong decisions because they're afraid that the parents are going to be up in arms or something. We always found that the key to getting a signature was really schmoozing with the secretary. As soon as we left it seemed like they would call the secretary and ask what they thought. I would keep this book on everybody I visit, the secretary's name, age, children's ages, so I would always kind of brief myself before I went into the school.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. I think in our day and age there seems to be an epidemic of depression, or a sense of fear about the future. I think I would like to leave them with the affirmation that they have some control over their lives and their destiny. They are not just at the whims of the ups and downs of the stock market, and those kinds of things, that there's more to life than just driving SUV's and having all of the toys, that they should find some kind of self worth other than material things.
20. Who are the men/women that you most admire, and why?
- R. Well, I admire Bob Dylan. I think he is a man who will always remain faithful to his vision even though it seems to change from time to time. But I think the basic core of him, I think he's probably one of the greatest poets of our era, he's had a great influence on me, just meditating on some of the phrases. I really admire that he never really sold out. I think it's a testament because so many other great artists have mentioned that Bob Dylan has been a great influence on them. He kind of defined music, art and poetry in a different way that doesn't just have to be words on paper, it can be underscored with music and emotion.

- I. Anybody else who you most admire, either past away or current?
- R. For my generation I would be remiss not to mention Martin Luther King and Caesar Chavez and the Kennedy brothers, Walter Ruther, the labor leader. Those kind of people I have always admired.
21. Have you ever been hurt/offended by someone?
- R. Oh yeah, I was.
- 21a. If yes, in what way?
- R. My brother was very good at doing that. You know when siblings know where your buttons are they know just when to push them, and how much to push. I can't think of anything else except being hurt by lovers in break up situations.
- 21b. Had they asked for forgiveness?
- R. Well, with lovers, we reach out if we feel like we've done something wrong or if they've done something wrong. There is always sort of that mea culpa. With my brothers it wasn't like that, it was more that we just didn't talk about it, life went on and so it was not even mentioned. And I guess being raised in that kind of situation it was normal to do that.
- 21c. Have you forgiven them? N/A
- 21d. Why/Why not?
- 21e. What were the results?
- R. N/A
22. Have you ever hurt/offended someone? Oh yeah.

22a. If yes, in what way?

R. I use humor some times as a weapon. I can use sarcasm. Sometimes I know that I have hurt people's feelings, I can see it in their eyes. Especially if you get in a situation where you kind of rag on somebody for a while, some fault or failure, and if you go too far with it, it loses it's humor.

22b. Have you asked for forgiveness?Yeah.

22c. Why/Why not? When I know that I've gone too far I say, "I don't really mean what I'm saying. I am using humor here but I know it's not funny." I'll say things like that. I'm more aware of how I hurt people now because as a priest when you talk to lay people we can say things, at least before all of this sex scandal started, that cuts them a lot easier than it does somebody else. So as a priest, you always have to be careful of how you coach things, how you say them.

22d. What were the results?

R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.



23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. Well, I guess through the media. I remember it was in the papers. I think he mentioned a couple of times that he had a Jewish friend who was like his spiritual mentor.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. I think it was long overdue. I think the history of the church's relationship with the Jewish people has been horrendous, cruel in many ways. I think that the apology was certainly overdue, and you wonder if in the history of the church if they were reading the same gospels that we read today. What were they reading?

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? I think he did make some sort of an apology but it didn't seem a very strong apology. Not as strong as the Jewish apology, even though the Jewish people feel like he didn't really go far enough.

25a. To what group was the apology made? N/A

25b. If yes, how did you hear about it? N/A

R. N/A

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you react to the apology to the Jews?

R. Well, I thought that it was a step in the right direction. In some ways he sent mixed messages. Like wanting to re-edify Edith Stein, who was killed during WWII by the Nazis even though she was a Carmelite nun she had previously been Jewish, and he considered her a martyr for the faith. But from the Jewish point of view he was trying to point her out as a Christian martyr. She wasn't killed because she was a Carmelite nun or a Catholic, she was killed because she was born Jewish. So, in that way I thought he was sending mixed messages. It took quite a while for them to deal with that cross outside of Auschwitz and I think there was a nunnery outside of it as well.

I thought they were dragging their heels a bit too much on that. That certainly is part of the Jewish heritage. That sign of the cross is not a sign of redemption for Jewish people, it has been a sign of persecution.

I. I hadn't thought about that in those terms.

27. Since the apology, have your attitudes and/or behaviors towards the Jewish people changed? Not really.

27a. If yes, in what ways?

R. I was happy that the apology was made. I thought it was long overdue, like when they came out with the statement about Galileo. I thought that was pretty lame what they did with Galileo, mistakes have been made.

28. Did you disseminate the apology to your parishioners/convent? Not really.

28a. If yes, how did your parishioners respond to this apology?

R. N/A

29. Did your church take any steps to disseminate this information to your broader community? Yes.

29a. If yes, what steps were taken?

R. I think I've talked about it a number of times. I think one thing nice about what the Pope did, it kind of helps to start the dialogue. Maybe we can talk more freely about things and point out some of these deep painful mistakes that have been made. As far as the Christian attitude towards the Jewish people as grace killers and things like that. I just think it goes a long way in healing. I remember when I was with the Catholic Work Program we had a fellow that was Jewish, he and his wife were in his late 60s or 70 at that time, and he was saying that he was a young boy being raised in Boston. As a Jewish boy the greatest fear was that on Good Friday when these young Catholic hooligans would come running out of church and go looking for Jewish boys to beat up. He said he remembered that very distinctly. Good Friday was a bad thing. They would always be talking about the perfidious Jews.

Previously, I had been in a large hospital in Burbank as a Chaplain, and we had a Jewish Rabbi on staff and Jewish doctors, and a lot of patients were Jewish. There was an openness. I even had Jewish people ask me to pray for them. So I know that we are more than just the church we belong to, we are actually people who are spiritual beings who care for one another. We don't have to be in cultic ghettos all the time. I love my tradition and I can't imagine being anything else besides being a universal person.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to? N/A

30a. If yes, what sort of changes have you noticed?

R. N/A

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R. You know what I've heard are mostly positive things about the Pope's apology. I think they are less critical of the Pope than perhaps I am, or other Catholics who maybe want us to do a more penitential asking for forgiveness. So, I think they see it as positive. I think one of the sore points amongst Jewish people is the Pope Pius XII problem. Most Jewish people, at least who I have come into contact, feel that during WWII he was the Pope and he did not speak out strongly enough against it. They thought that he would have a lot of power of persuasion in the way Jewish people had been treated during WWII. So that seems to be one of the only things that I've heard and they don't feel that the Vatican is disclosing enough about his correspondence and how little he really did say in defense of the Jewish people.

32. In your opinion, how important is apology in human relations?

R. I think it is very important. One of things about our church is we have a thing called reconciliation, formally known as confession. People have to verbally tell the priest what kind of sins they have committed and they have to ask God for forgiveness in the confessional and then the priest gives them absolution in the name of Jesus. I think it has a healing effect more on the person asking for forgiveness than maybe it has on the person on the receiving end. Because a lot of people, they make mistakes in their lives and like my family, they never really ask for forgiveness. I think it starts the healing process for the person that not only needs to hear that you're sorry, but also for the person who is asking for forgiveness. I think that it is paramount to start that healing process. I think that the verbalization of it is the beginning of it.

I. Do you think that the Pope's apology to Jews, slaves and other oppressed people is the start of a healing process?

R. It may not be the complete healing, but it is just a beginning.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

R. Yes, if it becomes available for us. I probably won't go out looking for groups to apologize to.

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. I think that most people are aware of it, I don't know what I could bring new to it. I always mention to people when we're reading John's gospel, Jesus refers to his adversaries as the Jews, I always mention to any family grouping which is more right wing, like my brother who I call an "American", so I say that you have to look below the surface. It's not the Jews who are condemning him, it was the leaders of political persuasion looking out for themselves.

We have a priest who is a former Jew and I was always curious as to why he became Catholic. I can't remember what, but he said something kind of hit him. He is a priest up in Willits. He seems like a very, he seems like he really has embraced Christianity in a big way, which I thought was harder than me being agnostic. My people I'm sure were burned at the stake but we were not continually persecuted for two thousand years.

- I. Is there a group of reformed Jews called Jews for Jesus?
- R. Yes, I think I have heard of them. They are more or less the evangelical type. In fact they have tried to impress upon Jewish people that they should become Christian. I think they are non-practicing Jews that they are going after.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

- R. No. What are you going to do with this study?

I think one of the most important apologies of all time was when George Wallace, the Governor of Alabama, who was a real redneck, racist, had some kind of conversion experience and he apologized to the black people for the way that he had treated them. I remember that in the next election he won a huge black vote. So, there when people are genuinely asking for forgiveness, there does seem to be a receptive ear and I think that goes towards the great moment of healing. It also gives other people who might be reticent to apologize permission to apologize for their attitude towards black people who they work with, etc. Maybe not an overt change of mind, but maybe it works subliminally. Our attitudes change slowly but we eventually feel more free to be receptive. I think that the Pope's apology certainly changed an attitude within the priesthood of the Catholic church.

- I. So, in terms of how the priests heard it, through the media or the letter to the Cardinal, has that been able to create growth?
- R. Yes. I think that all of us by our very nature, especially in the Catholic priesthood, it's a very hierachical system, I think when these people say something it sets a certain tone. Just like when the Vatican, that's the big watershed of Catholicism as far as changing. I think those kind of pastoral attitudes of Pope John XXIII and the present Pope reaching out to other people, other religions, the poor and disenfranchised, I think it goes a long way in changing the attitudes to those who are subordinate to them.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Rabbi Les Scharnberg

Respondent No: #021

Date of Interview: 6/25/03

Conversation at beginning of tape:

- R. My first impression here was of a guy who was very energetic in the community, did a lot of really good things, and his inter-faith work was outstanding. Unfortunately he ended up being charged with child molestation and was taken away. He was a very well-known priest in the area from St. Bunyun's, I want to say Gary... I just can't remember. This was nearly 10 years ago. Similarly, my connections with Father Don Eagleson of St. Capart and my connection with Mike Clooney. They all were very conscious. In fact, if anything they may have been some of the leading advocates for real inter-faith work as opposed to purity ecumenical work, because when I came through Eureka it was ecumenical but not inter-faith.
- I. What's the difference?
- R. Ecumenical work is outreach work within Christian communities, limited to a particular group. Ecumenism in Judaism would be orthodox and reform and conservative, reconstructionist and humanists getting together. Inter-faith means that we would go beyond our own particular definition of religion to outreach to members of even very radically different religious perspectives from ours. So, in the scholastic work there is that distinction made between inter-faith and ecumenical. Although, in the lay world, most people think of ecumenical as bringing together multiple faiths. It's really not quite that way. But Gary, Don and Mike were all wonderful in their efforts and I think, again, were probably some of the prime movers for getting the Rabbi to join the inter-faith group here. At one level my interactions with priests and the sort of leadership of the Catholic community, like Deacon John Guy, Ann Lynch, from Sacred Heart, are wonderful people, and truly, I think, convinced that the Pope, with his apologies and the movement that was initiated by Vatican II, were meaningful, and that it was going to take work. It needed action behind the words. So, at that level, I've had basically good, solid responses to the Pope's work, both Pope's, including Vatican II. On the other hand, at the level of the common parishioners in the Catholic Church, my major connection with them is through the college, where the students come and bring with them their Catholic background. Many of them take my world religions classes. If you hear them talk, it is almost as if the Pope had never said anything. It's like news to them. Vatican II is news to them. So, if it's getting into the catechism and if it's getting into the normative sort of teaching at St. Bernard's even, I'm talking about locals as well

as people from other areas, it doesn't seem that the message is clear to them. They are not getting it. And that's probably, I won't say It's more important than what the Pope does, but the meaning behind the message has to be carried out by the parishioners or it's an empty gesture. So, at the level that I reach these kids, at the level that I first contact these Catholic kids coming into the schools at the college level, I don't see it. I see just the opposite, still the same thing. The Jews killed Christ and they are clueless as to why they do their services now in English as opposed to Latin. They find it a big surprise that once, even within my generation, it was all Latin. So, those issues I think are two very different levels. I've interacted in the community and what goes on and how I say, "Yes, to the apology. Yes, to the fact that the current Pope has actually been the first Pope in a Synagogue in Rome, ever to go in, ever." These things are powerful, but they don't seem to be, other than momentarily, discussed within the context of the education of the kids.

1. Respondent's ethnic background: European American
2. Age: 58
3. Place of Birth: Tucson, AZ.
4. Gender: Male
 - Children: 2
 - Married: No
5. Number of Siblings:
 - (a) Brothers: N/A
 - (b) Sisters:
6. Highest educational level attained: Advanced Degree MSW
7. What did you major in? Language Arts with a poetry emphasis.
8. Additional occupation?
9. Mother's Occupation: Housewife
10. Father's Occupation: Jack of all trades (Skilled Laborer) and Head of Production (Engineering Degree)
11. Religion: Reconstructionist Jew. Philosophically, probably a cross between Reconstructionist and Humanist.
12. Father's Level of Religiosity:
 - R. No. Both mother and father were like a lot of people. They were religious when there was a specific need, mostly crisis. In crisis they were very religious.
13. Mother's Level of Religiosity:

R. N/A

14. What does it mean to be a religious person?

14a. What does it mean to be a spiritual person?

R. My definition of a spiritual person is an individual who quests within the community after that which is sacred. I don't see spiritualism as many people do today as an issue of individualism. There is a big thing today to define someone as spiritual in a sense that's juxtaposed to organized religion. Actually, I guess I find myself too Jewish for that. I am reminded each time that I hear that discussion that our prayer books have only one prayer that is in the first person. All the rest of them are (?), which is "we" collectively. So, when I define spiritualism, I mean somebody who seeks the sacred in community with others. I see that as far more powerful. I am not denying that there is an individual element. There are certainly individual elements there, but it is a matter of questing for and yearning for that which is sacred in the universe.

I. So, what is the difference between being religious and being spiritual?

R. For me, I think it is a false distinction. I understand the distinction as often times currently used as meaning religious person, meaning a person who belongs to a church or a synagogue and goes through the actions, that is the rituals or the dogma, but doesn't actually do any soul searching, any inward processing. But I think that that is a false distinction. I think when you look at the question of the Pope, I think that he is a deeply spiritual person. I think that Sister Teresa was a saintly person. I don't think that the distinction between religious and spiritual is as meaningful as some people would make it out to be. I could understand the distinction between spiritual and dogmatic. Dogmatic is just doing things by the numbers, and you're doing things mindlessly and soullessly.

15. What are the most important lessons about life that you learned from your father?

15a. From Mother?

15b. From Siblings?

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from important people in your life?

R. I would say that there are 3 answers to that. The fact that at one point in my life my parents turned to religion intensely and gave me all of the childhood stories of religion, the King David and the slingshot stories, Samson and the Lion, Daniel in the lion's den, Samson and the Philistine soldiers, and the Jawbone of an Ass. All of those things I think were essential. The idea that you discovered something when you were a child about this thing called religion. Today we might

think these stories are kind of crazy and phony, but as a child that's the place. So, I am grateful and blessed by my parents who, for whatever reason, gave me an intense time period in which all of these childhood stories became my stories.

I think the second thing that because of that and because of what I saw as the distinction between their lives, which turned to religion only in moments of crisis verses something that was normative, as a young teenager and in my 20's I was deeply concerned with what I considered hypocrisy. How could these stories, which were so meaningful be devoid of meaning when you grew up, and how could they be important only during these moments. So, I spent a lifetime searching that question, it seemed like. So, when I applied to Rabbinical School the first time I didn't get accepted.

I. Which school?

R. HUC. When that happened my adopted mom, Mary Univari who lives in Santa Fe and is a devout practicing Catholic, said to me, "Well, Mijo. It is really too bad that you like women because you could make a good priest. But I know you and you're going to apply again aren't you?" and I said, "Yeah." I got turned down but that doesn't mean... No has got to be firm. She said, "When you apply the next time you let me know and I'll go light candles in a church that you get accepted to be a Rabbi." So, here she is a devout Catholic woman, Mexican-American, and she said that. That is at the root of much of my inter-faith direction. The sense of being profoundly respectful to people of different religions and the paths that they're on. Those 3 things I think would be informative.

I. How come she is your adopted mother? Where was your real mother?

R. Well, it's a long and complicated story, but basically for almost five years as a young child I essentially lived with the Univaris'. My folks were not really able to provide in a real positive way.

I. Yet they were religious?

R. Like I said. They were religious in a crisis issue. Religion was not a normative part of their lives.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. I guess there would be a couple of things. I think that the two great teachings of Helel (?) would pretty much summarize what I would like to leave any one with. The first is his famous 'Silver Rule', that is "Do not do unto another what you would not want them to do unto you." I stress that because people tend to think of the 'Golden Rule' as something that is sort of universal and I stress that there is a difference between a 'prestrictive' morality and a 'prostrictive' morality. Where as in the prostrictive it says, "You don't do this, you just don't" and the prestrictive says, "Do this." Do unto others has a whole different flavor to it from my perspective. Do unto others is why you have people knocking on your door trying to get you to follow some other guy. Do not do unto others is the reason those people don't knock on some stranger's door and try to convince them that they've got the wrong guy. The second teaching of Helel that I think is essential for us and you can not teach this without teaching all three parts. One part is falsehood, in and of itself, and that's the famous, "If I am not for myself, who will be? If I am for myself

alone, what am I? If not now, when?" I think that no one said it better than Helel when he said those two teachings. They are profound. On the one hand, to a group of college students or adults, "Have you been true to yourself?" There is not a deeper question you can ask. "Being true to yourself, what did you do in relation to other people? Was it only about you and if it is then there is a problem here, because we live in this world with people?" Sometimes I have people come to me and say, "Gee, I wish I sang like that", or "I wish I played the guitar like that", etc. and I'm always reminded of that last part. When someone says that I think, "Now's a good time to start. If you're not going to do it now, when are you going to do it? If you really want something, go for it."

20. Who are the men/women that you most admire, and why?

R. The people who I have admired most, and if I were to name a sort of top ten, one would have to be Maimonides. He, despite of the fact that some of his own people burned his works and tried to turn him over to the inquisition, the Orthodox talk about Maimonides as the second Moses today and that's the way it is, but in his day the Orthodox did actually burn his works and tried to turn him into the inquisitors, but he stayed with it. I liked his genius of saying, "Look. Ten thousand, eight hundred pages of Torah is not something that everybody's going to carry around with them. So, let's try to do the Mishna Torah. Let's try to condense it. Let's try to put some things down in an abbreviated fashion so that all of us can have access to it. I admire his philosophical inquiry. I admire his taking his questions in his guide to the perplexed. These are onerous readings. In some ways they are laborious to read, because the style is archaic and the form of discourse is something that we no longer have. It's sort of like trying to read Washington Irving. Irving takes about 14 pages to say what other people say in 3 sentences. Spinoza, for the same reason. Spinoza was excommunicated by the Jews, but not because his teachings were so radically different from other things, he was excommunicated frankly because if the Jewish community didn't shut him up the Christian community was going to take it out on the Jewish community. But he was brilliant, and I particularly like what Einstein said about Spinoza. Einstein said, "The God of Spinoza, that's my God." Spinoza who recognized God in a pantheistic way, that you and I, and everything that breathes, that is, is an extension of a part of God. He was probably the first of a great, of what we would now call higher criticisms. The higher critics of the Bible. He was the first rabbinical scholar to say, "Moses didn't write this. Let's take a look at the logical contradictions here." This is before Wellhausen and the whole higher criticism came along. Spinoza outlined this stuff. He did it lovingly. He thought of himself as Jewish until the Jewish community turned on him.

If I look today at more contemporary times, Khalil Gibran, the great Lebanese poet, one of the great writers of spiritual teachings, especially in his book, "The Prophet." He was studying for the priesthood in the Catholic church and he was excommunicated by the Catholic church. He was studying to be a Jesuit. Another excommunicated Jesuit today, contemporary, Thomas Moore, has just great, wonderful insights. So, there are four. In different ways an obscure woman, who very seldom gets mentioned by anybody, Virginia Woodhull, who was the first woman to run a meaningful candidacy for the President of the United States, even before women got the vote. She got third in the national voting. She was stunning. The only biography written about her, until a few years ago when a feminist, Barbara Goldsmith wrote a biography on her, was titled, "Mrs. Satan." But she stood up to people. You ask contemporary feminist who the first woman to run was and they say, "Geraldine Ferraro." But no.

21. Have you ever been hurt/offended by someone? Sure.



21a. If yes, in what way?

R. Well, obviously the biggest most tragic wound in my life was the false accusation that was made against me at HSU by a young woman who accused me of harassing her, and actually sexually abusing her.

21b. Had they asked for forgiveness?

R. I have never had the opportunity to forgive her. First of all, the system at HSU forbids any contact with her, and her lawyer forbids that, but I have forgiven her in my own heart.

21c. Have you forgiven them?

R. I know that I don't hold it against her. In fact, one of the things that I had to do in coming to grips with all that was in the past few years, and it's cost me dearly.

21d. Why/Why not?

R. It's been a very painful long struggle, is I've had to ask myself, "O.K., I was falsely accused, but what was my role? What was my responsibility here?" And there were things, which I was responsible for, things, which I paid a price for. So, I don't hold that against her.

21e. What were the results?

R. N/A

22. Have you ever hurt/offended someone? I'm sure I have.

22a. If yes, in what way?

R. I think I offended people, me and Stephen talk about the same instance at Beth El, when I got so angry at the false accusation and the false allegations that were made against me. I turned bitter and angry against the Synagogue, I railed against them and threatened to sue them. I can recognize that as my own fear and my own nightmare of seeing myself losing my job, my career and everything, which pretty much I did. But that doesn't excuse the ugly response. It was the response of the mouse in a corner; it bites. It doesn't make it right. As humans, we have the capacity to think higher than that and I didn't, and I'm sorry for that. I feel bad about it, because it hurt a lot of people who otherwise might have been more kindly disposed towards me too. It wasn't just people who were out to get me, but it was the Beth El community, which is a good community. It is a good thing that we have a Synagogue here. They saw that whole existence threatened and by my response, so that was wrong.

22b. Have you asked for forgiveness?N/A

22c. Why/Why not?

22d. What were the results?

R. N/A

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** __X_ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who?_____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. I read the newspapers and I watch one or two news programs a day, BBC,NPR, and read a new-type magazine or two per week. So, I pretty much keep current with those things, and particularly in the areas of religion. I am intensely interested in those things, so as soon as there's

something about religion I immediately...

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R. I think that the apology is very good. For a person of that stature to come out and say, "I'm sorry that we in fact have done something that is egregious, we have carried egregiously", is wonderful. I think that it's a great start. The problem with apologies is that those who are offended, once they have the apology they often want more. And that includes me. O.K., the Pope has apologized. Now what follows? I think the actions that have followed have not been as strong, have not been a match for the momentous opening of that door. It is a momentous act to open the door.

I. What accounts for that lack of following through, of leading to harmony and reconciliation?

R. I think part of it has been a product of the Pope's own diminishing health. I think that just as he has been weakened physically he has weakened mentally and even spiritually. Which is not to diminish his power, because he is a man of awesome spiritual and political power, but I think that, you know this, I know this, anyone will tell you this, if you've got bad illness going on your energy for dealing with these incredibly profound psychological issues is diminished also. So, I think the follow up, for example, of making sure that the bishops understand that this has to be in the catechism. I just don't see that that has been the case. Or if it is the case, it has been approached in such a manner, as I said earlier most of my Catholic students are unaware, they are even unaware of Vatican II.

27. Since the apology, have your attitudes and/or behaviors towards Catholics changed?

27a. If yes, in what ways?

R. That's a hard one for me because I grew up with four Catholic half-brothers and a family that was nurturing, and loving that was Catholic. I didn't have, perhaps, anywhere near the kind of response to Catholics as say, my Jewish sisters and brothers who grew up in Poland. What a world of difference, for the most part.

28. Did you disseminate the apology to your Haborah(?)

R. I have.

28a. If yes, how did they respond to this apology?

R. It's interesting. One of the things that happened at about that time was the suggestion for inter-faith Holocaust memorial service. And another thing that happened, I introduced the issue on the High Holy Days with the issue of forgiveness, and it was example of where do we go.

We've got ten days now till Yom Kipper. Does the Pope have, ten years, or ten months. Where do we go in this long history of things? So, I used it as part of my Holy Days sermons. The other thing that I did... in general people in the congregation were accepting of and understood, and reacted positively to my Holy Days approach, but there has been a big split in the inter-faith Holocaust memorial service. I would say that the vast majority of the congregation is not in agreement with the inter-faith service. So, what we did is we made an agreement to do an inter-faith only once every three years. Since I have been involved with the Haborah(?), I have had very little contact with the clergy of the ministerial association in Eureka. I just hasn't been possible. They meet on Thursdays and I'm teaching classes. I've had contact with them for inter-faith Thanksgiving service and a couple of things, but not much beyond that.

29. Did your church take any steps to disseminate this information to your broader community?
29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes between Catholics and Jews?

30a. If yes, what sort of changes have you noticed?

R. I don't really have much. We don't have a big enough Jewish community here to measure reasonable criteria for responses that are anything more than anecdotal in some ways. As I said, when it comes to the priests and the lay leadership, with whom I have had quite a bit of connection, those connections are really quite... I see them putting action behind the words. I also, by the way, note that the Catholic Church recently took this position that Vatican II may have gone too far, I don't know if you've followed that. Well, they backed off of ... Vatican II said that all good Christians are equally blessed, sort of backing away from "If you're not Catholic you're going to go to hell", and Vatican is subsequently having discussion and they have backed away. They are faced with the same question the Ram Dass' mother and father were faced with. If all of it is good and wonderful than why not be Buddhists? Why not be such and such? To put it more succinctly, why remain Catholic? So, there has been some reexamination of those issues, but that's not to do specifically with the apology but it is to do with Vatican II and backing off of some of the positions. In addition, you know that the work that they've tried to do in terms of looking at Vatican materials, frankly they've been very parsimonious, staying within the religious, when it comes to Jewish scholars taking a look at some of the stuff that they've sequestered away to this very day, they are very reluctant to release materials for Jewish scholars.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R. I think it is fundamental. Without apology and the acceptance of apology, both the perpetrator and the victims of evil, and even of simply untoward actions to one another, are like a cancerous mold. We carry them with us and they saddle us with hard feeling. They saddle us with resentment, and everyday we put this saddle of resentment on again, and we carry it with us until it becomes larger. So, you've got to get to this place where you say "Diano, that's enough

already." It would be enough for us if we could just say, "I'm sorry", and accept that as a genuine response. Obviously, actions have to follow those words otherwise they are empty. On the other hand, when they are not empty and we refuse them, the saddle grows it's own spurs. There is a great deal of medical evidence that ulcers come from things that we carry in those kinds of saddles. And if ulcers come in the belly from it, guess what's going on up here before it ever gets to that place where you get it in the kishkis(?).

33. In the future, how do you view what will happen in the area of apology, forgiveness, and reconciliation?

R. I think yes. But the problem with that is in the world in which people reach a spiritual strength that enables them to apologize is only one part of this world. Simultaneously, while some nations are apologizing for their genocidal programs and while some Popes are apologizing for the history of their relationships with Jews, or others, there is a fracturing in virtually every religious movement of which I am aware. A movement to what is called fundamentalism, and it's a growing one. The problem with fundamentalism is that Fundamentalists believe that man doesn't have the capacity to undertake these responsibilities, doesn't have what it takes to make an apology, and that the only real apology will come from Christ, or God, or the Messiah, because man is incapable. That I see as a dangerous development. A growing danger. For every one of the Popes who will make Vatican II, or will visit a Synagogue, as the current Pope has, I believe that there are twenty or thirty bishops or cardinals waiting in line to reverse it. Just look what happened here in the last week. The Episcopal community ordained the first ever, knowing, gay person. The Archbishop of Canterbury said he neither supported nor opposed the nomination. This is a very clever way of not taking a stand, and you have no clue what the Archbishop thinks about it. Some bishops walked out of that conference. In every movement there is a group, within the Jewish community, Catholic community, which is trying to withdraw and distance themselves from these genuine apologies. Unfortunately, in an unstable world, people turn to fundamentalism because it offers very clear answers to complex problems and it offers simplistic solutions. For a lot of people that's tempting. So, for the future I hope that the Pope and the Mother Theresa's, the Gittlesons, I would hope that they can rally an equal measure of support.

I. Tell me a little bit more about Rabbi Gittleston.

R. He wrote a very simple introduction to Reform Judaism called, "The Wings of Morning." It was delightful, and later published as "Little Lower than the Angels." Gittleston is a Rabbi who saw the best of God reflected in what is the greatest of mankind and our capacities. He saw that Judaism had the capacity always to be open, to embrace in newfound ethics and moralities. I don't know if it was Gittleston who said it but at one point or another it has occurred to me and I have repeated it many times, "If God is infinite, then it is a profound arrogance for any one person to say that they know God." An illogical contradiction and Gittleston presented Judaism to the world that way, as something that was infinite that could always be discovered. Rabbi Laskow is another one who has been very influential. I think "Seasons of our Joy" is one of the best books ever written on Jewish holidays. "God Wrestling" was one of his best struggles. Gittleston would be in his 90s if he is still around, I hope he is still around, and Laskow is certainly around. In fact, I just saw on an international conference on corporate responsibility, a very interesting talk.

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. N/A

35. Is there anything else that I should have asked you about this topic, as well as your activities,

values and beliefs?

- R. I guess one of the critical issues to me is the thing that I hinted at a little earlier. Does the Pope get ten months or ten years? For us it's ten days, but it's a wise thing. The apology comes and it's going to take time to figure out how to address the apology and ten days in only symbolic anyway. We have that ten days because we all lived next door and there wasn't any way to avoid each other. Now, we do avoid each other, or we are scattered apart, or we have busy lives doing so many things in so many different directions. Ten days has to be symbolic, and I don't know if there's been much exploration of what that means. I do know that people some how or another expect almost immediately after the apology that everything would have changed. Ten days says, "No, it hasn't changed. But it can." Give us a sufficient time frame so there can be a follow up. On both parts, the offender and the victim.
- I. I may be somewhat Polly Annish, but I'm not so naïve to realize that I am not. I feel that two antidotes to this troubled world, which is fractured and fragmented, alienated and separated, etc. Two processes, two human behaviors are vitally important, it's probably been said a million times over thousands of years. We need to do two things. One of them is we need to practice altruism, altruistic behavior, because you know studies show that altruistic behavior is good for you. You live longer and it doesn't mean that you need to lose your life over it, you can help in many different contexts and environments. The second thing is apology and forgiveness. I strongly believe that genuine apology that is followed by re-mediation, reparation, is vitally important. I also think that not everything can be forgiven. You might negotiate around it but you can not forgive certain things, it's impossible. Some things are not forgivable, like consistent violence, consistent genocide, at least you can reconcile.
- R. I don't know that it's the issue itself that can not be forgiven but you said something that's very important there. There is no genuine apology where someone continues to act. That is a false apology. So, I'm not sure that there anything that can't be forgiven with a genuine apology. When the person just goes back and repeats the action then there is no genuine apology going on there.
- I. Those who have murdered 40,000 people in Babyar (?), I'm not sure that I could forgive those guys.
- R. In Babyar and all of those kinds of things, that's one of those issues where someone repeated and if they did apologize, and most of them didn't, they ran away to Argentina, to someplace, or said they were only following orders. I haven't seen a genuine apology in regard to Babyar or Triblinka (?), or any of those places. I know that when we talk about people who do horrible things like in Trablinka or Babyar, I agree with you. Here's where I do think apology is acceptable. The person says they're sorry. Maybe they're sorry because they got caught, but that doesn't mean that you let them live the lives that they have lead before. It means to me to lock them up forever until they die. I don't agree with capital punishment, I just can't. But I do agree with locking somebody up and throwing away the key.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Samuel P. Oliner
Respondent's Name: Rabbi Naomi Steinberg
Respondent No: #022

Date of Interview:

1. Respondent's ethnic background:
2. Age: 51
3. Place of Birth: New York
4. Gender: Female (1)
5. Number of Siblings:
 - (a) Brothers: 1 (Bi-polar)
 - (b) Sisters: 1 (Muscular Dystrophy)
6. Highest educational level attained: BA/BS /Private Ordination
7. What did you major in? Fine Arts
8. Additional occupation? Rabbinical work for 9 years
- 8a. Children? 2
9. Mother's Occupation: Degree in Physics/ Ran a specialty food store
10. Father's Occupation: Physics engineer
11. Religion: UAHC currently serving a Reform Congregation/ also serving an unaffiliated congregation in Garberville, CA. (tiny)
12. Father's Level of Religiosity:
 - R. Not at all.
13. Mother's Level of Religiosity:

- R. Not at all.
14. What does it mean to be a religious person?
- R. To see your life in a context greater than simply the social context around you.
- 14a. What does it mean to be a spiritual person?
- R. In the simplest sense to be spiritual means to be concerned with matters other than material. To be concerned with matters of subjective experience and the mystery of life, especially, relationships with other people that can not be defined by the material.
15. What are the most important lessons about life that you learned from your father?
- R. Certainly a love of music, which I feel is a spiritual experience. He was not critical. Even though he was depressed and withdrawn he was very supportive of everything I did.
- 15a. From Mother?
- R. An ability to pay attention to people close to you.
- 15b. From Siblings? N/A
16. Growing up, did you see yourself as emotionally close to your mother?
- R. Very close. I confided in my mother and she confided in me. I had no feeling of having secrets from my mother. Both my parents were extremely supportive of all my endeavors when I was a kid.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R. N/A
17. What are the most important lessons about life that you learned from your religious leaders?
- R. All of my best teachers seem to have guided me in self-inquiry and self-discovery. They all have imparted to me all of information and world views, but really...
- I. You said world views. What kind?
- R. The teachers I have been drawn to have an inclusive egalitarian, really futuristic views, and truly hopeful. The lessons that they taught me really come across to me are self-inquiry, self-examination, and self-discovery.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. N/A

19. As a rabbi, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. N/A
20. Who are the men/women that you most admire, and why?
- R. I have been greatly influenced by some of the meditation masters from India. Such as Swami Mukcananca and Ammaji. These people come to the Bay Area. I have never been to India. What has influenced me so much is how they embody their teachings. It is not theoretical, you can see it is how they live. I would say I've been tremendously influenced by a Catholic nun who I met only briefly, but she shaped my life and her name was Myriam Dardenne, at the Redwood Monastery. For very similar reasons I could see that she embodied what she learned. She put everything into practice.
- I. And these things were?
- R. Compassion, love of the stranger, tremendous appreciation of the beauty of the world around you, commitment to improving the world, what we would call the highest religious values.
- I. You felt they were sectarian or non-sectarian?
- R. Universal. These people, I felt, had the ability to an astonishing degree make themselves available to others. In an extraordinary way. Another teacher who has tremendously shaped my life is Rabbi Gershin Winkler. Again, there is the feeling of somebody who has integrated their teachers and is acting on them. His teaching puts an emphasis on deeply spiritual relationship with the earth and the environment around you. The total environment, the people, the trees and the social environment. The sense that spirituality is inherent in the natural world around you.
21. Have you ever been hurt/offended by someone? Yes.
- 21a. If yes, in what way?
- R. An old friend coming through the area and not taking time to visit. I have had a blessed life. I have never been divorced. I've never had anybody do anything really awful to me. For example, a friend, expressing anger over something that had happened years ago, bringing it up unexpectedly.
- 21b. Had they asked for forgiveness? Yes, in both situations.
- 21c. Have you forgiven them? Yes, definitely.
- 21d. Why/Why not? N/A

21e. What were the results?

R. I am able to continue the friendship with the friend who made this error and continue to feel close to that person. The person who blew up at me for something so long ago, apologized right away on the spot. And I of course accepted that apology on the spot and I expect to see that person soon. I don't think that there are any hard feelings, I only have to be a little cautious with that person. I have written a letter and I'm taking measures to be sure that we address the issue but I no longer think of that person and cringe.

22. Have you ever hurt/offended someone? I'm sure I have. I must have.

22a. If yes, in what way? She perceived that I cut her off and got her feelings hurt , and stormed out of the room.

R. I try so hard not to, but I know that it's impossible not to. Obviously, the more sensitive people are the most likely to get hurt. I think of an example of my sister. I know I hurt her feeling recently.

22b. Have you asked for forgiveness? Yes, I have. Right away. I immediately pursued her and said, "I'm sorry. I did not mean to cut you off."

22c. Why/Why not? N/A

22d. What were the results?

R. With my sister it is not so easy. My sister uses an apology as an opportunity to let you know further what you have done wrong. By the end of the evening she calmed down. She is the kind of person who gets offended quickly so I moved right in and said that I was sorry.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*) (RABBI)

Other: ___ (Go to 23) Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

3b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*



R.

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. I heard about it in the general press. I don't read the papers closely, but I certainly heard about it a couple of years ago.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

R. No.

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R. N/A

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you react to the apology?

R. N/A

27. Since the apology, do you think that attitudes and/or behaviors between Jews and Catholics have changed?

27a. If yes, in what ways?

R. I don't feel qualified to assess that. In part because of our geographic isolation. And because I don't read the Catholic periodicals in which the that attitude, that change might be covered.

I. It is also in some Jewish articles.

R. I have read Jewish articles on the subject, but I don't feel that I am in a position to say whether it has changed.

28. Did you disseminate the apology to your congregation? No, I haven't.

28a. If yes, how did your parishioners respond to this apology?

R. N/A

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R. N/A

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your



- parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?
R. N/A
31. Did you notice any changes in the behavior of the group apologized to?
31a. If yes, what sort of changes have you noticed?
R. N/A
32. In your opinion, how important is apology in human relations?
- R. Very important. Either explicit or implied.
I. On high holy days don't people do this?
R. To prepare for high holy days Jews are absolutely supposed to seek out those whom they have wronged, apologize, and the apologize is a process of stating clearly what you did wrong, stating your regret, stating your intention to never do this again (this is from Maimonides the steps of ?), and especially, asking the person who has been wronged what you can do to appease them.
- I. How seriously do you think apology is taken in the Jewish communities?
- R. In religious Jewish culture, apology is supposed to be very important, but of course apology is not separate from action. The words as tied to action. My sense of how apology works in Jewish tradition is that when someone offers the apology and says, "What can I do to make it up to you?", it is kind of a complete package. All of the parts are important. On the other hand, you can't expect anyone to be perfect in anything that they do. So, if someone says the right words but doesn't take the right action, or if they take the right action but they can't quite find the right words, they can't really express remorse, we can't hold people to ridiculously high standards and say, "No, this apology is not acceptable unless you get all these parts right." So, we have to have real Hanna(?) with people who are conscious to it and are doing the best that they can. I can think of both of the friends who hurt me and they apologized, but of course I would be delighted if they also wrote a letter and explained more, or went out of their way to do something to make me feel better. But, I'm not going to hold my breath on it and I'm not going to withhold my forgiveness until they meet a certain criteria.
33. In the future, what role will apology, forgiveness, and reconciliation play?
- R. I wouldn't want to live in a world without it. I hope and expect that it will. As multi-interfaced understanding grows, as the shrinks and other cultures come into contact, we're going to be more aware of all of the events in history for which apology is needed. Apology is needed as me move to correct them. One of the most shocking statements I have ever heard was reading President Bush saying, "I will never apologize for anything America does." That's exactly wrong.
- I. In the future, are you planning to get more involved in the area of the need for apology in human relations, to talk about it or address it?
- R. Yes. Now in my expanding role as a Rabbi and because it plays such an important part in Jewish living. Certainly, I would always want to learn more about it and understand more about it.
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R. It is so interesting because I have certainly had some close friends who are religious Christians, but seldom have we had direct discussions. We worship together, have been friendly and

exchanged general spiritual ideas, but I have never been especially interested in that topic. When I am with friends like that we are more talking on universal things, or current local politics.

- I. Is there some reason why you're staying away from that subject because it might be hurtful or uncomfortable?
- R. No. I don't think so. My experience here is probably unusual for a Rabbi, because most people are Rabbis in major cities where they belong to Rabbinical organizations, here my colleagues are Christian in most part. Of the two legal organizations I belong to they are predominately Christian, so when we're talking about our organizations, we're always saying the Church. Sometimes they look at me and say, "Oh, and the Synagogue." These are very enlightened people, but they are just used to talking to other ministers. They are always delighted when I come. So, I've had a unique experience here, because when I show up with this kind of gathering people in this area are so welcoming. There isn't any sense of conflict or of not being welcome by professional Christians.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. People often ask me how to deal with matters of apology and forgiveness when you, the victim or the perpetrator, is dead. They also of course ask me, "How do we deal with problems of apology and forgiveness when the parties are separated by distance or are estranged from each other?" People also ask how they can deal with their emotions when the brother who is mean to them, or the relative who, God forbid, abused them, or the boss, or whatever, is not going to come and apologize. This person is not going to apologize in this lifetime, but I feel so terrible. "What can I do? Does that mean that I should hang onto my anger and hurt?" I teach people, and I don't where I got this from. I guess it's from personal experience that came from different bits and pieces of different traditions. I encourage people to cultivate the capacity for forgiveness. So that if by some miracle out of the blue the person who hurt you crosses your path or shows up, or makes a phone call, which can happen, that you have the capacity to forgive. That you have cultivated you wish to let go. The moment this person calls I'm going to be free of this. As opposed to the opposite, which would be holding onto the anger, nourishing the anger, feeding the hurt and trying to keep the feeling of hurt alive. You should not hate in your heart, but you should move forward and say, "Hey, you hurt my feelings."
- I. You were saying something about Maimonides said a lot of stuff about charity too, did he not?
- R. The highest level is when the giver is anonymous and the recipient does not know from whom they are receiving.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Father Bruce Lamb

Respondent No: #23

Date of Interview: 4/14/03

1. Respondent's ethnic background: European American
2. Age: 55
3. Place of Birth: Los Angeles
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers: 0
 - (b) Sisters: 0
6. Highest educational level attained: Advanced degree: Masters of Divinity/Masters in Educational Administration/Life Teaching Credential in the State of California.
7. What did you major in? Undergraduate work in Mathematics
8. Additional occupation? Secondary Math Teacher & Funeral Director
(7 years) (off and on for 15 years)
9. Mother's Occupation: Book keeper
10. Father's Occupation: Dry Cleaner
11. Religion: Protestant
12. Father's Level of Religiosity:

R. Not religious. The only time my father mentioned God was when his mother was dying. I asked him if we were ever going to see her again. I said, "What about God?" and he said, "I think god is within us." But, I am not sure that he knew what this meant; we never discussed it.
13. Mother's Level of Religiosity:

R. My mother had been raised in an Orthodox Jewish family. Apparently she was somewhat rebellious toward the Orthodox branch of Judaism and so she never practiced the faith to my knowledge, other than traditionally. Going to the family homes for Pass Over. She never celebrated High Holy Days. I remember Pass Over Seders at my aunts' homes. I don't think my mother, when I was living, ever went into a Synagogue.

14. What does it mean to be a religious person?

R. Well, for me to be religious is to search for and seek the truth that we find only in God. I think all truth ultimately is traced back to him. Truth, meaning to see reality as it is, objectively and all reality for a person of faith goes back to God. I think it is only in our relationship with God, we are able to see reality as God has created it. Not as we necessary want to form it or create it in our own minds. So, I think a religious person is one who is surrenders himself in an act of humility to the God that has created us, and is obedient to that will of God.

I. In terms of what a religious person is, do you think a religious person is capable of being intolerant towards others?

R. Yes, they are capable but they should not be. In other words, if a person, for example a Christian, with respect to the relationship between Christians and Jews, the Catholic Church has stated that there really is no place for anti-Semitism in the Christian heart because the Christian professes that Jesus of Nazareth, a Jew, is the Messiah. Jesus was a Jew, his mother, Mary, was a Jew. We believe that she was conceived immaculately and he was a virgin birth, but Joseph, who took Jesus into his home as his own, was a Jew. The first disciples, the Apostles, were all Jews. So, the Catholic Church, I believe rightly, states one can not hate Jews and love Jesus. With respect to, "What about the crucifixion?" Well there were people of the Jewish faith that yelled, "Crucify him!" and they are held responsible. There are people who belong to the Roman government that were responsible. I think we look at it in the only way that you would. Those who are held responsible, those who commit acts are held responsible for them whether those acts are good or evil. But, I don't think that we can attribute acts to an entire group of people. The same is true with Germans with respect to the Holocaust. I have Germans in my parish who lived in Germany and were appalled. They lived out in the country and had absolutely no use for Hitler. I think that people of faith, is it possible for them to be prejudice?, yes, but they can not rely on, they can not use their faith as a basis for prejudice. One of the things that people often do not understand is that our Catechism teaches that attending mass on Sunday is the bare minimum. Those that go to communion should do so only in a state of grace, and a person who harbors hatred is not in a state of grace. That's why I talk about the truth. Jesus says, "The truth sets you free." It sets us free because it prevents us from living a lie, either the lies that we have bought into, or the lies that we have created.

14a. What does it mean to be a spiritual person?

R. I think that a spiritual person is a person of faith, a person that, from the Christian standpoint, has been given the gift of the Holy Spirit, which comes from Jesus and from God. I think a Jew can be a spiritual person when he or she recognizes the Covenant that has been established between God and the Jewish people. The law and the Prophet, these are all given to us, Christians and Jews. They are all given to us, for what reasons? We might have life. I said before today, "Life and death, the blessing and the curse. Choose life." Which I would interpret as choosing God. The more that we are humbled before God, and trust in his laws and ways, which are designed to lead us on a path that will give us life. I think a spiritual person is one who in humility is

obedient and accepts that love of God. It is all because of the love of God, not just rules and regulations.

I. So, you see overlap between being a religious and a spiritual person.

R. Yes. A lot of people say, "I'm a believer but I am not religious." I don't know what that means because a religious person is someone that, for example as a Catholic, we go to mass on Sunday because Jesus said at the Last Supper, which was a Pass Over meal, "Do this in memory of me." Well, if I'm a faithful person, I'm going to be religious in the sense that I'm going to do this in memory of him. When people say that they believe in the Bible but don't need the church, well the church gave us the Bible. No one comes to believe in Jesus without the church. Either directly or indirectly, explicitly or implicitly. One thing that I often ran into were people who would say, "Well, I'm a cultural Jew." To me, I never accepted that. I'm a convert from Judaism. To me Judaism is only a culture. We don't need it. It provides nothing. The reason the Jews are still here is because their the people of Abraham and there's a covenant. They are the people of the Exodus and God loves them. God has watched over them even through the most horrific parts of human history, but Judaism, to me, if it's only a culture, I can take it or leave it. But, it's not. It's a faith. It's a faith. I tend to think that there is overlap there.

15. What are the most important lessons about life that you learned from your father?

R. My dad was a very giving person. He was generous with time and money. He seemed to have as his closest friends, people who we would call today Hispanic, mainly Mexicans. Back in that time I don't think that we had many Central or South American in our area. He was a generous man who gave of himself to others and he did not see distinctions with respect to faith or race, or class. He died in 1976.

15a. From Mother?

R. My mother always imparted to me, there was always a clear sense of right and wrong. Even though my parents were not deeply faith-filled people or at least didn't articulate that, there was an understanding of truth. They didn't fudge. I think that my mom always imparted to me that I don't care what color this person may be. We treat every human being faithfully and fairly. Sort of the 'Do unto others as you would have them do unto you.' She was also a very generous person.

15b. From Siblings? N/A

16. Growing up, did you see yourself as emotionally close to your mother?

R. Very much.

16a. Growing up, did you see yourself as emotionally close to your father?

R. Less so. Because my father...he was a very good man in that whatever I needed I got, but he was not an overly affectionate man. It was only in the later years of his life, after my parents had divorced and he had remarried, his second wife asked him, "Do you ever tell Bruce that you love him?" and his remark was, "Well, he knows I love him." She said, "Maybe you ought to ask him." So one day he said, "You know that I love you, don't you?" and that was the beginning of conversation. From that point on, even it was only within a few years before he died, that I heard it from his mouth. Now, today I can look back and say that was just my dad's limitation. He

believed very much in that ethic that men don't cry. We do not show our emotions, whereas my mother's side, being Polish Jews, they cried at everything. They cried at the drop of a hat, weddings, funerals, Barmitzva. My uncles went around and kissed everybody, men, women, children, whatever.

- I. How did they accept your conversion to Catholicism?
- R. They were both dead. I converted in 1980.
17. What are the most important lessons about life that you learned from your religious leaders?
- R. That God is love and that we are not on this world because of anything but that fact that God loves us, and that life is a gift. That it should be cherished, and that the greatest sign of God's love is that while we were so deep in sin he sent his only son. When you look at human history from the standpoint of faith, it has all been a journey of God loving us and continuously calling us to himself, to be faithful and to give us life. That's all he wants for us, is to have life and to experience his love.
18. What are the most important lessons about life that you learned from other important people in your life?
- R. I remember growing up at UCLA. I went to UCLA during the time that John Wooden was the basketball coach. They were winning championships and Coach Wooden, I had written to him a couple of times and I always got handwritten letters from him, and he imparted to me that great men can also be humble. He never expected his teams to win championships, but he always tried to call these young men to do their best. If they had done their best then they should be satisfied. He saw that we have certain gifts from God and we try to use them to the best of our ability. The other person, and it is similar because I pattern my teaching after John Wooden and my Master Teacher at Marshall High School in Los Angeles. His name was Stanley Cohen. He was very much the same thing, "You have been given a gift." I remember one day I went in and I was teaching advanced algebra, and he would always take notes. Afterward we would meet and he would say, "Compared to the overwhelming number of student teachers, and even the teachers who have credentials, you are an outstanding teacher. To the students, this was a successful lesson. They understood what you were teaching. But you and I both know that you cheated them today, because you had not done your best. You were not as prepared as you should have been. They deserve your best." Between Coach Wooden and Stanley Cohen there was that sense imparted to me, that you should always do your best. Success is not measured on whether we will championships and material success, but it is measured by whether we have done the very best we can with what God has given us.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. I would try to impart to them to always seek the truth. This goal is possible to attain, because truth is objective. There may be your perception of the truth, there may be my perception of the truth, but the truth itself does not change. By seeking the truth, you will find it. You will find that the truth is God. In finding the truth you'll also find love and peace, and joy, that the world can not give, but that God can give, and will give.

20. Who are the men/women that you most admire, and why?

R. Clearly it would have to be Jesus first, head and shoulders above all others. I can say that there were neighbors who were Protestant Christians, Fred and Carolyn Hamilton, very good, holy people, who have led very simple lives and yet are also generous and giving, and caring people. I think in general, the Mystics. The men and women who were truly in love with God. Those people tend to take that love, and it radiates outward, and it shows in how they deal with other people. There are lots of those folks throughout history. The Pope most recently canonized Padre Pio. I admire Jose Maria Escriba, he is the founder of a group called Opus Day. He really embodied, 40 years before the second Vatican Council in spirit, that every human being is called to holiness. And that we can achieve that holiness with sanctification in our everyday work. In other words, we can live the truth, we can be in communion with God and close to God, everywhere, at every moment. Every encounter that we have with another human being can be, knowingly or unknowingly, an encounter with God through that person. Either him speaking to the other person through us or the other way around. I think that these kinds of people see everything as sacred. Every human being, and this goes back to 'Can a person be religious and be racist or bigoted?', if they are truly a person of faith-NO- it should not be possible. If the person that has not truly or fully had a complete conversion then we do find that stuff, but a true person of faith that really believes in the transcendent God and that God creates everything, then if God creates everything then everything has dignity and worth. If it has dignity and worth it needs to be respected and valued.

Continuing on this question: Rabbi Alfred Wolf because of the fact that when my mother had attempted suicide and she was dying I had called my employer and I was just absolutely hysterical. I remember he said, "I'll have someone call you." Rabbi Wolf spoke to me for quite some on the phone. He brought me great comfort, not because of psychology. I mean today I would look back and I would say, "I have always seen Christ (and I hope it's not taken in a negative manner) in Rabbi Alfred Wolf. He is truly a man of God. I saw the gentleness and the love of God in him, and in his voice. He is another man that I respect greatly. In addition to that he is a man who has worked very hard to bring reconciliation between Christians and Jews.

21. Have you ever been hurt/offended by someone? Yes.

21a. If yes, in what way?

R. I remember when I was a child, probably in the 50's, if anyone dropped money and you picked it up they would yell, "Jew." Of course, the fact that my mother was Jewish it was deeply, deeply hurtful. That would continue into the 1960's that I encountered that kind of hatred. I remembered Milton Glass. I worked for a Jewish funeral director and he remembered in the 40's seeing signs that said, "No Jews or dogs allowed." I think that I was deeply hurt whenever I would see real hatred in terms of hatred toward Blacks. The "n" word can fly around and it's even used on Black playgrounds, but when it's used it sends... a feeling that goes through the body and the soul that you can't even put words to.

21b. Had they asked for forgiveness? No. I've never seen those individuals again.

21c. Have you forgiven them? N/A

21d. Why/Why not?



21e. What were the results?

R. N/A

22. Have you ever hurt/offended someone? Oh, I am sure. I would need a calculator to add up all of the times that I've done it.

22a. If yes, in what way?

R. I think that there have been times when, out of anger, and I distinguish between a righteous anger. I think that people have a right to be angry over injustice, over hatred, things of that nature. But there is also an anger that is no longer just and it becomes vengeful and hateful, and just as bad as the object to which we are angry. I think that sometimes, even when I have had a right to be angry, I have overreacted and have sometimes personalized things, rather than trying to address behavior. I ended up attacking the person

22b. Have you asked for forgiveness? Yes.

22c. Why/Why not?

22d. What were the results?

R. In those cases, whenever possible, I have called or spoken to that person and apologized. I remember before I left the cathedral in Santa Rosa to come to Willits, I had said that, "If there is anyone here who has been hurt or offended by anything that I have said or done in the four years that I have been at this cathedral, I am sincerely sorry and I ask your forgiveness. I think that for the Christian it is not an option. In the Our Father we say, "Forgive us our trespasses as we forgive those who trespass against us." We are really asking God to forgive us to the exact measure that we forgive others. Plus the fact I have learned that by saying, "I am Sorry and I ask your forgiveness", true reconciliation is a wonderful, wonderful feeling. It brings a peace that we can't....

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) Who? _____

24. Did you hear about the Pope's apology to the Jewish people? Yes.

24a. If yes, how did you hear about it?

R. From the news and this day and age of media there is the printed communication, and the internet.



24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. I would call it grace. The fact that this Pope, he ... one of his titles is 'The Vicar for Christ' and Christ came to reconcile all things to himself. In following I think the Pope felt that following in the footsteps of Christ he should do what he can to help reconcile certain groups of people. Certainly there are other groups that have deeply offended the church, but that is not the point. The point of reconciliation is-if I hurt you feelings, I don't have control over whether you forgive me, but I do have control whether or not I apologize. That's my obligation and it needs to be done in the sincere attempt to recognize that you are a human being. That there are people throughout the history of the church that have been hurt and that there have been sins committed, and we need to ask forgiveness. Now, if the world chooses to forgive, fine and if they don't then that's their decision. But I think that it was a step of grace, of humility to humble one's self and say, "You know for the mistakes that we have made, we are sincerely sorry. " I think it's a sign of greatness when a person can humble themselves and say, "For the wrongs we have committed we are sorry."

I. What might distinguish this Polish Holy Father from other Holy Fathers? There have been some Popes who may have not been motivated to do the apologies.

R. I think he lived through the Second World War. He saw the brutality of Hitler and later Stalin, and the Soviet Communists. He saw what a Godless, atheistic government can do. He saw the evils that were performed. I think he also realized that there was a segment of his own country that while they were Christians, and probably overwhelmingly Catholic, that there was anti-Semitism there. And I think he saw the evil of Nazi Germany, communism, and anti-Semitism. I think it had a profound effect on him. I think that this Pope, his entire baggage, the fact that he grew up with, (I believe his mother died at a very young age) , suffering.

I. One of his best childhood friends was a Jewish boy.

R. That's right. I think that he grew up a man of suffering, and yet that deep faith that he had, he recognized that reconciliation, humility, selfless giving, all of that was very much part of who we are called to be as people of God.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R. N/A

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you (personally) react to the apology?
- R. To me I just kind of went on my way and said, "This is the right thing to do." But you see he, this Pope, I believe he was the only Pope to go to a Synagogue in Rome. To some people this was an earth shattering experience. To me, it was just, well this is who he is. There was nothing surprising to me. I thought that this was just a continuation of who this man is. I think he would really like to see all people embrace Christ. I think that he really does see the dignity of every human being. When that dignity has been hurt or damaged, I think that he feels called, as the head of our church on earth, that this is the right thing to do. So for me, I just saw this as a continuation of who he has been all his life. But, it is a good thing.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
- 27a. If yes, in what ways?
- R. N/A
28. Did you disseminate the apology to your parishioners/convent?
- 28a. If yes, how did your parishioners respond to this apology? I did.
- R. Although I have preached about this over and over and over again, in particular our relationships with the Jews. I think that I have mentioned to you that I always stress from the pulpit less somebody think that they can use that as an excuse.
- I. How have the parishioners responded to this information?
- R. I've heard no one complain. I think that everybody thought it was the right thing to do. I think that there has been a great deal of progress made in the Catholic Church. I would suggest that if there's still any anti-Semitism in the church, boy it's kind of hard to find. I think that it has been made very clear that there is no place for it.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?
- R. N/A
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed? I think so.
- R. N/A
31. Did you notice any changes in the behavior between Catholics and Jews?

31a. If yes, what sort of changes have you noticed?

R. I attended, with Father Devereux when I was the associate Pastor at the Cathedral, a Monsignor, I think his name was Royal Vatican, he does an awful lot of work between Christians and Jews, and he, and Rabbi Alfred Wolf, who is an Emeritus Rabbi at Wiltshire Boulevard Temple. I think that those kinds of dialogues, they may have taken place in the past, but they would be rare events, I think now there is much more openness on both parts of the Catholics and the Jews. To listen to what each side has to say, rather than to walk in with the defenses up and ready for a battle.

32. In your opinion, how important is apology in human relations?

R. I think it is very important. It can take the most, I have seen it take the most hardened heart and have it melt in front of you. We, the two parties, tend to see each other as adversaries and to have another person say, "I'm sorry..." I remember preparing a couple for marriage. I went to the house and it turned out that this young man who was the Catholic, but hadn't been going to church and was very defensive. He claimed that a priest had said something that hurt him, and I could have taken the tack of, "Don't you think it's time to grow up?", but I listened to what he said and then (I remember saying to myself, "Swallow your pride") and I got on my knees and I begged his forgiveness for everything that had ever happened to him by the church that was wrong. I didn't give into that...my normal take would be to say, "Well, let's look at these things." I just simply got on my knees and apologized. This guy broke down and cried. Even though I was not the instrument of his pain and suffering, it turned out that I was the instrument that God put in front of him for some kind of reconciliation.

I. You recognized his pain, anger and grief?

R. Yes. Even though I had not been the instrument of his pain, I also felt the blessing of reconciliation when he broke down and cried, and said, "Thank you."

I. What was the result of that?

R. Well, I don't know. I know that they were married in the church and had started to go back to church although whether that continued, I don't know. But even if the results are not what I would have hoped, it was still the right thing to do. I think that too many times we base our actions on whether or not we are going to get desired results. Reconciliation is the right thing to do.

I. What role will apology, forgiveness, and reconciliation play in the future, especially between groups and nations?

R. The apology in and of itself is the beginning. It is the beginning of reconciliation. I think that the reason, and I go back to the Pope's apology, had he simply apologized and then gone on with business as usual without having the world...his apology had credibility and people saw it as sincere because they had seen that this was important in his life. So an apology is important. It is the beginning, but as Jesus would say, "The tree is known by its fruit." If the apology is sincere then we are going to need to try and work more closely in the future as friends. You know I think that, when was the first big break?, I think it was Manachin Baggin and Anwar Saddat. I think that these two old warriors actually toward the end of their lives had great respect and I think even liked each other. That's the sign of true reconciliation. It's like our act of contrition. When a person goes to confession and says, "I'm heartily sorry. I detest all of my sins. I FIRMLY resolve

with the help of your grace to sin no more." So it's not just an apology and an acknowledgement that I have sinned, it's also going to be a firm resolution made that I am not going to do this again. I am going to try not to do this again. If I do it again, I'm going to apologize again. It has to begin by learning to respect this other human being.

33. In the future, are you planning to get even more involved in the area of apology, forgiveness and reconciliation than you already are?
- R. Do I have a plan? No. But I think that in the sense of ...I'm constantly encouraging our people to ask for forgiveness to the sacrament for their own sins. I talked today for example. Today, the Gospel was were Jesus says, "You will always have the poor with you." I asked the question in the sermon about why he said this. I said, "Is this because that is God's will or is it because he knew that the human heart was such that it was always going to be someone is always going to be self centered, who is going to look at himself, or not be concerned about the other. I think that yes, I am interested in doing more work in that area as it comes, but it's kind of those things where God puts things in your lap and says, "Here. This is your task."
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R. Only Father Devereux, primarily. I think that the many many things have kind of gotten sidetracked because of the problems in the Diocese. Over the last few years we have been trying to work on apology from the stand point that this may have been a Bishop, Zeman, there may be people that have done wrongful things, but they need to apologize and we need to forgive. Now, forgiveness does not mean that you do not hold people accountable. I think right now the whole issue of apology and reconciliation and forgiveness, I think that we have been struggling with that in the Catholic Church, in our own Diocese right now. Because of the trauma that's been experienced recently. Lawsuits and all that.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. Well, I will finish with a question for you. What would you like to see from the Catholic Church?
- I. As a Social Science person, I would like to find out, ideally, how we have improved human relations, not just between Catholics and Jews, but also how this momentous, monumental event, on the part of the Pope, and all of his many apologies in various venues has effected. If I had my dream come true, I would be able to say that apology is one of the major antidotes to a divided world. Apology, forgiveness, reconciliation, remediation, and reparation, not so much monetary. It would be lovely if America would apologize to Blacks for slavery but what does that mean? Put away two billion dollars for education and programs for poor Black people. Nobody's asking them to give money to every Black person.
- R. Your opinion is important to me because I'm not a very creative person and there are many things that I overlook. There are things that I can do within my own congregation, within my own small community of Willits, things that we can do. I just find that when somebody says to you, or when you say to somebody else, "You know, I'm sorry." It seems to me that it just takes all of the wind, it takes all the tension, it just disarms the entire situation.
- I. Especially if it's sincere because you can use the word apology until the cows return from the

pasture, but if it doesn't follow by the recognizing the hurt and harm that one has done. Also saying in so many different words and actions, "I am a changed person. I am not going to do this again. I'm not going to call someone a dirty Jew or a dirty kike, or a nigger."

- R. Yes. I remembered when I was a Franciscan, I had two associates in San Pablo and Father Tom was African American. He and I would get into disagreements and once in awhile I knew when he got hurt he would just clam up and he'd walk into his room, and shut the door. I'd sit there and I'd say to Victor, the other one, "What did I say." After a while I would tell myself well, it doesn't really matter. Saying I'm sorry doesn't necessarily mean I'm wrong. It's an acknowledgement that a relationship has been hurt or damaged. It doesn't have to be, "O.K. you win and I lose." I knock on the door. One time he wouldn't even answer the door so finally I had to get the key to his room, and I walked into his room. I said, "Tom, I'm sorry. You know, and I hope you know, and if you don't know I'm going to tell you right now. I love you. You are my brother. Regardless of whose right and whose wrong, I hurt your feelings and I'm sorry." He'd sit there and then he'd say, "O.K." I said, "It's not O.K. As Franciscans, give me a hug." That hand shake between Manachin Baggin and Anwar Saddat, that was a sincere hand shake. You are right. An apology has to be sincere and when it's sincere then I that "I was right and you were wrong" goes by the wayside. We can work out the details, we can negotiate, saying your sorry and you care about them as a human being, that would probably disarm, not only arguments, but literally disarm the world.

Samuel P. Oliner

APOLOGY-FORGIVENESS INTERVIEW SCHEDULE
for both Polish and English (Revision 7-5-04)

Interview done on July 2, 2004

The Altruistic Personality and Prosocial Behavior Institute Samuel P. Oliner, Ph.D.

Note: *(Polish numbers in parenthesis indicates that the same questions appear in Polish only has a different number, for instance on number 11a in Polish is number 1).*

(1) Priests ___ (2) Ministers ___ (3) Nuns ___ (4) Rabbis ___ (5) Students ___ (6) Others _____

(0-10 Same as Polish)

0. Respondent's Name: Wanda Blackburn 590 Rio Vista Ave.; Red Bluff, CA
1. Respondent's ethnic background: _____
2. Age: 43 ___
3. Place of Birth: San Francisco

4. Gender: (1) Male ___ (2) Female X
5. Number of Siblings: 4 ___ two brothers, two sisters_
6. Highest educational level attained: ___ (1) High school graduate
X (2) Some College
 ___ (3) College BA or BS
 ___ (4) Advanced Degree
7. What did you major in? _legal assistant_____
8. Occupation? Administrative billing/ medical billing

9. Mother's Occupation: worked at Mills college in the administration
10. Father's Occupation: farmer during the season, landscape gardener_____
11. Sometimes people feel they are connected to several religions.
- 11a. 1. **(Polish 1)** Which religion do you identify with?
 None _____ X (0) (if none, skip to 11b)
 Catholic _____ (1)
 Protestant _____ (2)
 Jewish _____ (3)

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Russian Orthodox ____ (4)
 Islam ____ (5)
 Buddhism ____ (6)
 Hinduism ____ (7)
 Other _____ (8)

How strongly do you identify with these religions: Very ____ (1)
 Somewhat ____ (2)
 Not Very ____ (3)
 Not at all ____ (4)

2. (Polish 1a) Are you practicing your religion? Yes ____ No_X_

11b. (Polish 1b) How important a role does religion or spirituality play in your life?

Please Explain: I don't belong to any specific denominational churches mainstream, but yes I know God exists, I don't have a belief I know, there is a difference for me, you know I'm not mainstream. I believe in angels, I believe in spirits, but I was raised Catholic so it is kind of very strict, with a Catholic upbringing, so that's why I don't participate directly.

12. (Polish 2) What does it mean to be a religious or (sam asks only about>>>) spiritual person?
 I don't know how to explain that, you have to be a little bit more specific?

Sam: OK, so some people when they are religious they sort of believe in a dogma, they believe in going to church, and believe in going to confession, or whatever. If they are spiritual they are more universal they accept all, the most important attributes are; love, compassion, accepting of the supernatural, umm...looking at universal goodness and so forth. (Respondent replies yes, each time Sam describes his interpretation of spirituality).

WB: Yes, that's me.

Sam: So you are a spiritual person in that sense?

WB: Yes that is me. Like I know my Mom and Dad were with me, when I was driving over.

Sam: It is the 299 isn't it?

WB: yes.

Sam: Would you agree with the statement that the difference between spirituality and religion, there is an overlap, but I think religious is more like institutions, churches, buildings, religious school, whereas spiritual is more universal and above it all.

WB: Yes that's me.

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13. **(Polish 3)** Father's Level of Religiosity:
- | | | |
|------------|--|--------|
| Very | | ___(1) |
| Somewhat | | ___(2) |
| Not Very | | ___(3) |
| Not at all | | ___(4) |

WB: He was more spiritual.

14. **(Polish 4)** Mother's Level of Religiosity:
- | | | |
|------------|--|--------|
| Very | | ___(1) |
| Somewhat | | ___(2) |
| Not Very | | ___(3) |
| Not at all | | ___(4) |

WB: My mother was the more religious person. We were in the Catholic church, we were all baptized, all of us children holy communion confirmation, Catholic school, yes.

14a. **(Polish 5)** As a religious person how does your religious/(Sam adds spiritual thing you believe in) belief help you in your life? _Yes. When I ask for guidance, or if you want to call it praying or that. I always ask for a sign, or you know show me the path that I need to take, I talk to God a lot but I don't pray, I talk to, I holler at, I scream. You know those kinds of things, or ask why aren't you doing this fast enough or you know.

Sam: and what happens as a result? Do you feel better? Or do you feel some changes in your heart?

WB: Well it depends if I'm angry and ranting and raving, no I feel worse. But, if I'm know, if I'm asking for guidance, or asking to watch over someone, I feel much better, you know, hopefully my voice is heard.

15. **(Polish 6)** What are the most important lessons about life that you learned from your father?

Sam: Everyone sort of says, my dad did this, this, and this; or my Dad left me this legacy, or whatever. Or my Dad didn't leave me any legacy. Or my Dad, actually I hated him, or whatever.

WB: I think that my Dad is the one who influenced my spiritual belief. Um, you know he believes like in Mother Nature, he used to tell me, "Don't limit yourself on believing, don't limit, UFOs who says there isn't, you know or there is, you know he says don't limit yourself into thinking there is no such thing." He always said to be open minded. And you know even when it came to food, or eating things I remember as a kid growing up, you know how kids don't like to eat certain things and stuff, and my Dad used to always say, try it once and if you don't like it you don't have to eat it. But at least try it once, because you never no what your going to miss. So, I think he is the one that taught me more, he was a lover of the land, very compassionate man. Umm, so I think that is what he instilled in me, and he was a lot like I am as far as that old adage, he would give his shirt off his back to help somebody else, and I know that is where I get what I get, you know is from my Dad.

Sam: So he passed away some time ago?

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WB: Ten years ago.

Sam: That would be what 1994?

WB: Yes it was in 94, August of 1994.

15a. **(Polish 6a)** From your Mother? My mom taught me the practical things in life.

Sam: Such as?

WB: Being practical, frugal, being reserved, being she was the total opposite of my dad. She was more into, I don't know, trying to please. What did she teach me. All I can think of is practical things, like how to drive, my dad wouldn't teach me how to drive, except the farm equipment or around the farm. But my Mom made sure I knew how to drive, in fact I was just thinking about this on the way over here, on Hwy 1, to make sure I knew how to drive the mountains, you know, she insisted yeah all the curves and everything, so you know, the braking, the proper braking, and accelerating around. And I just thought of that to as I was coming over. That is where I learned how to drive was on Hwy 1. So she taught me practical things in life.

15b. **(Polish 6b)** From your Siblings? What did they teach me. They are all much older than I am, and they were already having children and families when I was five, so I basically grew up alone. See my dad is my dad, their dad is different.

Sam: I see, so your mother was remarried?

WB: Yes.

Sam: How about your stepfather?

WB: Which one?

Sam: Well, your father is your father, and then.

WB: My father is my father, the man that my Mom was with for ever, for my life.

Sam: But prior to that she had another husband?

WB: Yes.

Sam: OK so these were stepbrothers, stepsisters?

WB: Half brothers, and half sisters yes.

Sam: laughs.

WB: That's ok. I never saw, I don't know their dad. I don't know.

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Sam: OK. So what kind of relationship do you have with them?

WB: I have no relationship with them.

Sam: No contact with them at all.

WB: No not since my mom passed away. My mom and I used to try to keep the family together, always have like Christmas and Thanksgiving, and...but we don't anymore since my Mom passed away. I tried through the years but.

16. **(Polish 7)** Growing up, did you see yourself as emotionally close to your mother?

Yes No

If yes, please explain: _____

16a. **(Polish 7a)** Growing up, did you see yourself as emotionally close to your father?

Yes No

If yes, please explain: __I was equally close, because they contributed equally different things to my life.

16b. **(Polish 7b)** And others? Sam adds, even as an adult. WB: I'm sure there's been people along the way, but I can't think of you know when circumstances come up in your life, or issues there always been someone there to give you advice, whether you take it or not. Umm, anything...

Sam: What about friends, who you felt you were close to, or they were sort of , they had some influence in your life, they either are good friends, or their watching, or were helpful or anything like that?

WB: No. My best friend moved to Sacramento. Her and I have been best friends for about thirteen years, and she moved to Sacramento, you know because she divorced and get away, and everything. I am the caretaker, I've always been the caretaker.

Sam: Are you still in touch with her?

WB: Yes, occasionally, not anywhere like we used to be.

17. **(Polish 8)** What are the most important lessons about life that you learned from your religious leaders? I learned how to write with my right hand instead of my left, because the Nuns used to hit your hand. (slaps the back of her hand)

Sam: Ok, so you went to a Catholic school?

WB: Oh yes, and it was all run by nuns, in those days, nowadays its different. Did I learn anything from them?

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Sam: any values?

WB: To hate.

Sam: To hate? [laughs] What do you mean by that?

WB: Well, you know I don't know how familiar you are with the Catholic religion, but I grew up in a very stanch religion. And they used to make us little ones, I mean six, seven, eight years old to go into a confessional to confess your sins. I'm sorry six, seven, and eight years old don't have sins, I'm sorry I'm thinking sins, I'm thinking major [with emphasis]. You know. And to me it just, I absolutely have no respect for that religion, and its sad, but there is a lot of other reasons why I don't. I mean it just grew and grew and grew and grew. And I just absolutely, there is nothing positive I can say that my Mom, other than you know, it opened my eyes to what my belief system is now. You know and I try to teach my children the same. You know, don't close the door. You know, don't think that it is just this way like I was taught, because it is not, and learn you know, if someone has a different religious belief, listen to them - learn. Find out about it. And you know maybe that is where you want to go. Or you know, so I don't really have anything positive. I know that is bad.

Sam: No, no doesn't sound bad, it is your reality. But, what I was trying to also find out is umm, whether any values, you say you learned some hate or maybe intolerance.

WB: Yes, intolerance, yes I don't hate, I can't hate.

Sam: No, intolerance, but my question would be is there anything, I'm not trying to put words in your mouth, but is there anything that was sorta like positive, maybe holidays, rituals, ceremonies - anything that you found to be meaningful to you?

WB: No, its bad.

Sam: No its not bad, it is what it is. It is what you feel it is.

WB: I think if you would have ask me when I was a kid. I could answer that, but now as an adult I have a different point of view.

18. **(Polish 9)** What are the most important lessons about life that you learned from other important people in your life? _____

19. **(Polish 19)** If you were asked to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them? What do I think is important? Love. Loving our neighbors, loving you know patience, compassion, ummm kindness..ummm...I love the thing about random acts of kindness....ummm...pay it forward, that movie "Pay it Forward." Those kinds of things, I do that all the time, that's the way, you know I try, you know empathy.

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Sam: Can you give some examples about some of these? You talking to a whole bunch of students here and they say, "Empathy, what do you mean, could you give some examples?" How would that come about, how would that manifest itself, what would it look like?

WB: Empathy to me, looks like, ohhh, empathy, I know what it means.

Sam: Feeling, how they feel.

WB: Yes, empathy, the feeling. Like the Holocaust, and the experience that you have gone through, I have empathy for it, but I like that particular experience I really don't like to hear it because its so bad that other human beings can hurt one another like that. I mean it is just unfathomable to me. Why somebody would want to go out of their way to hurt someone.

Sam: So, what would you.

WB: Kind of makes me cry, I know but. It does, I hate.

Sam: I understand what your saying and I appreciate it.

20. **(Polish 10)** Who do you most admire, and why? And it is funny because Mother Theresa is the first one that popped into my head.

Sam: that is a good one.

WB: Is it? I mean she is the first image when you asked me, is what I saw. Umm, the compassion, and the understanding, I mean I'm just I'm in awe, with everything that I've read about her. Umm, Gandhi was another one, you know I set aside the political parts you know, and I just look at the human being and, and...

Sam: Compassion, and the activity they are involved in...

WB: Yeah, but she is the one that comes to mind for me. Who else can I think of? I don't know just ordinary people, that sometimes I come across, not a whole lot, that are like me, and I don't want that to sound arrogant, but have the compassion to help someone else, I think it's the ordinary, I mean as far as an icon that we look at she is one of them just right off the bat. But, I observe and I watch an awful lot, umm humans interest me, and I love watching them, and I love watching what they do. Umm, and their reactions to certain things in life, and I analyze that, umm I have an analytical mind when it comes to putting things in certain categories, good, bad or indifferent, you know, I always think that it is black and white, you know I analyze the grey, but I always shove it to the side at times, most of the time I should say, but I think that it is the ordinary people that come to my mind. Not anyone specific, just...

Sam: Yeah, so in other words your looking at not just the big luminaries like Mother Theresa and Ghandi and Martin Luther King and all these guys but your looking at ordinary people as well. And their ordinary way of being around in the community, or villages or whatever. My God there

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is a descent wonderful human being, they didn't have to be doing that, so those sorts of things you observe as well.

WB: Yes, and I always say, I always try to make sure, I know it is kind old fashioned but if anybody does for me, or just the simplest things, you know because nowadays, humans just don't, I'm sorry I'm from a community that you just don't see it very often and it breaks my heart.

Sam: Why do you think that community is like that? I mean we know it is Red Bluff, but we are not going to publicize that anyway. Why do you think it is like that? Is it because it is so provincial, so isolated, or so redneck or whatever.

WB: Yeah, Yeah all those. All those. All of those [with emphasis]. And I don't like to be.

Sam: Do they have a theatre in Red Bluff?

WB: They have a little one, the old one, and they barely rarely ever have any functions there. And it just, all the things that you said yes. I don't like putting labels on other human beings like calling them the "rednecks," my kids do, my kids do, and they get really upset. My children call them that, and I get angry with my children for labeling, but they always get so mad because their viewpoint is they have no mentality level. But, I keep saying [in a whisper] you can't say that. You know, I am trying to teach them, but, and I get that way sometimes, and I get so frustrated and it is like you know where is your compassion? Sometimes I just...

Sam: So you see there is a community in leaders or in the neighbors?

WB: No it is just, it is, the best way I can describe the area I live in is negative, and they are very much very give me, give me, give me...very take, take, take kind of human beings. Ummm, they are not compassionate, loving, caring, kind, go out of your way. That is what I meant by earlier when I was telling you I've had more of a negative umm, thing about this Carnegie thing from my community than I have a positive, other than the gentleman, the CDF battalion chief who nominated me, and a few others and my neighbors yes. But...

Sam: So lets get to the meat and potatoes, tell me the story of the rescue.

WB: Tell you the story of the rescue.

Sam: What happened, how it happened, when it happened, either direction. Then I am going to ask you some other questions.

WB: OK, what happened. I've said, repeated this.

Sam: A hundred times. Sorry [laughs].

WB: Its ok, it is just that I make it real short, simple, and sweet and get it over with.

Sam: That is fine, it is fine.

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WB: Um, I had just gotten home from work, and I went to bed early.

Sam: Daytime, or night. I mean was it the weekend or the week?

WB: Weekday, it was March 26, 2003. My son, my oldest son Matthew, umm and my (can't understand>>>)joy? was in my jammies. My son comes running in the house, and all I can hear him saying is "she's on fire, she's on fire" and screaming, he is twenty, he'll be twenty this month, so he was nineteen, or eighteen, whatever. And umm, I didn't know what he meant, I had no idea, and I grabbed my glasses, because that is just a normal reaction for me, and I have to see, you know I've been wearing them since I was a little girl. So I grab my glasses, and I open up my bedroom, and I said [with emphasis] what, that is all I said to him. And he says, "Peggy is on fire." And I knew instantly, I can't explain, people have asked me this before, I can't explain it. I just ran, I literally ran, through my house, out my gate, down my driveway, through her cattle guard gate, down her gravel driveway and into her mobile home. And I did not stop, I just ran. And when I got to the end of my driveway, this is what I tell everybody, whether they want to believe it or not, I ask God to protect me. that is all I said. In fact, I didn't ask for protection, I take that back. I said, "God please help me." Is what I asked for. Umm, and I ran, my other son Joshua, who will be fourteen, in October, or fifteen in October was right behind me, and he was gonna go in, and I turned around and I went like this[perhaps makes a motion?], and I said no. I didn't really you know, I just no. And I yanked open the sliding glass door, and when I was going across the street, I know it was there, but it didn't quite register, the flames were already on the backside of the mobile home, and that is where her bedroom and master bedroom were. I knew she was there, [with emphasis] that's where she was. Umm, because this had two, anyways double wide huge mobile home, and um and I ran into the, and she was sitting on her bed saying, "she's got to put the fire out," and I said, "Peggy we got to go." She insisted on taking her cane with her, umm, she is a ninety year old, ninety pound, lady, little tiny, itty bitty lady, and I was gonna argue with her, I just picked her up and I ran. I got out of the mobile home, and Joshua my son, was pointing the hose on us. Scared, you know that his Mom, or Peggy was gonna be on fire. And umm, no fire no nothing, and ummm I had put her down, she was screaming at me, and that cane of hers, now those of us that live in the neighborhood understand the significance to that cane, and Peggy being cantankerous. So it became the neighborhood joke, cuz they put that in the article in the newspaper, yeah, about the cane, you know she insisted on having that cane. But, anyway by that time, it is hard to explain the properties, and ours, mine is across the street. Anyway Dr. Lavakas (<<<not sure) and Christine live on the property adjacent to hers. On the corner there, and I can hear Christine screaming to the top of her lungs, and her husband is running across their back yard.

Sam: there is Doctor...Can you spell it?

WB: No. [laughs].

Sam: Medical Doctor?

WB: Yes, and John and Carol live on the street you now parallel to me across from me and over here on the corner, so John and Carol are running, I can see them coming, and I can hear Christine screaming, and I, I, to the top of my lungs I'm telling everybody, "I've got her she's out, I've got her, I've got her, I've got her." And my kids, the two, were running across the street to me, I get to the end, I picked her up from off the porch, because I can hear the glass, I mean I heard the glass, I saw the fire above me.

Sam: Cracking?

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WB: Oh yeah, it shattered. When I got to the end of the driveway I couldn't hold on to her any more. My whole body felt like it just caved in on itself, and John, John Carol.

Sam: The doctor.

WB: No, no they are the neighbors over here, John and Carol, and there is Christine and her husband, I always call him Dr. Lovakas out of respect.

Sam: Sure.

WB: I know his first name, but I can't remember. Um, John had grabbed Peggy, and I just went across the street. By that time there was the, you know the volunteer fireman got there before the firetrucks, and they were screaming about the gaslines, and get, run, and get out, and everybody leave. Because Joshua had the hose on trying to you know keep us from getting burnt and that, and he told my son to run. Um, John, John and Carol our neighbor, he was smarter enough to know where the gasline valve was or whatever.

Sam: He shut if off?

WB: And shut everything off. And so I had gotten across the street to my driveway, and I got sick. It just, I guess my body, the told me it was the adrenaline, and all that, and everything in my body. And I think they called me a hero, and I got sick. I was so embarrassed.

Sam: 99% of heroes don't believe what they are doing is heroic. I have interviewed hundreds of folks, in Poland, anyway, but they are.

WB: Anyway, they had asked me, you know the insurance company and the fireman and everything about the fire, when I ran, the mobile home was black, just black, I don't know I could see, I can't tell you how I knew exactly where she would be on her bed. I couldn't see her, but I knew she was there. Um, I tell them, it is because I ask them for help. That is how I knew, Peggy and I didn't get burned, we didn't have any smoke inhalation, um she had a little bit of burn marks on her bathrobe, but they didn't go through. And yet the bathroom was already fully engulfed, the backside of her bedroom, the wall here, the curtains, the ceiling, the glass was already blowing out when I grabbed her. Um, glass, I just remember glass blowing, and I can hear it in the, the feel, I knew it was hot, but I didn't feel hot, but I knew the intensity of the heat. And as I'm going down the hallway, you know mobile homes hallways, are small, thin, the fire is above me you know above my head. Um, Christine Lovakas she works, Dr Lovakas' wife, she works for the Sacramento Bee, she is a correspondent reporter for the Sacramento Bee. She happened to get pictures of me coming out with Peggy, which is, I couldn't believe it, I mean I was hysterical when I saw these pictures about two weeks later. The fire had shattered, and I didn't even know it, out the sliding glass door. So I guess when I went out, I wasn't thinking, you know I didn't realize I had glass. I was barefoot and I didn't have one cut on my feet, none, and I, she has a thick big gravel driveway, and I didn't have any cuts. Um, she said that when she took a picture of the flames, my son Joshua actually has this hose and squirting at us and we never got wet, not one drop of water was on us. She had taken, she says as your coming out, she says the flames are right behind you guys, she says you don't realize, and I kept telling her know, I had no know idea, I didn't even know, I couldn't even see Peggy, but I knew where she would be. It is like I knew exactly where to go.

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Sam: What time was it?

WB: Um, I think they tell me it was about almost seven P.M. Around and we were...

Sam: So it was dark, that was in March.

WB: yeah, it was dark, March 26. It was six-something, seven around there. And that of course took all night to put it out and everything, and Peggy stayed with me, you know, until...

Sam: Did she have any family?

WB: No, but her husband George passed away about six years prior to that. They never had any children, and what family there was, was distant. And in fact after, Peggy passed away one year and one month to the day.

Sam: After?

WB: Yeah, this year, April, and it just broke my heart, because it was the same week that I found out that I received the Carnegie, it was kind of bittersweet for me.

Sam: Was it about \$5,000?

WB: No they gave me \$3,500, a certificate, and I have not received my medal.

Sam: Its coming, is that what it said in the mail?(not sure can't understand tape)

WB: He told me that they were changing it.

Sam: They are changing it, what do you mean?

WB: He said that because it is the 100 year anniversary.

Sam: Oh yeah, I've written a chapter for them.

WB: Yes, and that is how I found out about you is because he told me that you wrote a chapter.

Sam: I will be speaking on their anniversary.

WB: Are you?

Sam: at their place in Pittsburgh, I haven't even thought about that, I will be in Pittsburgh and Cleveland at the same time about, a day a part. Anyway, so Peggy, so what happened to Peggy afterwards, she stayed with you for a while and then what?

WB: Just for a couple of days, and then the way her estate was set up and everything, she was supposed to go to Shriner's and the closest she was supposed to go I think was in Oakland, or something, but she opted to stay, um she wasn't really, she was starting to kind of lose her faculties a little bit. Memory and yeah,

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but not bad, it wasn't like, she couldn't make decisions or whatever, it wasn't until later, you know she got sick. But she stayed there down in Corning, which is about what twenty miles down from us, or whatever it is. And the reason she wanted to stay there, was because they allowed animals. And she has a dog Freckles, which Freckles is still alive, one of the friends had taken her.

Sam: Freckles didn't get hurt or anything.

WB: No, and what amazed me is that um, my son Joshua, because see I don't remember a whole lot, I just was really focused like a tunnel, like this you know. He said that Freckles was out in the yard, she followed me in then ran back out. Before I had, you know come out with Peggy. So, um, so that was it.
Sam: So, why did you do it anyway?

WB: Why did I do it?

Sam: This is the question that has been asked a hundred million times.

WB: And I can't answer it, because I don't know, I just don't reacted, I did what I supposed to do. No nobody told I had to do it, um, you know and I, people ask me that, "Did spirits of God, or did somebody tell you that you had to do it?" No, I just asked for help, there is a difference. Um, I don't know, I just reacted, I didn't have any really feelings about it. I guess the thought process afterwards, you know hindsight when you look at it, I knew she couldn't get out of there, there is no way, um, you know and then I thought about it.

Sam: Especially because she needed her walker.

WB: Yeah, and I mean she is a tiny little lady, real tiny, tiny, you know and she is ninety years old, and she wasn't that frail. I mean she can wail that cane boy, um, I don't know, a year before this had happened, I wanted to move over here. See this has been a long time coming, I want to be here, I want to be over here on the Coast, here. Um, a year prior to the fire, I had been talking to my Mom, before she got sick, and I was trying to find out about heritage, and about, because this isn't part of my life, but this part of my mother's life in Arcata. And so I wanted to find out about it. Um, I did get to speak to my oldest brother about parts of it, you know.

Sam: Your half-brother?

WB: Yes, and he gave me some information, and the house and you know, Sunnybrae, and where the farm was.

Sam: That is where we live, Sunnybrae.

WB: Is it? Yeah, my Mom had a house in Sunnybrae. And that is where the kids grew up. Where I don't know.

Sam: It is about five minutes from here.

WB: And my grandparents had the chicken ranch is what the kids called it. A farm out on the old highway...

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Sam: Old Arcata Rd?

WB: Yeah, and then you know they talked about like the old theatre that they used to go to when they were a kid. H Street, there was something on H Street.

Sam: Yeah it still exists..

WB: Does it?

Sam: It exists, not sure what said, and it is called the Minor.

WB: is that it? Ok, then that was it.

Sam: You could see it before, maybe if you have some time.

WB: I will drive through town at least, because I want to get to some newspapers and that to bring home to the kids.

Sam: sure, sure, sure.

WB:: Anyway so a friend of mine, a girlfriend had left and moved down to Sacramento, and she really wanted the kids and I to follow her down there, and move away from Red Bluff, and you know at least into a city, you know because I am a city girl, you know. And I really didn't want to do that. I mean I could have, but I didn't want to. So, I've been trying to get over here, for two years. And I think it is all kind of funny, because it has come full circle for me, um I had said there is a reason that I need to stay here. I'm gonna be stuck here for a while, and that is how I kind of put it, because I feel like I'm stuck in Red Bluff, that is where my thought process is at this point. And I said but there is a reason, I need to be here. Um, it's not time yet for me to leave, and um, sure enough you know. It wasn't even a month later that we were talking about this, and this happened with Peggy's place, not that was necessarily it, it could be anything, but I just felt that it wasn't time yet.

Sam: So what started the fire?

WB: What did they tell me the official ruling was? They think that she dropped a cigarette in a wicker basket in the bathroom, the bathroom was carpeted, they had to rule out, but they found the little floor heaters, it was so old it was the kind that if they rolled over they are still gonna run, not like they have now. And she used to run that always in her bathroom, because she had a sunken bathtub, and it was all carpeting in there. You know I thought it was that, but they ruled it to be an accident, and it was a cigarette issue. Yeah she was a smoker so...

Sam: You are not married, so are you divorced or widowed?

WB: Widowed.

21. (Polish 11) Have you ever been hurt/offended by someone? Yes X No

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friend ____

For instance: Xa relative X aa stranger X other

21a. **(Polish 11a)** If yes, in what way? It goes back to when I was a little girl, are you sure you want to hear this? Really, this one is gonna be really hard, I actually had to go to a therapist and deal with this, so I'm ok with this. So, I'm OK with it, but I just still get a little teary eyed. Which one do you want first?

Sam: Relative.

WB: Um, because I am the youngest in the family, and my Dad was just my dad, my dad did not treat my brothers and sisters that way. He you know loved equally, and took care of. But there was a lot of animosity with my two sisters. In fact in adulthood they even told me, so I had to question them and this is part of why we don't have a relationship, because I had to call them on this. When I was a little girl, like out on the farm, umm I was two, my oldest sister to get back at me put me in a rabbit cage, with a mother rabbit, and usually they can be very vicious, but she didn't hurt me. Ummm... but they lost me, my Mom and Dad couldn't find me, that was the beginning of what my sisters, both of them, had done to me. Ummm... pushed off a swing, swinging, and hit my head and then my sister put me to sleep hoping that I had a concussion, and was hoping that I wouldn't wake up. And it was seven days later that I did, umm my other sister at my aunt's apartment complex, ummm, do you remember the old garbage shoots?

Sam: Yes.

WB: and the dumpster would be at the bottom, and it is two story. Neighborhood kids used to slide down the garbage shoot as a slide. Well, my sister shoved me down it, and then ran downstairs and pulled the dumpster away.

Sam: Oh God.

WB: And I hurt myself bad. So, I was in the hospital for a couple of weeks on that one. Ummm, tried to drown me, tried to smother me a few times.

Sam: How old were they?

WB: They were teenagers, and I was just little, you know 5, 6, 7.

Sam: How did the parents respond to that.

WB: My mom and dad were not physically together, they had a funny relationship, Dad had the ranch, Mom had the house in the city. They were together and they were married, and they were never divorced, but they lived two separate lives. So, like in the Winter months, Dad would be at the house, and in the summer months Mom would be at the ranch.

Sam: It was not an intimate relation?

WB: There you go, that is a good way of putting it. So they never divorced, and they you know, anyway, my father was not a disciplinary person. It was my Mom that always handed down the discipline. And

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my mom had a thing about covering, sweeping it under. We don't deal with it, we don't deal with emotion, its done, its over with don't talk about it.

Sam: How about friends or strangers?

WB: It would be strangers. This is the hardest one (gets a little shaken: transcriber's note) this is very hard. I had to actually physically go back. I guess because I had what they call post-traumatic stress, I still cry but it is ok, because that is a healing process for me. You'll find out why I don't like the Catholic Church. Where we lived in the city, um its an old...

Sam: San Francisco?

WB: No actually we lived in Piedmont. We had moved, I was born in SF, mom lived there for a long time.

Sam: you won't believe this but we lived there too.

WB: Did you really?

Sam: For a little while, while I was getting my Ph. D.

WB: Do you know where the rose garden is?

Sam: Yes, I totally know.

WB: Ok, then you are gonna know this. Up on the hill where

21b. **(Polish 11b)** Had they asked for forgiveness? Yes ___ No ___

21c. **(Polish 11c)** Have you forgiven them? Yes ___ No ___

21d. **(Polish 11d)** Why/Why not?

21e. **(Polish 11e)** What were the results?

22. **(Polish 12)** Have **you ever hurt/offended** someone?

Yes ___ No ___
 a relative ___ a friend ___
 a stranger ___ other ___

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22a. (12a) If yes, in what way? _____

22b. (12b) Have you asked for forgiveness? Yes ___ No ___

22c. (12c) Why/Why not? _____

22d. (12d) What were the results? _____

22e. (Polish 13) In general, what were some of the most difficult situations?

- ___ a) to ask someone **for forgiveness**
- ___ b) to **forgive someone**

22f. (Polish 14) Do you think that a whole nation and its citizens owe an apology to others because they have hurt someone? Yes ___ No ___

22e. Please explain: _____

In recent times did your group, church, or community, ever apologize to any group of people that they have offended historically or contemporaneously? Yes ___
No ___

If **yes**, continue to 23, if **no**, skip to

24

(The question is asked in Poland only)

In recent times the Polish government has asked for an apology for the Polish harmful behavior done to others. Maybe you can remember some of them...

23. (Polish 23) To what group was the apology made? _____

23a. (23a) What prompted the apology? Please Explain.

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23b. (23b) How/When/Where did the apology take place? _____

(23c - 23j for Clergy only)

23c. (23c) Has your parish/convent/synagogue/mosque disseminated information about the apology in your group/community?

Yes ___ No___

23d. (23d) Did your synagogue/convent/mosque/parish take any steps to disseminate this information to your broader community? Yes ___ No___

23e. (23e) If yes, what steps were taken? _____

23f. (f) Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to? _____

23g. (g) Since the apology, have your attitudes and/or behaviors towards the group apologized to changed? _____

23h. (h) If yes, in what ways? _____

23i. (i) Did you notice any changes in the behavior of the group apologized to? Yes ___ No___

23j. (j) If yes, what sort of changes? _____

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23k. **(k)(Asked only in Poland)** Does the Polish nation have the right to ask for apology from the Ukrainians for mistreatment and massacre of Poles during WWII? Yes ___ No ___

Please explain: _____

Asked in both countries.

24. **(Polish 24)** Did you hear about the Pope's apology to the Jewish people? Yes ___ No ___

24a. **(a)** If yes, how did you hear about it? _____

24b. **(b)** How was the apology made? _____

24c. **(c)** In your opinion, what prompted the Pope's apology? _____

(Not on Polish schedule) 24d. How did you react to the apology? _____

25. **(Polish 25)** Did you hear about the Pope's apology to other groups **(for the Crusades, slavery, etc.)**?
Yes ___ No ___

25a. **(a)** To what group was the Pope's apology made?

25b. **(b)** If yes, how did you hear about it? _____

25c. **(c)** How was the Pope's apology made?

25d. **(d)** In your opinion, what prompted the Pope's apology?

26. **(Polish 26)** How did you react to the Pope's apology?

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27. (Polish 27) Since the apology, have your attitudes and/or behaviors towards the group apologized to changed? Yes ___ No ___

27a. If yes, in what ways? _____

(28 - 31a For Priests or Nuns only)

28.(Polish 28) Have you noticed any responses in your own parish/convent/synagogue/mosque from your members? Yes ___ No ___

28a. If yes, please explain the response. _____

29. Void to account for Polish numbering

30.(Polish 30) As a result of the Pope's apology to Jews and other groups, did you notice any behavioral changes among your parishioners/synagogue/mosque or convent members?

Yes ___

No ___

30a. (a) If so, what did you observe? _____

31. (Polish 31) Did you notice any changes in the behavior of the group apologized to?

Yes ___

No ___

31a. (a) If so, what was the nature of the change that you have observed? _____

32. (Polish 32) In your opinion, how important is apology in human relations? _____

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33. **(Polish 33)** In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? Yes ___
No ___

34. **(Polish 34)** Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations? Yes ___
No ___

If yes, please explain: _____

35. **(Polish 35)** Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs? _____

Thank the respondent.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
P1

1. Age 66 Name: Thomas J O'Rourke #87 Catholic Priest
2. Place of Birth: New Haven, CT
3. Location of your Parish: Hamden, CT
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - (3) Postgraduate College
 - X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Masters
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R. He called me a "wise guy." I was taken aback and felt confused and hurt.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
 - R. I forgive him in my conscience (i.e. in principle) but I don't wish to be subject to his judgmental personality or comments in the future so I avoid socializing unless it's unavoidable.
6. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R. I don't know of this possibility. No one has confronted me.
 - 6b. Have you asked for forgiveness? Yes No
 - 6c. What was the result?
 - R.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Media

8. How did you react to the apology? (please explain briefly)

R. Favorably.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R. Probably in a sermon but not one-on-one.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very!!! It is the basis for hope in South African reconciliation.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. More and more in view of the futility of violence.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R. In inter-religious groups at regular meetings.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R. Jewish people and Rabbis seem friendlier and more hopeful and encouraged.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. N/A

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
P1

1. Age 65 Name: Brian T. Joyce #88 Catholic Priest
2. Place of Birth: Oakland, CA
3. Location of your Parish: Pleasant Hill, CA.
4. Highest educational level you have attained
- (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MA
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
- 5a. If yes, in what way?
- R. Falsely accused of abuse of an adult.
- 5b. Has the offender asked for forgiveness? Yes X No
- 5c. Have you forgiven them (him/her)? X Yes No
- 5d. What was the result?
- R. Legal process keeps us separate so no result can be judged.
6. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 7)
- 6a. If yes, in what way?
- R.
- 6b. Have you asked for forgiveness? Yes No
- 6c. What was the result?
- R.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. News media

8. How did you react to the apology? (please explain briefly)

R. Very affirmatively. I believe it to be needed.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R. 98% positive - a few negatives ,with same old stereotypes and on person (German) denies the Holocaust took place !

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Needs to be repeated - old hurts and stereotypes don't die easily.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R. Had good contact already - have done youth/adult education on anti-Semitism in the Christian Church - plus many interfaith marriages with rabbis.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. What is need for forgiveness? (See attached 10 Commandments)

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
P1

1. Age 45 Name: Perry Kavookjian #89 Catholic Priest
2. Place of Birth: Fresno, CA
3. Location of your Parish: Fresno
4. Highest educational level you have attained
- (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): M. Div.
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
- 5a. If yes, in what way?
- R. Accusation of not teaching the Catholic faith, departure of some from the parish, slandering my name.
- 5b. Has the offender asked for forgiveness? Yes X No
- 5c. Have you forgiven them (him/her)? X Yes No
- 5d. What was the result?
- R. While I've forgiven them, I still feel frustrated with what some did and have said.
6. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 7)
- 6a. If yes, in what way?
- R.
- 6b. Have you asked for forgiveness? Yes No
- 6c. What was the result?
- R.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. National news. I've also read the texts of his statements.

8. How did you react to the apology? (please explain briefly)

R. Pleased that our Church would take such a step towards acknowledging past mistakes.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R. I've always been open and accepting of the Jewish concerns regarding anti-Semitism and don't find much change in that.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R. Favorable.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. If reconciliation and peace are priorities, then apologizing and seeking forgiveness are very important.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. I believe this is the only option we have to achieve peace.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R. We participate in interfaith activities which include the local temples.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R. I've noticed a more open dialogue between Catholics and Jews and a lessening of accusatory language.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. I think that there is another issue about whether or not forgiveness has been given or experienced as having been received.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
P1

1. Age 74 Name: James T. Logan #90
2. Place of Birth: Bakersfield, CA
3. Location of your Parish: Fresno, CA
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - X (3) Postgraduate College
 - (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R.
 - 5b. Has the offender asked for forgiveness? Yes No
 - 5c. Have you forgiven them (him/her)? Yes No
 - 5d. What was the result?
 - R.
6. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R.
 - 6b. Have you asked for forgiveness? Yes No
 - 6c. What was the result?
 - R.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. The Catholic Press and the one that comes to mind is the Davenport messenger of Iowa.

8. How did you react to the apology? (please explain briefly)

R. It sounded OK to me.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Needed for reconciliation.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R. I do not have any contact.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. --

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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P1

68

1. Age _____ Name: #91 Gilliam J. Ruhl (or Ruke)
2. Place of Birth: Philadelphia, PA
3. Location of your Parish: Goldsboro, NC
4. Highest educational level you have attained
- _____ (1) Some College
 _____ (2) College BA or BS
 _____ (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Doctor of Sacred Theology
5. Have you ever been hurt/offended by someone in the recent past? X Yes _____ No (If No, Go to 6)
- 5a. If yes, in what way?
- R. I had been President of a graduate theological school and a teacher for 25 years. Without consultation, the board of governors announced its closing.
- 5b. Has the offender asked for forgiveness? _____ Yes X No
- 5c. Have you forgiven them (him/her)? _____ Yes X No
- 5d. What was the result?
- R. The school closed and they moved on to new jobs.
6. Have you ever hurt/offended someone in the recent past? _____ Yes X No (If No, Go to 7)
- 6a. If yes, in what way?
- R. By a vulgar reaction to what I considered another person's joking.
- 6b. Have you asked for forgiveness? X Yes _____ No
- 6c. What was the result?
- R. I try to respect the person but I do not try to be close to the person.
7. Did you hear about the Pope's apology to the Jews and others? X Yes

No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Reading newspapers, Catholic Periodicals, and TV news and commentators.

8. How did you react to the apology? (please explain briefly)

R. I thought it was long overdue and should have condemned the atrocities.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes

No (If No, go to 12)

9a. If yes, in what ways?

R. I try to learn more about the victims and the whole period of 1933-45 in Germany so as to feel a compassionate approach in dealing with Jewish (people?).

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R. Our Jewish community is close to non-existent. There is no active synagogue in the city. However, the Jewish community helped build our first church, since Catholics and Jew were both a minority, and still are.

11. Did your parish take any steps to share this information with the larger community?

Yes

No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes

No (If No, Go To 15)

Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes

No (If No, Go To 14)

Don't Know

13a. If yes, what changes have you noticed?

R. I believe that attitudes in the more educated Catholic communities are intent to make up for the wrongs of the past.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:
- R. It is most important because all of the suffering points to a total lack of respect for human persons and their dignity. This is a major problem today.
15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?
- R. Mutual respect between Christians and Jews. More collaboration on certain moral issues.
16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No
Please explain:
- R. No opportunity.
17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know
Please explain:
- R.
18. Is there anything else that I should have asked you about this topic of apology and forgiveness?
- R. Our hindrance, I believe, is that the Israeli/Palestinian situation reveals a lack of forgiveness on the part of the Jewish community . The Palestinians deserve their own state.

QUESTIONNAIRE

Apology and Forgiveness
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707/826-4553
P1

1. Age 67 Name: None #92 Catholic Priest
2. Place of Birth: Hartford, CT
3. Location of your Parish: West Haven, CT
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - (3) Postgraduate College
 - (4) Advanced Degree(s) (4a) What Advanced Degree(s): M.S. Pastoral counseling
5. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R. Being accused of helping an alien in exchange for sexual favors.
 - 5b. Has the offender asked for forgiveness? Yes No
 - 5c. Have you forgiven them (him/her)? Yes No
 - 5d. What was the result?
 - R. Nobody believed her.
6. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R. Aggressively separated a couple during mass who were "necking".
 - 6b. Have you asked for forgiveness? Yes No
 - 6c. What was the result?
 - R. They have not come back.
7. Did you hear about the Pope's apology to the Jews and others? Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. National Catholic Reporter newspaper.

8. How did you react to the apology? (please explain briefly)

R. Very pleased. It was the right thing to do.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R. We are 90% Hispanic immigrants. I don't think they know many Jews or the issues involved.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very. It relieves tension and hostility.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Should be positive.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R. A young organizer for a union is busy with me and some parishioners - he wears the skullcap and is observant - we admire him for not hiding his commitment to his faith.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R. I'm out of the loop - I haven't heard much.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. I have often said that if I were to change from Roman Catholic, I would choose Judaism over Protestantism.

QUESTIONNAIRE

Apology and Forgiveness
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707/826-4553
P1

1. Age 52 Name: Joe D. Vigil
2. Place of Birth: Albuquerque, NM
3. Location of your Parish: Same
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - X (3) Postgraduate College
 - (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R. Rejection, gossip.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
 - R. I have peace.
6. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R. Bad driving.
 - 6b. Have you asked for forgiveness? Yes X No
 - 6c. What was the result?
 - R. I try to be more patient.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Catholic newspaper, TV

8. How did you react to the apology? (please explain briefly)

R. I was proud and pleased.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Yes, but sometimes it is not easy or accepted.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Very. If not now, we have perjury.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. It is central the Christian life.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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Arcata, CA 95521
707/826-4553
P1

1. Age 66 Name: John J. Vogt
2. Place of Birth: East St. Louis, IL
3. Location of your Parish: Wickenburg, AZ
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - X (3) Postgraduate College
 - (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R. Unjustified conclusion.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
 - R. No response from persons.
6. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R. Slighted them - not recognizing their goodness.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What was the result?
 - R. Accepted.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Newspaper and TV

8. How did you react to the apology? (please explain briefly)

R. Very confused.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. The apology has to be more reinforced.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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707/826-4553
P1

1. Age 55 Name: no name #95 Catholic Priest
2. Place of Birth: Detroit, Mich.
3. Location of your Parish: Same
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - X (3) Postgraduate College
 - (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R. Unkind words said due to a stressful situation.
 - 5b. Has the offender asked for forgiveness? X Yes No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
 - R. Release of tension between us that makes for a better working relationship.
6. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R. I failed to acknowledge someone's contribution to an event in our parish.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What was the result?
 - R. As of this time, the person is too hurt to even talk to me.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Letter from Diocese, news reports on TV and radio.

8. How did you react to the apology? (please explain briefly)

R. Positively - I felt it helped bring the Christians and Jews a bit closer together and helped with the bias some Christians still have.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

- R. Important first step - There can be no reconciliation or trust between people if there is no apology. There's a great deal of division and mistrust in our world that could be helped by all sides admitting guilt and apologizing.
15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?
- R. It is an important first step in bringing people closer together - being closer together lessens tensions and the need for violence and retaliation.
16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No
- Please explain:
- R.
17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know
- Please explain:
- R. I think there is a bit more openness between us and a willingness to accept our mutual history and beliefs.
18. Is there anything else that I should have asked you about this topic of apology and forgiveness?
- R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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707/826-4553

R

1. Age 49 Name: (Rabbi) Barbara Barts
2. Place of Birth: Los Angeles, CA
3. Gender (1) Male
 X (2) Female
4. Location of your Temple/Synagogue: New Hampshire (Manchester)
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): M.A., M.A.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. In this very synagogue, someone leading an S2K rebellion against the President and the Board that wanted to engage me after the candidate that S2K wanted pulled out. this man, the rip leader, began to hurl dirt at me and attempted to have my contract overturned, despite working well with that family on the son's Bar Mitzvah. It caused a great insecurity and upset. And anger.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?

R. Although there is a modern tendency to forgive as a unilateral gesture as a release from the harm in can d o to the offended party, I can only forgive a repentant. I can, however, decide to

move on, put in aside in the interest of a greater good. Thus with this man and his cohorts. I have spoken to them of the work we need to do and nothing further.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
not recently

8a. If yes, in what way?

R.

- 8b. Have you asked for forgiveness? Yes No

8c. What was the result?

R.

9. Did you hear about the Pope's apology to the Jewish people? Yes No (If No, go to 16)

9a. If yes, how did you hear about it?

R. Newspapers

10. How did you react to the apology? (please explain briefly)

R. I often feel that these public apologies by heads of state not directly involved are just that public relations political statements. I do not believe in vicarious apologies. Do not believe in apologies on behalf of a non-participatory, non-acquiescent, multitude. I know it means something to the Jewish leadership, but has no affect on me.

11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes No (If No, go to 12)

11a. If yes, in what ways?

R.

12. Did you talk about the Pope's apology to your congregation? Yes No (If No, Go to 13)

I have been involved in dialogue with the Catholics in England and Europe (Bendorf, Leo Baeck College). The real work of real individuals is for me much more important. Will Catholics theology change-will attitudes toward Jews change. That is what the Pope should work towards.

12a. How did your congregation respond to this apology?

R.

13. Did your temple/synagogue take any steps to share this information to the larger Jewish community? Yes
 No (If No, Go To 14)

13a. If yes, what steps were taken?

R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics? Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. If sincere if the end of a process of refection, either because one comes to the conclusion that one had done wrong, or that one has hurt or offended and me wishes to (can't read text), yes terribly important to apologize.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Apology is in my mind less important than acknowledgement and change, but is part of this whole process. Forgiveness need not be automatic-some hurts cannot be mended. That, too, needs to be acknowledged and admitted.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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707/826-4553

R

1. Age 40 Name: Edwin Goldberg
2. Place of Birth: Kansas City, MO
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: New Hampshire (Manchester) Miami, Florida
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): D.H.L.
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R.
8. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 8)

9) not recently

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. I believe I read it in the paper.
10. How did you react to the apology? (please explain briefly)
R. I think such apologies have their place but are not like real, genuine forgiveness, which is a far more specific process.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation? Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community? Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of

your congregation toward Catholics?

Yes
 No (If No, Go To
 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. Catholics I know are more the defensive-it is a tough time for them.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Individuals should apologize to individuals, the rest is a bit trivial.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. I don't know.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. I don't know.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 45 Name: Barry L. Schwartz
2. Place of Birth: Brooklyn, NY
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Cherry Hill, NJ
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MA, ordination
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
7a. If yes, in what way? _____
R.
7b. Has the offender asked for forgiveness? Yes No
7c. Have you forgiven them (him/her)? Yes No
7d. What was the result?
R.
8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
not recently

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. News, periodicals
10. How did you react to the apology? (please explain briefly)
R. Positive step in ongoing reconciliation.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R. Generally positive.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes
 No (If No, Go To

15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To

16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important for progress toward healing/reconciliation

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Continued great importance.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Common social justice work.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. Greater foundation for Catholic outreach to Jews. No great change among Jews.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 70 Name: Arnold S. Task
2. Place of Birth: Chicago, Illinois
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Alexandria, Louisiana
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 X (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s):
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R.
8. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 8)

9) not recently

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. Newspaper articles.
10. How did you react to the apology? (please explain briefly)
R. I was pleased.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R. A positive reaction.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is very important-first, to acknowledge the problem/situation and second to try to do something to remedy the relationship.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. It will be extremely important, world and national events have sparked some violent activity, and it is likely to continue.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R. Several priests are good friends, and so it has been a continuing conversation.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R. There is a heightened awareness of the impact of events from the past which continue to be felt in our own day and how attitudes have been affected.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Cannot think of anything else.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 48 Name: Donald P. Cashnan
2. Place of Birth: NY State
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Albany, NY
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): N/A
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. Someone tried to drive me from town. Devoted herself to this task for two years.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R.
8. Have you ever hurt/offended someone in the recent past? Yes **Probably**
 No (If No, Go to 9)
not recently

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. Media.
10. How did you react to the apology? (please explain briefly)
R. Deeds are more important than words: I need to see acts of contrition, not just words.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R. I'm less sympathetic to Catholics because the Pope's actions seen contrary to apology-preparing to canonize P.vs XII, Queen Isabella.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It's a good start.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R. No desire besides, they've got their hands full with the pedophilia affair.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R. Many see the apology and Pope's try to Israel as a good beginning. It's eons beyond the old Church. Besides, the Church changes glacially.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 55 Name: Sheldon Ezring
2. Place of Birth: NYC
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Syracuse, NY
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): D. Min.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. After first wife's death during dating and remarriage dear friends rejected me.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)
not recently

- 8a. If yes, in what way?
- R. Did not visit past Presidents wife in hospital, even though told not to go each time I suggested a visit, he was deeply hurt.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. Media
10. How did you react to the apology? (please explain briefly)
- R. Nice but no big deal.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R. ho hum.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Jewish traditions says it is what we are supposed to do so it is the ethical way to act.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. It depends on how much the apology is accepted by the church out of Rome.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 59 Name: Charles P. Sherman #102
2. Place of Birth: Warren, Pa
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Tulsa, Ok
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MAHL
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 7a. If yes, in what way? _____
 R.
 7b. Has the offender asked for forgiveness? Yes No
 7c. Have you forgiven them (him/her)? Yes No
 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 8)

9) not recently

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R.
10. How did you react to the apology? (please explain briefly)
R. I believe this Pope is sincere, and I hope his followers will be influenced by his example.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation? Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community? Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics? Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important. There cannot be reconciliation without apology.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. An essential role. Education, growth in mutual understanding, increased sensitivity should lead to apology, then forgiveness.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain: Not yet. Give it time to be digested and then incorporated into new texts, etc.

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. How best to teach the process to children.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 43 Name: Isaac Serotta, #103
2. Place of Birth: Miami, Florida
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Illinois
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MA
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. I was the object of someone's misplaced anger.
 - 7b. Has the offender asked for forgiveness? X Yes No
 - 7c. Have you forgiven them (him/her)? X Yes No
 - 7d. What was the result?
 - R. We continue to work together productively.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)
not recently

- 8a. If yes, in what way?
- R. I neglected to ask about the health and welfare of family members of a congregant.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. We have reconciled and the congregant remains actively involved with the synagogue.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. From newspaper reports.
10. How did you react to the apology? (please explain briefly)
- R. I thought it was a positive first step, but that it didn't go as far as it might have. I am con(cant read) about apologies on one hand with a continuing attempt to canonize John XII on the other.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R. There are divergent points of view. Some think it was courageous and other think it is duplicitous. Most probably don't think about it at all. As a community we have not had an orchestrated response, but we did bring in a Catholic speaker last year and also a rabbi who spoke about Jesus in the context of ancient Judaism.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R. I worked on a chapter of the book "Irreconcilable differences?" - a study guide on

Jewish/Christian differences and similarities. We used the book in a study course that was open to the public. We signed onto a response to the apology.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?

Yes
 No (If No, Go To

15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes

No (If No, Go To

16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I think it's very important, and I think it's important that the apology takes us out of our own comfort zone. Jewish discomfort with Catholic apologies stem from the fact that apology is still in Catholic terms rather than Jewish ones.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. When we can reach beyond our own ideological blinders then the apologies and forgiveness have the capacity for great good. If we apologize or forgive while running blind to the other, they have little effect.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain: I am active in a local interfaith clergy group, and have worked with Catholics and others on a variety of activities.

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. It takes a while for a pope statement to filter down to the average Catholic. I also think that most of the Catholics I know were already ahead of the statement and wish it had been stronger.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 52 Name: Robert Luewy
2. Place of Birth: Hempstead, NY
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Metairie, LA
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Masters/Ordination
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
7a. If yes, in what way? _____
R.
7b. Has the offender asked for forgiveness? Yes No
7c. Have you forgiven them (him/her)? Yes No
7d. What was the result?
R.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)

not recently

- 8a. If yes, in what way?
- R. I had to tell a congregant that there was a fee for a funeral for a family member who was not a congregant. I was probably not as tactful as I could have been.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. Not accepted.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. I read about it and reviewed the text as well as reactions to it.
10. How did you react to the apology? (please explain briefly)
- R. I felt it was impressive. This Pope has made a number of positive healing gestures, but has also been inconsistent at the same time.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R. My congregation is in a Catholic community where there have generally been good relations. There is still a desire to see criticism of the Pope at the same time.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?

Yes
 No (If No, Go To

15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. In our joint Thanksgiving service with the Catholic church, the priest often apologizes for past injustices by the church.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important. Just as one is proud of one's legacy, so too one should feel shame when appropriate.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Hopefully a positive role.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Not more than usual.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. They have been moving in a positive direction for a while. This was another indicator.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 56 Name: Rabbi Mark Mahler # 105
2. Place of Birth: New Jersey
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Pittsburgh, PA
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MA. D.D
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. In many ways, I am not a hypersensitive person, but this question compels me to recognize that I am hurt or offended by someone or something after.
 - 7b. Has the offender asked for forgiveness? Sometimes Yes Usually No
 - 7c. Have you forgiven them (him/her)? Usually Yes Sometimes No
 - 7d. What was the result?
 - R. I find that forgetting often accomplishes the same thing as forgiving.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)

not recently

- 8a. If yes, in what way?
 R. I said something that hurt someone's feelings.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
 R. I think the person was forgiving, as I was chastened by the experience.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
 R. News media
10. How did you react to the apology? (please explain briefly)
 R. See enclosed sermon
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
 R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
 R. The gamut - from cynicism to gratitude
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
 R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? perhaps Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. Catholic groups - especially CDC programs - visit congregations more than ever.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important; fundamental to Judaism.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Probably more than I realize.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. I have participated in a Rabbis - Priests dialogue for the last 10 years.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. Hard to gauge at this point in time.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 60 Name: Peter S. Knobe #106
2. Place of Birth: Newark, NJ
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Evanston, Illinois
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): PhD
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. MY lawyer and friend billed me as a client when I thought that I was speaking only to my friend.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? X Yes No
 - 7d. What was the result?
 - R. Still uncertain.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)

not recently

- 8a. If yes, in what way?
- R. The same person as above, my leaving a strong (nasty) voice mail.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. Still uncertain.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. The press
10. How did you react to the apology? (please explain briefly)
- R. I thought it was a good step but inadequate.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R. The same way I did.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

X No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. We have had increasing dialogue over two decades

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. this is crucial

18. Have you made any contact with those of Catholic faith since the Pope's apology? X Yes
 No

Please explain:

R. Not because of the apology.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 X No

Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 75 Name: Ben Morrow #107
2. Place of Birth: Johnstown, PA, USA
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): PdD English Literature
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
R. Friend (can't read writing) me without words.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
R. Nothing
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
R. Treated some members of my congregation with disdain and anger.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
R. unknown
7. Did you hear about the Pope's apology to the Jewish people? X Yes

- __ No (If No, go to 14)
- 7a. If yes, how did you hear about it?
R. Press, collective, etc.
8. How did you react to the apology? (please explain briefly)
R. Indifferent.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
__ Yes
X No (If No, go to 10)
- 9a. If yes, in what ways?
R.
10. Did you talk about the apology to your congregation?
__ No (If No, Go to 11) _X_ Yes
- 10a. How did your congregation respond to this apology?
R. Indifferent to hostile.
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
__ Yes
X No (If No, Go To 12)
- 11a. If yes, what steps were taken?
R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
__ Yes
X No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
R.
13. Do you see any changes in the behavior of Catholics toward Jews? __ Yes
X No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. extremely important but must be genuine

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. Essential, must be immediate, and pertinent.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Jewish, Christian dialogue meetings - interfaith rallies, etc.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. But very little. Jews will accept actions much more than words.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Yes. Does time really diminish apology or forgiveness?

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 51 Name: Kenneth Kanter
2. Place of Birth: Chicago
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MAHL
5. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 6)
 - 5a. If yes, in what way?
R.
 - 5b. Has the offender asked for forgiveness? Yes No
 - 5c. Have you forgiven them (him/her)? Yes No
 - 5d. What was the result?
R.
6. Have you ever hurt/offended someone? Yes X No (If No, Go to 7)
 - 6a. If yes, in what way?
R.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
R. sent to me by local bishop

7. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 14)
- 7a. If yes, how did you hear about it?
- R.
8. How did you react to the apology? (please explain briefly)
- R. Although positive step - far way to go - temple part of city wide study of "constantine sword" so part of the discussion.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 10)
- 9a. If yes, in what ways?
- R.
10. Did you talk about the apology to your congregation?
 No (If No, Go to 11) Yes
- 10a. How did your congregation respond to this apology?
- R. Somewhat cynical attitude but caused interesting discussion - especially in constantine's sword group.
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 12)
- 11a. If yes, what steps were taken?
- R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
 Yes
 No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
- R. Open nature of discussion - not from apology alone - but in conjunction with C.S study.
13. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
- R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is certainly part of Jewish view of atonement - allows for open discussion.

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. It can only be helpful.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. open discussion with group of RC priests and Rabbis.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. Allowed some of the air to clear with this large issue - still great problems regarding Israel and Palestinians. Church needs to see connection of Jews and Israel.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 50 Name: Yossi Lidsowitz # 109
2. Place of Birth: New York
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Masters Rabbinic Ordination
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 R. poor job treatment
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? Yes X No
 - 5d. What was the result?
 R. termination of relationship
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 R. joking in a way that interpersonally offended
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
 R. none
7. Did you hear about the Pope's apology to the Jewish people? X Yes

- 7a. If yes, how did you hear about it? __ No (If No, go to 14)
- R. newspapers, professional journals.
8. How did you react to the apology? (please explain briefly)
- R. suspiciously and with distrust
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 10)
- 9a. If yes, in what ways?
- R. opened up dialogue with Catholic leaders
10. Did you talk about the apology to your congregation?
__ No (If No, Go to 11) Yes
- 10a. How did your congregation respond to this apology?
- R. mixed reaction, distrust , interest.
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
__ No (If No, Go To 12) Yes
- 11a. If yes, what steps were taken?
- R. Catholic Jewish dialogue
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
__ Yes
 No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
- R.
13. Do you see any changes in the behavior of Catholics toward Jews? __ Yes
 No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
- R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Apologies to a group are often meaningless as the apology comes from the next generation towards the next generation.

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. One can foster educational awareness of the past and may thwart future prejudice.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R. see above

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R. I think there is great awareness of Christian anti-semitism.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Jews see forgiveness differently than Christians, see item # 14

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 57 Name: None , Reformed Jew #110
2. Place of Birth: Connecticut
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s) : Ph.D.
5. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 6)
 - 5a. If yes, in what way?
 R.
 - 5b. Has the offender asked for forgiveness? Yes No
 - 5c. Have you forgiven them (him/her)? Yes No
 - 5d. What was the result?
 R.
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 R. Member of family - argument.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
 R. Reconciliation, no further problem.
7. Did you hear about the Pope's apology to the Jewish people? X Yes

- 7a. If yes, how did you hear about it? __ No (If No, go to 14)
- R. In the Jewish periodical that I read.
8. How did you react to the apology? (please explain briefly)
- R. I thought it was nice, but rather tardy.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
__ Yes
 No (If No, go to 10)
- 9a. If yes, in what ways?
- R.
10. Did you talk about the apology to your congregation?
__ No (If No, Go to 11) Yes
- 10a. How did your congregation respond to this apology?
- R. They weren't especially interested in it.
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
__ Yes
 No (If No, Go To 12)
- 11a. If yes, what steps were taken?
- R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
__ Yes
 No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
- R.
13. Do you see any changes in the behavior of Catholics toward Jews? __ Yes
 No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
- R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:
- R. It is good for the historical record to set the record straight for the history books - but otherwise, it has very little effect on anyone.
- 15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?
- R. Very little.
16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:
- R. In the course of my normal duties, I have contact with local priests and their churches.
17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:
- R. The vast majority of Catholics and certainly of priests as well have no interest in "Catholic-Jewish relations." And I think that most Jews at least those outside of New York - are also not interested.
18. Is there anything else that I should have asked you about this topic of apology and forgiveness?
- R. As I said in #8 the Pope's apology was nice - but what about some sympathy/understanding for the state of Israel? It's nice to condemn anti-Semitism of the past - but what about condemning those who are murdering Jews today, in Israel?

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 38 Name: None Reformed Rabbi #111
2. Place of Birth: Philadelphia
3. Gender (1) Male
 X (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 X (3) Postgraduate College (Rabbi)
 (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
R. Too many to explain.
 - 5b. Has the offender asked for forgiveness? Yes Some have. No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
R. Repair of the relationship and deeper understanding of each other. Builds trust that we can disagree and/or act out and work it through.
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
R. Too many to explain.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
R. Always mad people feel important and respected that their hurt feeling were addressed. Good practice for me in humility and courage in facing my own shortcomings.
7. Did you hear about the Pope's apology to the Jewish people? X Yes

No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Through interfaith work.

8. How did you react to the apology? (please explain briefly)

R. I was glad to hear about an official admission of wrongdoing on the part of the Church but do not believe most lay Catholics understand the actions or non-action for which the Pope apologized.

9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?

Yes
 No (If No, go to 10)

9a. If yes, in what ways?

R.

10. Did you talk about the apology to your congregation?

Yes
 No (If No, Go to 11)

10a. How did your congregation respond to this apology?

R.

11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R. We are IT for 150 miles in any direction.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?

Yes
 No (If No, Go To 13)

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews? Yes

No (If No, Go To 14)

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:
- R. Very important for true healing to begin for the offender.
- 15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?
- R. Only forgiveness will work to stop the cycle of retaliatory violence in places like the Middle East, Africa, former Yugoslavia, etc.
16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
- Please explain:
- R. Extensive involvement in interfaith work puts me in regular contact with Catholics.
17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
- Please explain:
- R. Unsure.
18. Is there anything else that I should have asked you about this topic of apology and forgiveness?
- R. N/A

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 52 Name:
2. Place of Birth: Brooklyn, NY
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Rabbi Ordination HUC-JR
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 R. Insults to myself , my integrity, my career as the result of a temple merger gone sour.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? Yes X No
 - 5d. What was the result?
 R. Cold feeling still remain. (can't read writing).
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 R. Thoughtlessness.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
 R. Repair was made and relationships improved.
7. Did you hear about the Pope's apology to the Jewish people? X Yes

No (If No, go to 14)

7a. If yes, how did you hear about it?

R. News media.

8. How did you react to the apology? (please explain briefly)

R. I didn't think it was an apology. I thought it was an explanation- not an apology. The apology is "I/we were wrong. I/we hurt you. I/we am/are sorry!"

9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?

Yes
 No (If No, go to 10)

9a. If yes, in what ways?

R.

10. Did you talk about the apology to your congregation?

Yes
 No (If No, Go to 11)

10a. How did your congregation respond to this apology? See above

R.

11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?

Yes
 No (If No, Go To 13)

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 14)

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Apologies are crucial between groups and individuals. They demonstrate that attitudes can change and repair can occur.

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. I'm very involved in interfaith programs.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. Remained the same.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Whether or not forgiveness is a necessary antecedent to apology. I don't believe it is.

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 65 Name: Rabbi Bennie King #113
2. Place of Birth: Tucson, Ariz
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MAHL, DD (honenny)
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
R. Back-stabbing and then lying publicly about what occurred.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
R. I trust and respect this person less, yet view the situation from a spiritual perspective as a means for healing my own soul.
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
R. Insensitive comments
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
R. Depend my sensitivity and made for a healthier relationship.

7. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 14)
- 7a. If yes, how did you hear about it?
- R. Media
8. How did you react to the apology? (please explain briefly)
- R. Positively - even though the apology could have gone deeper, it was, nevertheless, a big step forward.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 10)
- 9a. If yes, in what ways?
- R. More respect for the hierarchy - no change toward the faith whom I tend to respect (at least in this country).
10. Did you talk about the apology to your congregation?
 No (If No, Go to 11) Yes
- 10a. How did your congregation respond to this apology?
- R. Positively overall - some skeptical
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 12)
- 11a. If yes, what steps were taken?
- R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
 Yes
 No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
- R.
13. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. extremely important if there is going to be the development in arenas of respect and credibility.

- 15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. The same as it always has. As difficult as both are, they are essential to a healthy relationship based on sensitivity and trust.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Ongoing contacts related to a variety of issues, not necessarily to the Pope's apology.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. I can't imagine them not on some level or other.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. A few questions relating to the difficulties involved in saying "I'm sorry" and "I forgive you."

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 53 Name: No Name #114
2. Place of Birth: Boston
3. Gender (1) Male
 X (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Rabbinic ordination
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
R. Betrayal in marriage / very public adultery leading to divorce.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
R. We were able to be good parents to our children in spite of our divorce.
6. Have you ever hurt/offended someone? Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
R. I have occasionally hurt people by not being available to them in ways they wanted their rabbi to be available.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
R. Not certain

7. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 14)
- 7a. If yes, how did you hear about it?
 R. reading.
8. How did you react to the apology? (please explain briefly)
 R. I thought it was an important step.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 10)
- 9a. If yes, in what ways?
 R.
10. Did you talk about the apology to your congregation?
 No (If No, Go to 11) Yes
- 10a. How did your congregation respond to this apology?
 R. not very much
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 12)
- 11a. If yes, what steps were taken?
 R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
 Yes
 No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
 R.
13. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
 R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. very important

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. Most often the offending individual or group doesn't acknowledge responsibility.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 50 Name: No name #115
2. Place of Birth: Chicago, Il
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. Have you ever been hurt/offended by someone in the recent past? Yes
 X No (If No, Go to 6)
 - 5a. If yes, in what way?
R.
 - 5b. Has the offender asked for forgiveness? Yes No
 - 5c. Have you forgiven them (him/her)? Yes No
 - 5d. What was the result?
R.
6. Have you ever hurt/offended someone? Yes
 X No (If No, Go to 7)
 - 6a. If yes, in what way?
R.
 - 6b. Have you asked for forgiveness? Yes No
 - 6c. What effect did it have?
R.
7. Did you hear about the Pope's apology to the Jewish people? X Yes

- 7a. If yes, how did you hear about it? __ No (If No, go to 14)
 R.
8. How did you react to the apology? (please explain briefly)
 R. Did no mean much to me.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
__ Yes
X No (If No, go to 10)
- 9a. If yes, in what ways?
 R.
10. Did you talk about the apology to your congregation?
__ Yes
X No (If No, Go to 11)
- 10a. How did your congregation respond to this apology?
 R.
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
__ Yes
X No (If No, Go To 12)
- 11a. If yes, what steps were taken?
 R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
__ Yes
X No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
 R.
13. Do you see any changes in the behavior of Catholics toward Jews? __ Yes
X No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
 R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important - it is best for human relations.

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 46 Name: No name #116
2. Place of Birth: Cleveland, Ohio
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MHL
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 R. Spoke rude and without sensitivity for my feelings in a public setting.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
 R. we have moved on.
6. Have you ever hurt/offended someone? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 R. Felt that I was not attentive enough to their illness over a long period.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What effect did it have?
 R. reconciliation began.
7. Did you hear about the Pope's apology to the Jewish people? Yes

No (If No, go to 14)

7a. If yes, how did you hear about it?

R. Not sure, I did follow the Pope's visit to Israel and particularly to the western wall of yad vashem.

8. How did you react to the apology? (please explain briefly)

R.

9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?

Yes
 No (If No, go to 10)

9a. If yes, in what ways?

R.

10. Did you talk about the apology to your congregation?

Yes
 No (If No, Go to 11)

10a. How did your congregation respond to this apology?

R.

11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?

Yes
 No (If No, Go To 13)

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews? Yes

No (If No, Go To 14)

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is important - but after a certain point we no longer can claim to be direct descendants of the offending party.

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. Important to acknowledge wrong doing.

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R. Interfaith dialogue groups.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. I don't know if the apology itself was as significant as the long term results of sensitive theological dialogue.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principle Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

1. Age 53 Name: No name #117
2. Place of Birth: New York
3. Gender X (1) Male
 (2) Female
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MA(2)
5. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 6)
 - 5a. If yes, in what way?
R.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? Yes No
 - 5d. What was the result?
R.
6. Have you ever hurt/offended someone? Yes X No (If No, Go to 7)
 - 6a. If yes, in what way?
R.
 - 6b. Have you asked for forgiveness? Yes No
 - 6c. What effect did it have?
R.

7. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 14)
- 7a. If yes, how did you hear about it?
 R. newspaper report, magazine article.
8. How did you react to the apology? (please explain briefly)
 R. Positive - why I'm not certain it was a full apology - I felt it went a long way and even symbolic of much.
9. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 10)
- 9a. If yes, in what ways?
 R.
10. Did you talk about the apology to your congregation?
 Yes
 No (If No, Go to 11)
- 10a. How did your congregation respond to this apology?
 R. Most agreed with my take that it was a very positive step.
11. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 12)
- 11a. If yes, what steps were taken?
 R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members your congregation toward Catholics?
 Yes
 No (If No, Go To 13)
- 12a. If yes, what sort of changes have you noticed?
 R.
13. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 14)
- 13a. If yes, what changes have you noticed?
 R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Person to person - very.
Group to group - has symbolic meaning.

15a. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collective)?

R. seeking forgiveness and apology is very healthy for individuals and groups - I work a south Africa reconciliation communism or a powerful care and point (can't read writing)

16. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Local (can't read writing) ...I do a lot of inter-faith work and always talk about my respect -appreciation for this Pope's action.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. While I don't think there are many changes on a local church to local synagogue level (things in our community were always good) - I do think his action has had positive steps among clergy and academic institutions.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
R

1. Age 76/77 Name: David Wolf Silverman #118
2. Place of Birth: 09/22/26
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Painscton, NJ
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Ph.D. D.D
7. Have you ever been hurt/offended by someone in the recent past? Yes
 X No (If No, Go to 8)
7a. If yes, in what way?
R.
7b. Has the offender asked for forgiveness? Yes
 No
7c. Have you forgiven them (him/her)? Yes
 No
7d. What was the result?
R.
8. Have you ever hurt/offended someone in the recent past? Yes

9) No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R.

9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)

9a. If yes, how did you hear about it?

R. Newspapers/Magazines

10. How did you react to the apology? (please explain briefly)

R. They (churchmen) finally got around to it! [It took too many centuries for the church (R.C) to become self-aware]

11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)

11a. If yes, in what ways?

R.

12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)

12a. How did your congregation respond to this apology?

R.

13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)

13a. If yes, what steps were taken?

R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics? Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important. Since it functions as a deterrent towards future hatred.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. The intergroup is vastly important - because nothing of lasting importance is ever achieved without the interconnection of groups.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. I think that the independent variable in this arena is the ambiguous attitude of the Pope (and the church) towards the state of Israel and towards militant Islam.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Ages of Social stratification and congregants that I contact.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
R

1. Age 60 Name: Argeh Meir #119
2. Place of Birth: Buffalo, NY
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Rockland County, NY
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s):
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 - 7a. If yes, in what way?
R.
 - 7b. Has the offender asked for forgiveness? Yes No
 - 7c. Have you forgiven them (him/her)? Yes No
 - 7d. What was the result?
R.
8. Have you ever hurt/offended someone in the recent past? Yes

9) No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R.

9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)

9a. If yes, how did you hear about it?

R. Newspaper

10. How did you react to the apology? (please explain briefly)

R. Thought it a positive step

11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)

11a. If yes, in what ways?

R. No.

12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)

12a. How did your congregation respond to this apology?

R.

13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)

13a. If yes, what steps were taken?

R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of

your congregation toward Catholics?

Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

Not that I can see.

15a. If yes, what changes have you noticed?

R. I have very little interaction with Catholics.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very Important to be able to get beyond the hurt.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. I believe so but not greatly.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. What about Germany and the holocaust?

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 81 Name: Joshua Stampfer
2. Place of Birth: Jerusalem, Israel
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Portland, Oregon
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): DHL, MHL, MS
7. Have you ever been hurt/offended by someone in the recent past? Yes
 X No (If No, Go to 8)
 - 7a. If yes, in what way?
 R.
 - 7b. Has the offender asked for forgiveness? Yes
 No
 - 7c. Have you forgiven them (him/her)? Yes No
 No
 - 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? Yes
 X No (If No, Go to 9)

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. In the press
10. How did you react to the apology? (please explain briefly)
R. Too little, too late.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes
 No (If No, Go To

15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is very important, but it should be done promptly and explicitly

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. A vitally important one, provided it is seen as sincere.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R. I am organizing a peace conference in Rome and the ... (can't read writing).

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. It certainly has not damaged the relations but I don't see a major improvement.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. What steps beside an apology should be taken to regain relations?

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 56 Name: Rabbi Barry Roger Fuedman #121
2. Place of Birth: Scranton PA
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Evansville, ILL
5. Your congregation is: X (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): D. Min D.D
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. Failure to respond to a death in the family.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R. still ongoing.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)
not recently

- 8a. If yes, in what way?
- R. Thoughtless and cruel behavior
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. I spent two years on personal issues of repentance, (can't read writing) and seeking forgiveness. Result - reconciliation and strengthening the relations.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. Read about it.
10. How did you react to the apology? (please explain briefly)
- R. cynical but hopeful.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R. More positive attitude (cant read writing)... toward Protestants.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Extremely - the apology must be accompanied by (can't read writing) and changed behavior.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Very important

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R. I've sponsored interfaith institutes.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 79 Name: Richard. L. Rubenstein
2. Place of Birth: NYC
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: I am an academic with Rabbinic ordination
5. Your congregation is: X (1) Conservative
(Affiliation) (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MHL, STM, PLD, LHD (hc)
DHL (hc)
7. Have you ever been hurt/offended by someone in the recent past? Yes
 X No (If No, Go to 8)
7a. If yes, in what way? _____
R.
7b. Has the offender asked for forgiveness? Yes No
7c. Have you forgiven them (him/her)? Yes No
 No
7d. What was the result?
R.
8. Have you ever hurt/offended someone in the recent past? Yes

No (If No, Go to
9) not recently

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. Read it.
10. How did you react to the apology? (please explain briefly)
R. He went as far as he could doctrinally and theologically.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of

your congregation toward Catholics?

Yes
 No (If No, Go To
 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Not very

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Very little if any

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R. In the course of my work, I have cordial relations with many Catholics.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. In a small way, it was helpful.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. No, Just forget.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 32 Name: Neil Blumofe #123
2. Place of Birth: Illinois, USA
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Austin, Tx
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Certificate of Hazzanut, MSM (Sacred Music) and MA Bible
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. Misrepresentation of motives and purposes.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? X Yes No
 - 7d. What was the result?
 R. redoubled efforts to reach out to other party talking into account events that may be impactful on their life situation which may have caused them to react as they did.
8. Have you ever hurt/offended someone in the recent past? X Yes

No (If No, Go to 9)
not recently

- 8a. If yes, in what way?
- R. Insensitivity in speaking
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. meaningful time spent exploring the issue reaching a basic understanding -working towards sensitivity.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. Media
10. How did you react to the apology? (please explain briefly)
- R. thought it was a good start in revisiting responsibility of (can't read writing) and the church's role in promulgating hate and insensitivity.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?

Yes
 No (If No, Go To

15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. A bit more curiosity and interest in leaning Judaism - I don't believe this is directly linked to the Pope's apology.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. In this case, an apology is important to revitalize dialogue and learn from history.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Based on sincerity and good intentions, I think apology and forgiveness are the bedrock of meaningful encounters.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Based on my regular work in the community - there has not been a difference in respect in esteem.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. I don't think overall relations are hinged exclusively on the apology. There are other factors affecting these macro- relationships - priests - the situation in Israel, etc.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. The questions were a bit too leading and does not take many other _____ into account. I think a more detailed set of prequestions and matrix would be helpful.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 58 Name: Richard A. Marker
2. Place of Birth: Philadelphia
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: N/A not an active rabbinite
5. Your congregation is: (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Doctor of Divinity
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R.
8. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 9)

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. Very active in Catholic-Jewish Relations
10. How did you react to the apology? (please explain briefly)
R. Appreciated it for what it was.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R.
12. Did you talk about the Pope's apology to your congregation?
 Yes N/A
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the
offended person, or group? Please explain:

R.

17. In your opinion, what role will apology and forgiveness play in the future of human relations,
both interpersonal (one-on-one) and between groups (collectivities)?

R.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R. No new, except by coincidence.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R. Don't Know

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 32 Name: Amanda
2. Place of Birth: England
3. Gender (1) Male
 X (2) Female
4. Location of your Temple/Synagogue: Woodbridge, CT
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 X (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s):
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. Surrounding issues of inferiority, some of my "friends" made insensitive remarks and just weren't "there" for me.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
 - R. We aren't friends anymore.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)

not recently

- 8a. If yes, in what way?
- R. Being overly sarcastic
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. We moved on
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. People discussing it.
10. How did you react to the apology? (please explain briefly)
- R. more discussions
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation? Yes
Too young No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R. They didn't.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics? Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I think it is crucial.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 73 Name: Rabbi Philip Lazowski #126
2. Place of Birth: Poland
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Bethel Hillel Synagogue in Bloomfield, CN.
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Doctorate
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way?
R. in the ghetto woods, partizan
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
R. Can you forgive a murderer?
8. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 9)

- 8a. If yes, in what way?
R.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
R.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
R. Read it.
10. How did you react to the apology? (please explain briefly)
R. Very favorable.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
R. I am involved with the priests and it mad a big difference.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
R. Favorable to some and unfavorable to others.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
R. Discussed it . We had services together on many occasion and discussions.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R. More communication.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. Inviting the Rabbis to speak in the Church.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is very important to apologize to a person or people.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. If it is sincere the apology could be very helpful.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. I always meet with them and have intelligent discussions.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R. A better relationship.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Some of the priests apologized.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 51 Name: Rabbi Daniel Epstein #127
2. Place of Birth: New York, NY
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Fair Lawn, NJ.
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MS, MA, Rabbinical Ordination
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way?
R. Insulted - my knowledge and commitment were questioned.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
R. Resentment.
8. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 9)

- 8a. If yes, in what way?
- R. I trivialized my wife's feelings.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. She accepted it and forgave me.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. Press
10. How did you react to the apology? (please explain briefly)
- R. On one level, I was gratified, but the apology was not complete and the Church still insists that Pope Pius was not guilty of anything and the church resists taking full responsibility for Christian anti-Semitism.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R. I feel that the official position has changed and when I come across anti-Semitism or insensitivity on the part of a Priest or Bishop, I can call them on it, and I do.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R. Many were disinterested. Some did not accept it, some were moved by it, a few felt it needed more study and dialogue with Christians.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?

R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics? Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. Some church officials, the liberal ones, feel emboldened to reach out to us in friendship and to encourage their congregations to do the same.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. If it is a serious apology, and if there are actions that come along with it - very important. If it is just words, it is worth little.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. It can move us towards reconciliation.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R. I am active in clergy groups and in interfaith study.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. Those who are committed to openness have been emboldened and validated.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Question: Is there anything in recent Jewish history for which we, the chosen people, ought to as forgiveness?

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553

R

1. Age 73 Name: Andai Lingar
2. Place of Birth: Budapest, Hungary
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Woodcliff Lake, N.J
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): PhD.
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 7a. If yes, in what way?
 R.
 7b. Has the offender asked for forgiveness? Yes No
 7c. Have you forgiven them (him/her)? Yes No
 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? X Yes

No (If No, Go to 9)

- 8a. If yes, in what way?
 R. Insulted someone.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
 R. Total forgiveness.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
 R. H.Y Times.
10. How did you react to the apology? (please explain briefly)
 R. Fine...Belated.
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
 R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
 R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
 R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. More open since Vatican II.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very. Heals both.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Big Role. But conduct in future more important still.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No

Please explain:

R. Monthly clergy meetings - very open and cordial.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No

Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Will the Pope and church be more supportive of Israel in the future?

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
R

1. Age 68 Name: Harold Kushner #130
2. Place of Birth: Brooklyn, NY
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Natick, MA
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s):
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 - 7a. If yes, in what way?

R.
 - 7b. Has the offender asked for forgiveness? Yes No
 - 7c. Have you forgiven them (him/her)? Yes No
 - 7d. What was the result?

R.
8. Have you ever hurt/offended someone in the recent past? X Yes

No (If No, Go to 9)

- 8a. If yes, in what way?
- R. Insensitive comments, taking action that affected the other person without consulting her.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
- R. Prompt reconciliation after what was a minor offense.
9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)
- 9a. If yes, how did you hear about it?
- R. Newspaper accounts.
10. How did you react to the apology? (please explain briefly)
- R. I admired him for taking unprecedented step and was exasperated with things he did shortly afterward that showed insensitivity and Jewish (can't read writing).
11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)
- 11a. If yes, in what ways?
- R.
12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)
- 12a. How did your congregation respond to this apology?
- R.
13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)
- 13a. If yes, what steps were taken?
- R.
14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of

your congregation toward Catholics?

Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. More changes in the wake of Vatican II. Very few suburban Catholics took the Christ killing (can't read writing) seriously or hold today's Catholics responsible for previous generations antisemitism.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is vital as a way of accepting responsibility for the misdeed, validating the hurt feelings of the offended one.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Very useful in one-on-one, probably too much to hope for between e.g Israelis and Palestinians.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R. Discussed Pope's statement in Larry King TV show, on panel with R.C priest.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R. It was a small but useful symbolic gesture.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. I believe forgiving is more important for the offended party to do to the offended than the other way around. It is a matter of letting go of (can't read writing).

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
R

1. Age 60 Name: Joel T. Klein #131
2. Place of Birth: Megyaszo, Hungary
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue: Manchester NH, USA
5. Your congregation is: X (1) Conservative
 (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): PhD
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
 - 7a. If yes, in what way?
R.
 - 7b. Has the offender asked for forgiveness? Yes No
 - 7c. Have you forgiven them (him/her)? Yes No
 - 7d. What was the result?
R.
8. Have you ever hurt/offended someone in the recent past? Yes

9) No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R.

9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)

9a. If yes, how did you hear about it?

R. Television, Newspaper, academic discussion

10. How did you react to the apology? (please explain briefly)

R. Anger, it was done in the age old spirit of the church, i.e erring individuals but not the church and its teachings.

11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)

11a. If yes, in what ways?

R.

12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)

12a. How did your congregation respond to this apology?

R. I am retired, serve no congregation.

13. Did your temple/synagogue take any steps to share this information to the larger Jewish community? N/A
 Yes
 No (If No, Go To 14)

13a. If yes, what steps were taken?

R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics? Yes
 No (If No, Go To 15)

14a. If yes, what sort of changes have you noticed?

R. Outwardly, but I do not see sincere changes.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes Very Few
 No (If No, Go To 16)

15a. If yes, what changes have you noticed?

R. Talk about the apology, no deep learning (like the book: Constantine's (cant read writing), Popes and the Jews Hitlers pope, etc.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Only when the persons who were involved, not decades and centuries later to a different generation.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. We say, "I am sorry" frequently without commitment not to insult in the future.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
 Please explain:

R. Clergy and some friends.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Please explain:

R. Remained the same some polite ways of behavior may occur, but the basics were not changed.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. I perceived that you concentrated on the popal action. I would separate it from individual behavior between individuals sincere apology with subsequent action is fundamental.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
P1

1. Age 54 Name: Michael Straley #132
2. Place of Birth: Pomona, CA
3. Location of your Parish: Flagstaff, AZ
4. Highest educational level you have attained
- (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): M. Div.
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
- 5a. If yes, in what way?
- R. Group here upset about consolidation of 3 parishes into 1. They write inflammatory letters and spread stories, twisting statements.
- 5b. Has the offender asked for forgiveness? Yes X No
- 5c. Have you forgiven them (him/her)? X Yes No
- 5d. What was the result?
- R. Some in the group are more civil, some more strident.
6. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 7)
- 6a. If yes, in what way?
- R. As pastor, sometimes my actions are misunderstood and hurtful. Sometimes following current teaching challenges the lifestyle of some.
- 6b. Have you asked for forgiveness? x Yes No
- 6c. What was the result?
- R. I occasionally publicly ask forgiveness, which usually receives a powerful response.

7. Did you hear about the Pope's apology to the Jews and others? Yes
 No (If No, go to 14)
- 7a. If yes, how did you hear about it?
- R. Media
8. How did you react to the apology? (please explain briefly)
- R. I welcomed it.
9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?
 Yes
 No (If No, go to 12)
- 9a. If yes, in what ways?
- R.
10. Did you talk about the Pope's apology to your parishioners?
 Yes
 No (If No, Go to 11)
- 10a. How did your parishioners respond to this apology?
- R.
11. Did your parish take any steps to share this information with the larger community?
 Yes
 No (If No, Go To 12)
- 11a. If yes, what steps were taken?
- R.
12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?
 Yes
 No (If No, Go To 15)
 Don't Know
- 12a. If yes, what sort of changes have you noticed?
- R.
13. Do you see any changes in the behavior of Catholics toward Jews?
 Yes
 No (If No, Go To 14)
 Don't Know
- 13a. If yes, what changes have you noticed?
- R.
14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

- R. Reconciliation - "making friends again"- is a sacrament in the church and hopefully is encouraged among Catholics. Without apology, we cannot live as civilized people.
15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?
- R. As I said, it is essential - an integral part of living together in community.
16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No
Please explain:
- R. Nothing that I would not have done without the Pope's statement.
17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know
Please explain:
- R.
18. Is there anything else that I should have asked you about this topic of apology and forgiveness?
- R. Most powerful image- Pope with man who shot him.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
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Arcata, CA 95521
707/826-4553
P1

1. Age 54 Name: Larry Silva #133
2. Place of Birth: Honolulu, HI
3. Location of your Parish: Fremont , CA
4. Highest educational level you have attained
 - (1) Some College
 - (2) College BA or BS
 - (3) Postgraduate College
 - X (4) Advanced Degree(s) (4a) What Advanced Degree(s): M.Div.
5. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 6)
 - 5a. If yes, in what way?
 - R. By being unfairly criticized.
 - 5b. Has the offender asked for forgiveness? Yes X No
 - 5c. Have you forgiven them (him/her)? X Yes No
 - 5d. What was the result?
 - R. I felt freer.
6. Have you ever hurt/offended someone in the recent past? X Yes No (If No, Go to 7)
 - 6a. If yes, in what way?
 - R. By saying something in an unkind manner.
 - 6b. Have you asked for forgiveness? X Yes No
 - 6c. What was the result?
 - R. We moved on and left the hurt behind.
7. Did you hear about the Pope's apology to the Jews and others? X Yes No (If No, go to 14)

7a. If yes, how did you hear about it?

R. From the news.

8. How did you react to the apology? (please explain briefly)

R. Positively. It is good to confess one's faults. He did so in the name of the whole Catholic Church.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?

Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?

Yes

No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?

Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It brings greater freedom to the penitent and to the one offended, if the apology is accepted.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. An extremely important role, if we can learn to be humble enough to do it.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R. I have little contact with Jews, and the apology did not change that situation.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R. I do not believe the apology was accepted in the same spirit in which it was made.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Do you think Jews were open to the Pope's apology?

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
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707/826-4553

R

1. Age 64 Name: Solomon B. Acrish
2. Place of Birth: Tetuan, Morocco
3. Gender X (1) Male
 (2) Female
4. Location of your Temple/Synagogue:
5. Your congregation is: (1) Conservative
 X (2) Reform
 (3) Orthodox
 (4) Reconstructionist
 (5) Other (please explain):
6. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): Ph.D.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way? _____
 - R. My rabbinical credentials were questioned in public by someone who introduced me at a public ceremony.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? X Yes No
 - 7d. What was the result?
 R. The person was not even aware that he was offending me, and when confronted by some of my friends he did not seem to understand the impact of his words.
8. Have you ever hurt/offended someone in the recent past? Yes

9) No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R.

9. Did you hear about the Pope's apology to the Jewish people? Yes
 No (If No, go to 16)

9a. If yes, how did you hear about it?

R. News

10. How did you react to the apology? (please explain briefly)

R. Too little, too late.

11. Since the apology, have your attitudes and/or behaviors changed towards Catholics?
 Yes
 No (If No, go to 12)

11a. If yes, in what ways?

R.

12. Did you talk about the Pope's apology to your congregation?
 Yes
 No (If No, Go to 13)

12a. How did your congregation respond to this apology?

R. They did not think it was genuine.

13. Did your temple/synagogue take any steps to share this information to the larger Jewish community?
 Yes
 No (If No, Go To 14)

13a. If yes, what steps were taken?

R.

14. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your congregation toward Catholics?
 Yes

No (If No, Go To
15)

14a. If yes, what sort of changes have you noticed?

R.

15. Do you see any changes in the behavior of Catholics toward Jews? Yes
 No (If No, Go To
16)

15a. If yes, what changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important when it is a genuine expression of regret. An apology as lip service is not worth it. On Yom Kippur we are told to apologize to those people we have offended.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Apologies can play a major role in relations personal and international if they are accompanied by behavior or attitude change that demonstrate a contrite spirit.

18. Have you made any contact with those of Catholic faith since the Pope's apology? Yes
 No
Please explain:

R.

19. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
Please explain:

R.

20. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. It seems that you are focused on Jewish-Catholic relations. Did you ask any Catholic if they have changed their opinion about Jews? Or what could the Catholic Church do to show its sincerity. Mel Gibson's movie the passion should give the Church an opportunity to act.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Jenny Shayani

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Reverend Clayton Ford

Respondent No:

Date of Interview: 8/28/03

1. Respondent's ethnic background: European American
2. Age: 57
3. Place of Birth: El Paso, Texas
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: Doctorate of Ministry degree from Eastern Baptist
7. What did you major in?
8. Additional occupation?
9. Mother's Occupation:
10. Father's Occupation:
11. Religion:
12. Father's Level of Religiosity:

R.
13. Mother's Level of Religiosity:

R.
14. What does it mean to be a religious person?

- 14a. What does it mean to be a spiritual person?
- R.
15. What are the most important lessons about life that you learned from your father?
- 15a. From Mother?
- 15b. From Siblings?
16. Growing up, did you see yourself as emotionally close to your mother?
- R.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R.
17. What are the most important lessons about life that you learned from your religious leaders?
- R.
18. What are the most important lessons about life that you learned from other important people in your life?
- R.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R.
20. Who are the men/women that you most admire, and why?
- R.
21. Have you ever been hurt/offended by someone?
- R. Of course. I think that I will use an example previous to my pastor here because it taught me a lot of lessons. It was someone that we hired as a bilingual outreach person. He went around my back and talked to all the deacons, leaders, trying to get more money for himself and trying to undermine me. I had no idea it was happening. And so, the result of that was a lot of confusion. He was saying things that weren't true and he had a separate board for his organization and it just really became a difficult thing.
- 21a. If yes, in what way?

- R. (See above)
- 21b. Had they asked for forgiveness?
- R No, I haven't seen him for many years now.
- 21c. Have you forgiven them?
- 21d. Why/Why not?

21e. What were the results?

R. I have forgiven him. Part of my understanding of Jesus is our forgiveness, (and some people debate this) do you forgive people before they ask for your forgiveness or do you wait for them? When Jesus was on the cross, he said, "Father, forgive them, they don't know what they are doing," which shows his heart was to forgive whether there was a repentance or not. I think that they damage that unforgiveness does to the person who is holding it is enormous and so we need to let those things go and forgive.

22. Have you ever hurt/offended someone?

R. Certainly.

22a. If yes, in what way?

R. Under pressure, snapping in a way that hurt them deeply. I snapped verbally, or you know, being a Christian leader, they don't expect that. I can think of an example where under a lot pressure, I just snapped and it really injured a person.

22b. Have you asked for forgiveness?

R. I did apologize profusely.

22c. Why/Why not?

22d. What were the results?

R. In that one instance, that person has still held a grudge, even though they know better, they just have a hard time letting go of it. And so it did affect my relationship with that person and it is a sad thing to me, but I have earnestly apologized for it.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*



R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

R. Yes. I don't remember any specifics right now, but I...

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R. I think that that is very important and necessary. You know, people say, "If we weren't there and we didn't do it, why should we apologize?" I hear Christians talk about that, with concerning what

happened with slavery, what happened with Native Americans. If Jesus would have had that same attitude, I mean as a Christian, we embrace that Jesus took responsibility for the sins of the world, including our own, personal sins. He certainly didn't do those things, but he took the responsibility. We see the healing that results forgiveness and atonement and reconciliation with God. When we enter in with the spirit of Jesus and take responsibility in a way that heals and prepares the soil for reconciliation and restoration of relationships, I think that is very much in the spirit of Jesus. In, I think it was 1994, as we were having a prayer meeting in our church, we were praying for the body of Christ in Humboldt county, and it dawned on my that I had been here a few years and that I didn't really know a lot of other pastors. We were all kind of doing different things. I had this vision and idea just kind of pour into my mind and heart. It was based on Second Chronicles 7:14, "If my people, who are called by name, will humble themselves, and pray and seek my face, and turn from their wicked ways, then I'll heal their land." Healing of the land, you know, since I've been here 13 and a half years, I have learned quite a bit about the massacre of the Weyott Indians in Eureka, off the coast there in Indian island. Hundreds of people massacred. I think that has a very definite spiritual, as well as social, impact in a community. Until those deep wounds of spirit and emotion have an opportunity for healing, efforts to reconcile with that deep, humble repentance, they really don't work. You can have a superficial, surface thing. We had a man named Jon Dawson visit here, anyway, this organization that we started, it was called, "HEAL," Humboldt Evangelical Alliance, for short. Based on that verse, the healing of no end, we began to come together, to pray together. One of the things that we did is we invited Jon Dawson, who at that time was the Director of International Reconciliation Coalition. If you haven't heard of it, I'm sure that it's on the website. He is now the International Commissioner of Youth with Admission organization. But Jon Dawson, from New Zealand, I believe, he really saw the impact of how Native American people are treated in our country and saw that as far more serious in the spiritual realm than most people have any thought. He came up here and spoke in our church, and he deposited a seed of truth that the spirit of Jesus really moves that way, towards reconciliation. The whole Forgiveness and Apology is so much a part of reconciliation, like I said, that without it, reconciliation is very superficial. After that, we had Richard Twist come. Richard is a Lakota Sioux Native American who grew up primarily in the white world. After sewing wild oats he became a believer in Jesus. Then he went back to see who he was, his roots. He just started weeping at how his people were treated. He saw how in the Christian world, the Indians were the mission field, and not full members of the body of Christ. So we had him come and I and some of the other Pastors had lunch, and we began to pray about having an event called, "Many Nations, One Voice." Many nations of people coming together in the spirit of Jesus, love and reconciliation. We had Jon Woolly, he was there to say a few words. The lord had been putting it on our hearts to really enter into the wound of the Wiyot people and as much as could to repent and do something about that. We had this conference, and there were 700 people that came. We invited Sheryl, who is the tribal chair person of the Wiyot land, and this was Wiyot land here that we were on. So with protocol we had her share a few words. Then I, and several other counselors and leaders presented this (see attachment). This is a proclamation of repentance. I read it and we gave the first of on-going gifts with the commitment to help them rebuild their sacred sights. We gave them a check for a thousand dollars that night. We have given them a total of 4,400 dollars. Our members have been instrumental in other fund raisers. We just went to an auction and I bought a pulpit for 1,300 dollars, hand-made by a Native American man. It is just beautiful. When I saw it, I thought that it has to go in our gym. "The Many Nations, One Voice" was the first use of our gym for a conference or event. In that, (the repentance proclamation) we apologized for the Christian community who did nothing for as far as we can tell. I was crying and the others were crying.

Sheryl and the other Wiyot people were crying and we were all just weeping. Another thing happened...

Our youth group at our church, my son happened to be the youth pastor, I got out of the way and a committee interviewed the people and they decided on him, he had just finished Fuller Theological Seminary in Pasadena, and so we never expected the privilege of working with our son. He is a very dedicated young man. He took our youth group to work and minister and relate to Native Americans in Hoopa through a pastor in Hoopa, Jon Armand. Jon Armand, he made a special trip to come to a prayer service we were having here, with many churches involved. He said, "I want you to know that this youth group has changed Hoopa. They have done something that I have never seen a youth group do before in my entire life. Usually they go and they put on a little school for the kids and they say, "where is the river, let's go play." And that's their real focus. He said that this group didn't do that. There are about 25 of them. He said that they started praying, "God, we want a gift to give the Hoopa people. What is that gift? They began to sense, they had done research into the abuses of Native Americans in our country, locally, and so they had this head knowledge, but it wasn't in their hearts. They didn't feel it. That was back there, we didn't do that. But as they pray for several days, people started sharing what was on their hearts, one after another after another, and it was words of repentance and sorrow. And then others began to put together words to a song, and then another who was good at art, made a beautiful banner. Well, when they put it all together, they had this song that was amazing. And then the spirit of God fell upon this group of young people and began sobbing and weeping. In other words, it went from their heads to their hearts. They really felt what had happened. They entered into that and they went out, once they had this song. They would sing this song, and then they would drop to their knees, and then one youth would cry out this horrible sin against the Native Americans that had been committed, like the boarding schools that had smashed their culture...one thing after another after another, and when they would confess that sin, the whole group would cry, please forgive us. And then another youth, "we have done..." this and this and this, in front of the native people, please forgive us. Just out in the streets. And people began to weep, sobbing uncontrollably, saying they have never had a white person apologize to them in their lives. It was absolutely amazing. Well, then they came back and they did it in our church, and I wasn't here that Sunday, but I heard about this incredible thing that happened at church. They had sung this song of repentance, and coincidentally, there were two Native Americans there that Sunday morning, and they both melted and wept. They both wanted Jesus, and if it was Jesus, they wanted it. I still hadn't seen or heard the song. So at the "Many Nations, One Voice" conference, with seven hundred people there, Richard Twist, the Lekota Sioux who puts on conferences all over. His organization is "Wiconi," a very fascinating movement. He is from Humboldt county originally. The Saturday night of this weekend conference, they had different cultural expressions of music, dance, worship, different things. Polynesian, Native American, we had a lot of drums, all kinds of things. And then this little baptist youth group comes out, twenty some, and they were going to sing their song, and then there was something else, and then there was something else. And then at 8:30, I was supposed to speak and then Richard Twist was going to speak. But something happened that I have never witnessed before in my life. When the youth came out, and probably half of that audience was Native Americans from different tribes and not from this area, a lot of them come from other tribes. And most of them were believers in Jesus, but not all of them. When they came out, and they sang that song and dropped to their knees, and sixteen different youths said sins and they all said please forgive us, and then they sang again. And when they finished that song, instead of going to the next song, nobody could move. It was like the spirit of God swept in that place. I don't think that there was a single dry eye, everyone started weeping because we got down to the deep pain. This happened in 2001, May the 5th.

After the weeping, words can't convey what happened here. People got up, and began to embrace, and love. Then it turned into jubilation and worship. There was a worship leader, Jonathon Maracle, he had the native drum beat with the words that he'd written of worship. This turned into a two and a half hour non-stop loud, rejoicing, celebrating, worshipping, I got up there banging on the drum with the Natives. I have never seen anything like it. I really haven't, it was a divine intervention. And what God was saying was that, "I really dig this, I really dig this repentance and forgiveness."

Which is typical of missions in the past, in particular, taking the western culture, that is unnecessary, a part of who Jesus is. Jesus wasn't a western European. There is a beauty in every people group that Jesus wants to bring out...and it's not to make them dress like, sing like, act like, European Americans.

The real pastors, who were most deeply involved were, David Kilmer, Ferndale Congregational church, that is now Ferndale Community church. He and I have partnered together from the very beginning. We co-founded and were on the steering committee of Humboldt Evangelical Alliance. We were on the steering committee of the "Many Nations, On Voice" conference. There were also Hoopa pastors, Jon Armand from the assembly of God church. Noni Smith, who has a church there in Hoopa. There were some other leaders from Hoopa and Wichapek area. There were other pastors involved. Those who were most centrally involved would be David Kilmer, (non-demonination congregation), Chuck Starns from center point church in Eureka was with us, and the editor of the emerald coast herald, Jon Warden, was very active in this. David Kilmer, Jon Warden and I made the presentation. It was a life transforming experience for me.

Coming back, my aunt gave me a car in Virginia, so we drove back instead of flying back a month or so. My wife and I were sitting in McDonalds in Elcrow, Nevada, and this Native American man came and sat about a foot from my wife and struck up a conversation. He had been visiting a Baptist church with his niece, but he had been into Mormonism, and then Native American things. He was very confused. Having been sensitized by this conference and by other things, we were able to understand his heart and his struggle. He had been going to boarding schools, and his whole history, we were able to empathize with him and we just prayed for him in McDonalds, not like making a scene. With tears coming down his cheeks, He said, "how did you know to say exactly what I needed to hear?" I said, "I tell you, there is somebody who loves you. There were tears coming down his cheeks and ours too. Seeing the power of the need for healing...I remember, I was preaching on Easter Sunday and I was, there were a number of African Americans there, I hadn't seen them before, I was giving an illustration of the power of resurrection. The resurrection tells us that this isn't the end of the story, that all of the injustices will be made right, that we have a God who has the last word. I had an illustration from "To Kill a Mockingbird" by Atticus Finch, where Atticus' kids were up in the balcony where the Black people had to sit. He lost the case, he was the last one out. When he got up to go out they (the black people) all stood up with his kids, as if to say even though he had lost the case there was a higher court that is going to make all things right. I didn't understand it at the time but every African American who had come to church on that Sunday morning found a heart for their pain. That is just so important. It is all meaningful reconciliation, whether it is with God, or other humans or groups.

- I. Is there any reason for forgiveness and apology beyond religious reasons that would compliment?
- R. In my understanding of Jesus, in the heart of the power of the Holy Spirit is the motivator and the power for that, but I think, who was it, Paul Mitinger, who wrote a book, he was a psychiatrist, *Whatever*

Happened to Sin. He said, "If I could convince my patients that they were forgiven, 75% percent could have walked out of the hospital. Psychologically, emotionally, socially, relationally, being forgiveness and being forgiven is an incredibly powerful experience that can integrate a personality and reconcile relationship. Counter to that is unforgiveness, being unable to receive or give forgiveness results in crippled human beings, psychosomatic illness, I'm sure much of it is caused by bitterness and unforgiveness. So, every part of human life is affected by this.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R. I think we have a congregation that is growing in awareness and sensitivity, and desire. To give you an example, I don't look for places to go on Saturday night because we have got 3 services on Sunday morning. We have about 600 people who come here on Sunday morning. Another member of our church and his wife were very sensitized and were involved in the Many Nations/One Voice Conference. That was when many members of our church were doing that so they got that heart for the native people. They donated a print to the auction and it sold for \$500.00 and then the podium that I bid on was \$1300.00 so probably we got about \$6,000 altogether. We were thankful that we had a good part of their... I asked all 3 services (I went out on a limb) I said, " I saw this beautiful podium and it goes in our gym. It has inlaid wood , an utter masterpiece." I asked the congregation if they would help me out and all but \$28.00 came in donations. I was going to pay for all of it but all of these people... My son, who did the work in Hoopa has been back and continues... He was nominated by a fellow who was very active in Native American issues named Ed Grant. Ed has been attending our church and he is very active in community things, environmental, he saw what he had done and nominated Billy (my son) with the Peace Award for Humboldt County. I guess it has some affiliation with the Nobel but it is local prize. Billy was runner up and was awarded with \$1,000 with which he is going to make a CD of that song. We have a number of people in our church, a lot of university students, who are very sensitized to these issues. So, it's been a learning and

growing experience for us. It is important to me that our repentance and apologies and commitments are with no strings attached, what so ever. We are not using it as a strategy. This is the right thing.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R. At the third service, the Sunday before last, this fellow who lives in the redwood trees was at church, forty years old. He came up after the service shaking, the first time he had ever been in our church, and brought me a bundle and said, "I want you to have this." I opened it up and there was a 1944 U.S Marine Corps machete, his prize possession. I said, "I don't understand. I feel honored to have this but I don't understand." When I was giving the talk about the podium I gave a little history about this conference and our repentance, and our commitment to the Wiyot people, and I told them about the Native American, NV. and how God had touched his heart, and how important this was. He said, "I want you to have this because I am the son of a Native American woman and I have never heard a Christian apologize for what happened to my people. I want to get active in your church." It was an amazing thing. He came back the next night, and the next week, he has been coming in for counseling with a member of our staff. He has quite a history. On his father's side, all the way back to the May Flower and then the Trail of Tears on the other side. Can you imagine the conflicts? A lot of bitterness. He says, "I've given 7 hour lectures against Christianity."

The person who runs Fox TV in Eureka offered to loan us his sound system but he was not going to attend the event because he did not believe in the event. He said, "What relevance does this have to do with what happened back then? I certainly don't feel responsible." He actually came just out of curiosity and was there during about 2 hours of weeping, embracing, jublations, repenting, all that was going on. He said he got down on his face before God and asked Him to forgive him for his attitude.

On the Native American side, there is a Native American leader in our community who when we gave money with no strings attached and publicly repented, this man who had been very hostile to the event, when he heard about this he said, "I've never cared for Jesus followers and I don't know much about Jesus but if he told them to do this than I like Jesus."

I. Regarding Indian Island and the massacre there, are they trying to buy it back?

R. They have a portion of it already but I don't know that they'll get to buy the whole thing back because the previous Mayor and others live on the island. I don't think they want to sell it. This doesn't mean it shouldn't be bought. That's one issue. Another thing that upsets me deeply and I need to see what can be done about it on a more official level, on the "Rock", the big stone overlooking Indian Island at the end of the marina there is a plaque saying something about that island having "some historical significance", period.

I. But nothing about the massacre?

R. Absolutely nothing. It is just horrible, infuriating, I don't know how they can do that. It needs to be made right.

32. In your opinion, how important is apology in the future?
- R. It's the only hope of reconciliation between people that hate each other, Palestinians and Israelis, Catholics and Protestants. Humility is required. You can't really apologize without being humble.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?
- Why or why not?
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. I know that there are some Christians (the whole spectrum, including Catholics) who have walked the trail of tears and asked for forgiveness. I think the same is true where there have been Civil War battles where they have knelt down and asked God for His forgiveness for the blood that was spilled on the soil. There are others have walked the route of the Crusades asking for forgiveness. It is a powerful thing to do because it requires you to admit that you did something wrong, in the name of God, or Christianity these atrocities happened. So, that's happening in many places with the view that the affects of those kinds of atrocities have quenched the presence of the blessing of God on all peoples and that by repenting and entering in the spirit of Jesus to take responsibility for those things, God's forgiveness and healing and restoration can come to that land with blessing that we realize. When Cain killed Able, the blood of Able, pleading vengeance to the skies but the blood of Jesus for our pardon of the crimes. So, the spirit of Jesus entering into those things and humbling ourselves before God.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Jenny Shayani

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Rev Carlatta Vallergas

Respondent No: #136

Date of Interview: 9/10/03

1. Respondent's ethnic background:
2. Age: 61
3. Place of Birth: Fortuna, California
4. Gender:
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: Master of Divinity
7. What did you major in?
8. Additional occupation?
9. Mother's Occupation: My mother was a homemaker.
10. Father's Occupation: My father did many things, but I think his main, last job was an insurance adjuster
11. Religion:
12. Father's Level of Religiosity:

R.
13. Mother's Level of Religiosity:

R.

13. What does it mean to be a religious person?

R Religion is usually considered being a part of an organized group, where for many people, spirituality is the core of who they are but they aren't related to any formal organization. Religious people are very spiritual people, but I usually say religious people are very spiritual people but they are connected into a community

14a. What does it mean to be a spiritual person?

R. It Means to have a depth of feeling, an understanding of something beyond your self and the immediate. Whether you believe in God, whether you believe in a Universal subconscious Connection, something outside of your immediate self. Being a spiritual person would be having to do with caring and love, and how that gets expressed in your life. If you have a deep connection outside of yourself, to something larger than yourself, then you express that in how you care for others around you, for the environment, for creation.

15. What are the most important lessons about life that you learned from your father?

15a. From Mother?

15b. From Siblings?

16. Growing up, did you see yourself as emotionally close to your mother?

R. Love and Honesty. Love of Family. It is important to be there for family, and to be honest in all of your dealings.

16a. Growing up, did you see yourself as emotionally close to your father?

Additional Questions and Comments:

The First United Congregational Church

The UCC denomination is one that has long roots back in history, but we are a new denomination, as far as, we formed in 1959. It is a very social activist, peace and justice denomination. Those are the core issues that we tackle and continue to be involved in.

I Do you function in some ecumenical way with other faiths?

R yes, we always try to find common ground with others around us, whether they be Christian, or non-Christian of other faiths, we try to find ways to come together and support and affirm each other.

I Are you saying that your denomination has been around since 1959?

R Right, but the congregationalists were the first who came over to settle.

I So, what is distinguishing between those folks that your current church?

R Those that came here as settlers were looking for freedom. They came here affirming a freedom Of faith, and I think that we still do that.

I Did your denomination, in any way, apologize to your group for any harm that they have done as a church or as an institution?

R We were very involved in the Aamsted situation back in the beginning of turning around slavery. We have been very much a part of the civil rights movement. The Aamsted was the vessel that was loaded with slaves that was headed to Long Island. Congregationalist pastors were the lawyers who represented them. (Sam: The results were that they were freed and went back to Africa) Our denomination has been very involved in asking for restitution for apologies to the Native Americans, to the Japanese, and certainly involved in the civil rights movements, and currently, certainly involved in the sexual orientation of homosexuality debate and challenges.

I Do you have a central body?

R I think that our national office is back in Cincinnati, our local offices are in Hayward, CA.

I You said that your church has been involved deeply in various civil rights and justice, and you have apologized to Native groups. What Native groups have you apologized to?

R I know that they have been involved with it at the national level. And locally, I believe that it is the Wiyott group. It was Rev Peggy Betzholdt was very instrumental with that. She wrote her doctoral thesis based on that. She was instrumental in the services that are held over on Indian Island each year.

I When did that happen, with the Wiyotts, is that continuously happening?

R That was before I came, and I have been here 8 and a half years. It was probably back in the early to mid nineties, 93 or somewhere in there.

I Did you cooperate with other religious bodies that were here?

R I think that there were other bodies involves.

I Since these various apologies that you are familiar with, have your attitudes changed about these groups or that of your Parishoners? Say for instance, the Wiyott or in what way was it accepted by the parishoners, community members?

R Parishoners have participated. It wasn't just Reverend Betzholdt who was involved in that. But I can't tell you exactly who. (Betzholdt is a UCC minister)

I In your opinion, How important is it for an offending person or a group to apologize to offended people or groups? How important is it for human relations or reconciliation?

R It's important that when we offend anybody, each other, we need to extend an apology. Hopefully, that is accepted and we can move on and form new relationships and work in new ways.

I Do you think that, as you are I'm sure aware, currently there seems to be a kind of revival of interest in the notion of forgiveness and apology in human relations. Not just in counselors offices, but intergroup apologies, one group apologizing to another group for having harmed them historically or contemporaneously. How important is it for the future of human relations?

R For people to apologize? In order to move forward, you have to let go of the past and that usually happens if you can forgive each other. Terrible things are continually done and we have to try to move beyond that, and if we can let go of the past and forgive each other for that, and then hope work and do in different ways, then we can look for a better tomorrow.

I Do you think that almost any hurt is forgiveable? Any harm that people do to each other?

R Well, you may forgive somebody for what they did but you don't allow them to be in the situation to allow them to do it to you again. Things are forgiveable, but...you don't retain it, like the elephant never forgets type thing, but you are always aware not to put yourself in a situation where it can be done to you again, where harm can be brought to you in the same way again. You always have to be aware. God is far more forgiving than we human beings can be, I'm sure.

I Do you think that a lot of forgiveness has a religious base, or does a lot of forgiveness have simply a psychological, human relations base? I guess that what I'm saying is, Who motivates us to do the apologizing or forgiving? Is it religion..?

R Well, in the religious community, we are certainly taught that forgiveness is a part of our belief. We are asked to forgive just as God has forgiven us. Now far that extends across society, but I would imagine that in our particular society, that that is a big part of forgiveness.

I So, religion is a big part in the sense of the teachings, and we learn that Jesus said, "Forgive them, for they know not what they are doing."

R That's in the Christian religion, I can't speak for other...

I Do you think that other major faiths have an idea of forgive your neighbor?

R Some do, but I wouldn't want to try and say that for sure because I think so, but I can't verify that off the top of my head.

I From my reading, apparently every faith has apology/forgiveness as a very major precept.

R I would think so.

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?

R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. To know that they are loved, unconditionally, and a part of that, being loved, is forgiveness, because most people seem to think that so much of what they've done is unforgivable, or they hold on to that and feel lesser than who they are. We all have a hard time accepting that kind of love because we don't always feel worthy, or think we have to earn it, but God's love is unconditional and if we lived our life believing in that kind of love, it would make a difference in the world. If you also acknowledge that the other person is loved, equally as much by God as well as creation.

I If you were to be totally empowered, miraculously empowered to try to resolve the problems. What would you consider that needs to be done to bring about a more caring world? Remember that you have the power to bring it about.

R Well, There would have to be a lot more respect for people of each other, acceptance of each other, a willingness to share, to make sure that everybody is taken care of in some way. We use eighty percent of the world's resources here, and somehow that isn't going to fly for how many years without it becoming a major problem. So, we've got to make some changes that looks at the whole world, and that becomes very complicated, it's easy for me to say. But in reality...

I What would you think the role of altruism and love, would you order this to be a central teaching in the curriculum?

R Oh, yes, we need to teach love, we need to teach peace. We teach war, we teach violence, we teach anger. We do not teach love, we do not teach peace. We somehow expect that people are somehow going to know how to live in those things. It doesn't happen that way, it is a learned behavior.

I So, love and tolerance and respect, and putting the welfare of somebody else along the side of your own, is something that is teachable, do you think?

R Yes

I So, you have the power for another 30 seconds so tell me what you think you would like to see in the world.

R Well, I would certainly worry about the children. But you have to start with the parents, and if you start with the parents, the children are involved. Somehow, we've got to make changes in how we raise our children.

I In what way?

R We spend all of our time in teaching them how to compete. But we spend not very little time teaching them how to relate in noncompetitive ways, which are ways of acceptance. And so, that again goes back to how to teach nonviolence, how to teach peace to children, how to teach acceptance.

I And tolerance?

R Right, tolerance isn't just good enough. You have to go beyond just tolerating each other. I always hear the word tolerance, and I feel that yeah, that's the first step, we first learn to tolerate each other, and then we learn tolerating to true respect.

20. Who are the men/women that you most admire, and why?

R.

21. Have you ever been hurt/offended by someone?

21a. If yes, in what way?

R Yes, I'm sure that you can't go through life without being hurt. Just the other day, a woman told me that a woman could not be pastor of a church, only a man could head a church, and I could work here, but I could not be the pastor. She thinks that males are the images of God, they are the dominant creatures, and women are second. I said that well, that was her belief but it was not my understanding. We were all made in the likeness of God and we were created equally, so with male or female, there is not a hierarchy here. But she was welcome to her belief. She was actually coming for help, she needed help. But when she found out that a woman was going to help her, she wasn't so interested.

21b. Had they asked for forgiveness?

21c. Have you forgiven them?

21d. Why/Why not?

21e. What were the results?

R.

22. Have you ever hurt/offended someone?

R I would like to think that I haven't totally offended someone recently but that would be for them to say. Sometimes when you preach, you can offend people. But no one has come up to me and taken me to task lately. When I offend, I always hope that it opens up conversation.

22a. If yes, in what way?

R.

22b. Have you asked for forgiveness?

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

R. yeah, I remember something about it. I don't remember it exactly. Apologies are always important. They are necessary for all of us, for whatever reasons. (Do apologies have any consequences?) They can upset some people, they can heal wounds of others. It (apologies) frees us from the burden so that we don't have to pack around all the extra baggage that we accumulate in life, that once we extend that apology, that frees us. It doesn't free us to do it again, but it frees us from what we did.

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

- 25d. In your opinion, what prompted the apology?
R.
26. How did you react to the apology?
R.
27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?
27a. If yes, in what ways?
R.
28. Did you disseminate the apology to your parishioners/convent?
28a. If yes, how did your parishioners respond to this apology?
R.
29. Did your church take any steps to disseminate this information to your broader community?
29a. If yes, what steps were taken?
R.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
30a. If yes, what sort of changes have you noticed?
R.
31. Did you notice any changes in the behavior of the group apologized to?
31a. If yes, what sort of changes have you noticed?
R.
32. In your opinion, how important is apology in human relations?
R.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?
Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. I just think that it's a two-way street. We have to apology but somebody has to be ready to accept the apology and then we have to figure out what that means for the future in working together. It just can't be, "gee, I'm sorry, that's too bad." It doesn't go beyond that...and then somebody hears the apology and thinks, "yeah, okay," and not really meaning it as an acceptance, and so it just keeps going and going, instead of there really being headway made.

I Do you think that various preachers, priests, ministers, rabbis, do they do a lot of preaching from their pulpits about the consequences of indifference, or the desire or need for forgiveness and reconciliation? Do you think that's happening, in your view, at the churches?

R Well, that's a generalized statement. It wouldn't be fare for me to even say.

I In your own denomination, to be more specific?

R Right, in our denomination, I think that you would find a majority preaching a message of forgiveness and moving beyond that. In other areas of the Christian faith, I think that there are so many standards that have to be met, that it makes forgiveness more difficult. And so are they preaching that? Well, people preach it in their own way, but it might not be as inclusive as I might want to say.

I Do you think that people who go to church and are religious or spiritual are healthier, (which means that they don't fight a lot, maybe they love each other a little bit more) psychologically, mental way (they are more cheerful, more giving, less angry), than those people who do not?

R That is a loaded question. Are they healthier? A cross the board statement on that one is loaded dynamite. Sometimes I would say yes and sometimes I would say no.

I How about your denomination?

R I would like to say yes to that, um, but I'm also aware of so much harm that religion has done and continues to do that saying yes across the board to that frightens me, because I believe a lot of harm is sometimes done from the pulpits, and from people meaning well, good intentions, but...

I They didn't think of what the consequences would be...

R Right, or the fact that the judgements, all of us have judgements, all of us have prejudices, it's how we inflict them on those out there in the pew, on whether or not we do harm. Or whether we really try to have it be God's space. And I'm not sure that religion really...that's a tough one for me, because I know a lot of healthy people who are not tied in. They are spiritual, but they are not tied into a religious group. And those who are religious are sometimes very healthy, and sometimes not. And sometimes

people are part of religion because they are looking for health, because they have unhealthy lives. And pastors, some preach very healthy stuff, and I always hope that all of us do.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Samuel P. Oliner
Respondent's Name: Reverend Nancy Only
Respondent No: 137
Date of Interview: 9/08/03

1. Respondent's ethnic background:
2. Age: 63
3. Place of Birth: Hampton, VI.
4. Gender: Female
- 4a. Church Denomination: Unity
 (A Christian based thought system. A blend of both Eastern and Western traditions. We stress mediation. The basic concept is that all life is one, we are extensions of our Divine creator, who is our source of all good. We follow the teachings of Jesus, which are not all that different from the teachings of many masters.)
- R. Unity is only about 100 years old. So, we have not had a history of slave ownership, or massacring Native Americans or any of the things that older denominations have. We are also a very gentle and accepting people, and I can't think of a group that we need to apologize to.
- I. Is there a similarity to Bahai faith?
- R. Yes, from what I have read it rings very close.
- I. How widespread are you throughout the United States?
- R. You know, I don't have statistics off the top of my head. The headquarters, the center of unity, is in Missouri, and I know that there are churches in every state, but I cannot begin to tell you how many people. We also have international congregations but I don't know how many.
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: BA

7. What did you major in? English

8. Additional occupation?

9. Mother's Occupation:

10. Father's Occupation:

11. Religion:

12. Father's Level of Religiosity:

R.

13. Mother's Level of Religiosity:

R.

14. What does it mean to be a religious person?

14a. What does it mean to be a spiritual person?

R. To me spirit is different from religion. Someone said to me recently, "Going to church does not make you a Christian any more than standing in your garage makes you an automobile. Being a Christian to me is a spiritual thing but going to church is a religious thing. And they are not necessarily mutually dependent.

I. But a religious person can be spiritual as well?

R. Oh, absolutely. But they are not co-dependent.

I. Would you consider yourself a spiritual person?

R. I feel very deeply connected to spirit, yeah.

I. Could you say a little bit more about the word "spirit?"

R. Alright. To me, spirit is both an impersonal and personal entity. Impersonal in that there is an overall movement of the human race forward, in terms of it's spiritual evolution. Personal in that I believe that spirit indwells me, and everyone else, not just me, and that it's the same spirit. So, I believe that spirit is the connector of all life. I believe that it is the source of all life. I believe that it is an orderly thing, as though there is a purpose to all life. If I want to know my purpose, I need to get in touch with my spirit.

I. Besides being the purpose of all life, is there other things that spirituality might imply, like love? Or altruism.

R. Well, for me, I believe that spirit is love. Jesus said, "God is love." You can call it anything you want to.

15. What are the most important lessons about life that you learned from your father?

15a. From Mother?

R. My mother taught me that God is and that God loves me. My mother was a remarkable woman. She's been gone about 15 years. She was an extremely gentle and forgiving person and I absorbed some of that simply by growing up in her presence.

15b. From Siblings?

R. No siblings.

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?

R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. It would be on the subject of choice, because I think very often we don't realize that we have choices, and I think that we always have choices and I think that knowing that we are choosing a behavior or a statement or an idea is empowering because when we know we have a choice, we can change it.

I. Anything else?

R. Yeah, I would want them to know how tremendously powerful they are and that they express that power by exercising that choice. I really believe that we create our own reality. That we wake up some mornings and say, my God, why would we create this. I think that our reality is largely a result of our choices, and when you know that, that has the power to change your reality.

I. Now, what if someone says, "I am too young to know what to choose?"

R I have not met a young person yet who believed that. Then I would recommend that they decide who their heroes are, who their mentors are, what it is that they are seeking, and how they want to live. And Study the people that they admire, and to try things, because we learn far better by doing than we do by listening, sadly.

20. Who are the men/women that you most admire, and why?

R.

21. Have you ever been hurt/offended by someone?

R Not in the last four or five years.

I Okay, how about before that?

R Before that, of course, hasn't everyone?

21a. If yes, in what way?

R. I would have to tell you first of all, talk about leading a sheltered life, I went through my first fifty years without ever needing to forgive anyone. And I thought that I was very good at forgiveness. And then, in my fifties, my husband...I felt betrayed, and I suddenly needed to forgive him, except that I was not good at it at all. He violated my trust and, this is not something that I would want published, but he's a musician and he ended up in the drug scene, which had been contrary to an understanding that we had had when we married. I felt totally violated and betrayed by that.

21b. Had they asked for forgiveness?

R Yes, well I won't say that he asked for forgiveness. He apologized.

21c. Have you forgiven them?

R Yes.

21d. Why/Why not?

21e. What were the results?

R. Well, I will have to say that my forgiveness of him was not something that happened as a result of anything I did consciously. I worked to forgive him, but working to forgive doesn't always work. What happened was that, in a meditation, I realized that I loved him unconditionally and that realization allowed me to let go of all the energy that I had had inside.

I So you think in the context of meditation that occurred?

R That occurred in the context of meditation, yes.

22. Have you ever hurt/offended someone?

R Oh, I must have. I have not consciously done that and I cannot come up with an instance in which I did that, but I'm sure at some point, I've done it.

22a. If yes, in what way?

R. A very minor example, I made a phone call this morning and suggested to the person on the other end that they had short changed me in the transaction. And found out later that I had miscounted the money he had given me, so I called immediately to apologize. But I am sure that I have done bigger things than that, I just can't think of what they are.

22b. Have you asked for forgiveness?

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.



23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

R I did indeed.

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R. I welcomed it. I felt that it opened doors that needed to be opened.

I What might have resulted from that?

R I would hope that the groups to whom he apologized were able to accept his apology and let go of the burdens they carry.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

R No, not that I remember.

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R. In terms of facilitating forgiveness, I don't think that it is essential. I think that forgiveness is something that can be done with or without an apology. I think that you do it for yourself. I think that its importance lays in reopening communication and in letting the person you are apologizing to know that either you have changed something in yourself that makes you a different person or that you never intended to do the harm that you did which sometimes frees people to change their minds about you. But I don't think that it is essential at all.

R. I think that forgiveness is essential, and that until we can learn to do that we are going to be stuck in the behavior patterns that we currently find ourselves. I think that apology is also important, because to me, apology is a kind of an inverted form of acknowledging that you need to forgive yourself. I have found that that is very often what people most need to do. In that sense, I would say that both of them offer a future of very different interpersonal dynamics than what we see today.

I live for the day when it happens.

I. What about in your community, in the church?

R. The church is a microcosm of our society. I certainly see, let me back up and say, first of all, I think that if you can avoid judging people, you have no need to forgive them. It's only when you judge them of having done something awful that you have to, so if you can avoid judgment, you don't need to forgive. You can avoid judgement if you have no expectations. You only judge people when they don't meet your expectations. So, in an ideal world, we won't have expectations of each other. My church is filled with beautiful human beings on various points of this spectrum. Some of them are still very quick to decide you meets their expectations and who doesn't. Many of them, blessedly, don't have the expectations.

I. So, what do you think the church members of the new unity get out of being a member, or attending your services or meetings, what do you think they get out of it?

R. I actually had a service a couple weeks ago where I asked them to express what they had gotten so this comes at a good time. The overwhelming thing that they said was that they feel loved in this community in a way that the rest of the world does not allow them to feel loved. So, I would say that it is a very supportive nation, a very accepting nation. Spiritually, I think that many of them had had understandings about themselves and about their own spirituality that they would not have gotten other places, but I was just really impressed with just how many of them spoke about the close relationships and the trust that they had in each other to accept them for who they are.

I. So, the community has a variety of people from different walks of life, from classes, people who are poor and not so poor and so forth, right?

R. Exactly.



I How large is your community?

R We have a membership of about twenty, we have anywhere from 30-40 at a Sunday service. There are people who are not official members because they do not want to join anything, but they are here regularly and they contribute.

I So you must also have membership fees, right?

R It's all done from the heart. We don't have any kind of requirements.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

I When I talked to you earlier today, you said that you are involved with forgiveness. Can you tell me a little more about that?

R Yes, I have trained under a man who is now based outside of Atlanta, his name is Collin Tipping. He's an Englishman. He has created a methodology called radical forgiveness, which is a different approach to forgiveness. Traditional forgiveness tends to say, you did something awful to me and I will forgive you under the following conditions. Radical forgiveness says that everything that happens in our lives is a gift, whether we recognize that or not, and that in fact there is nothing to forgive. We tend to, I think it's very human of us to see ourselves as victims in any number of situations, and radical forgiveness says that we are not victims, that in fact, even though gifts can be extremely painful sometimes, we become who we become based on our experiences, so this was a necessary experience.

I Well, it seems like there would be some skeptics...

R I understand that, I really do, I also think that the human spirit is able to grow, in fact, I think that we tend to grow best when we are disturbed a little bit. When we are very comfortable, we tend not to grow at all.

I (Sam talks about Everett Washington)

R In fact, we benefit from being able to do it, I think (forgiving).

I Well, this is obviously a very Christian... Jesus Christ said, "Forgive them father, for they know not what they have done." So in that sense, it is probably directly a religious based idea.

R Well, I'm not an expert on Buddhism, but my understanding of Buddhism is that they say, "it is

neither good or bad, it just is." And I think that there is a connection between the two around that.

I Well, it may irritate some people in the face of justice, what about justice? Not revenge, but justice or reconciliation.

R Well, that is why we call it radical forgiveness, I understand that.

I So tell me, are you intensely practicing it?

R I do practice it. I've actually been trained to help others understand it. We, at the last two inter-religious festivals at HSU, we have done a session, which is a healing circle ceremony, which introduces people to radical forgiveness and gives them an opportunity to use it in situations that... It's not for everyone, but I hope the day will come that it is.

I I think it would be very helpful for the day to come sooner than later.

R Well, I truly think that forgiveness is the key to living in love.

I It is, I'm not supposed to agree with you because I am interviewing you, but I agree with you.

R My husband doesn't agree with me on this, it's pretty extreme. But my feeling is that it works.

I So tell me a little more, you say you practice with parishoners?

R Well, I've done, I hesitate to call it counseling because I am not a psycho-therapist, but I have been cradentialed to do one on one sessions to help facilitate people's forgiveness process, and there are a variety of ways in which we do that. There are, for example, giving people the opportunity to express their stories and asking them questions to help them understand what possible benefits they might have gotten from what happened, to help them put what happened in perspective, to help them open up to letting that energy, that negative energy go.

I So, is it that normally in the context of couples?

R Personally, I'm sure that Collin, Collin has actually done forgiveness sessions with cancer patients, with ethnic groups, he's done it on a much bigger scale than I do it.

I Is he a psychologist?

R He is a Master of Education who got his degree at London University in Middlesex. He is a teacher, minister, counselor, hypnotherapist, author and workshop leader. He is also the founder of the Georgia cancer help program, and together we heal.

A particular title (that what he has written) is "Radical Forgiveness; Making Room for the Miracle."

I Do you have some successes?

R Yes, I have actually had a couple of fairly powerful ones.

I Powerful in the sense of being able to resolve a terrible, bad astute or conflict?



R Yes. What is most interesting to me in this whole experience is that very often, I find people go into sessions, they think they need to heal someone else, and they come out realizing that they need to forgive themselves. That has come up over and over and over again. It is phenomenal to me, how frequently it has happened.

36. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R Years ago, I heard a woman who I respect tremendously say, "forgiveness is a gift we give ourselves." I think it's one of the greatest gifts we can give ourselves and I don't think that it necessarily always looks the way we think its going to look. I also am a student of the course of miracles, so I know that some of my approaches to it are somewhat extreme, but I do indeed believe that forgiveness is something that if we can see the choices the president of the United States is making and we disagree with those choices, we can forgive him for those choices. Now, this is far from being a personal thing like the man you mentioned whose mother was murdered, but it's one of those things that tends to eat at us on a different level, and yet forgiveness works there too. So I think the ultimate goal is being able to forgive anything large or small that disturbs our peace. And not just a daily basis, but many, many times during the day.

It's a challenging path to try to walk, and let me tell you that I fall down more than I stand up.

I What about your husband, you said that he may not see eye to eye on this?

R My husband is a sun-dancer, he follows a Native American path.

I So, have are spirituality attached too?

R Yes, he a deep connection to spirit too but it manifests differently then it does for me.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Jenny Shayani

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Reverend Bryce K. Pelren

Respondent No:

Date of Interview: 9/11/03

Denomination: Church of the Nazarene, a large denomination. About a half a million members and then there are many more attenders.

1. Respondent's ethnic background:
2. Age: 59
3. Place of Birth: Scotts Bluff, Nebraska
4. Gender: Male
5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
6. Highest educational level attained: I went to Graduate School, 3 years of Seminary after graduating.
7. What did you major in?
8. Additional occupation?
9. Mother's Occupation:
10. Father's Occupation:
11. Religion:
12. Father's Level of Religiosity:
- R.
13. Mother's Level of Religiosity:
- R.
14. What does it mean to be a religious person?

R You can be religious about brushing your teeth. You can be religious about anything, anywhere, any time. From our perspective, we believe that spirituality is a relationship rather than just something that you do. Again, it is a personal relationship with the lord, and that even Angelical churches teach. So that is the basic difference.

I Is a religious person be a spiritual person?

R Certainly, there are many religious people who do believe in God, yeah, and believe in some type of order. We just believe that it's a little bit more than that. I tell my people a lot about the story of the man crossing Niagra Falls on a tight rope. All the people cheered him on because he did it. He came back, and said, "Do you think that I can do it again?" They said, "Yeah." So, this time, he pushed a wheel barrow back and forth. He said, "Do you think I can do it again?" They said, "Yeah, we think you can do it again, we believe you can." Then he says, "Well, who wants to get into the wheel barrow?" So, that's where we're at. Lots of people say, we believe, we believe, we believe, but where we are coming from is if we get into the wheel barrow.

14a. What does it mean to be a spiritual person?

R. Well, a belief in God, and a belief in salvation as we know it, as we teach it in the bible. And our personal relationship with the lord as we teach it. That was taught early on in my life and colored everything that I did. My life hasn't been perfect, but I've missed a lot of bumps in the road because of that.

15. What are the most important lessons about life that you learned from your father?

R (From my parents)...I think it's to have concern for people and values rather than things. The greatest lesson was the spiritual lesson, in my regard, and that is that the spiritual takes precedence over everything else. Everything else revolves around that.

15a. From Mother?

15b. From Siblings?

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?

R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?



- R. I would tell them to try to live their life for something that outlasted and to make sure to understand that all things material will all soon be gone. There's an old saying that Christians used to put on the houses, "Human life will soon be past, only love for Christ will last." It is the thought that all things go, this momentary fleeting and when you get down to the end of your life you're not going to repent of all the good things you did. You're going to think about things that you should have done better, so find a way to do better. From my perspective, I'd make that a spiritual lesson but I think even non-religious have that feeling that it is better to do good than evil. I would ask them questions like, why is there good and evil in the world anyway? And how can you even talk about such things? Let me give you an illustration. You take two people in a prison, to be executed maybe, in solitary confinement. They will be arguing with one another over what is fair in dealing with each other in the cell. What fairness are they appealing to? There must be a supreme fairness in the world to even say, "These people are not religious, but they're appealing to some kind of fairness in the world." Well, we believe that fairness is in the world. You can not escape it. It is like the air in this room. God put it there. This stuff you perceive and wanting to do good, to even know that there is a difference between right and wrong is an argument that is there. Find it. Do the altruism thing. That is happiness. That's what I'd tell them.
20. Who are the men/women that you most admire, and why?
- R. N/A
21. Have you ever been hurt/offended by someone?
- R. Oh, certainly.
- 21a. If yes, in what way?
- R. Well, in my position, there are always things being said that are either true, or untrue. And maybe on job performance, or on something you should have done, or didn't do, or perceived that way anyway, or just dealing with people. That is basically where it's at with me.
- 21b. Had they asked for forgiveness?
- R. I think, that some of them, who know they have, do. There are many who have no clue that they are. I have probably hurt people and didn't know it but I have had people on occasion ask forgiveness and then I've had many who didn't.
- 21c. Have you forgiven them? N/A
- 21d. Why/Why not?

21e. What were the results?

R. N/A

22. Have you ever hurt/offended someone? I am sure I have. Again, I don't think I have done intentionally and if I have than in our persuasion I would need to ask forgiveness for that. We're not saying that we are perfect or that we are God. I haven't intentionally hurt someone, I'm quite sure I have.

22a. If yes, in what way?

R. N/A

22b. Have you asked for forgiveness?N/A

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*



R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

23. Did you hear about the Pope's apology to the Jewish and various other people during the Jubilee year 2000?

R. Yes, I have heard a little bit about it. We are not Catholic. The Pope is a good man but to me he is not any more than anybody else. Catholics believe that and that's fine but we hold him in no specially high regard. We hold him in high regard because he loves God just like I would anybody, but not because he is God's Vicar on earth, I don't believe that.

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?



R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

I. Has your Denomination apologized to any group or to people who they may have hurt?

R. No. I don't think we have.

I. Do you feel that your Denomination should apologize to somebody for anything?

R. I can't speak for the whole Denomination but certainly if they're aware of anything they have done, knowingly, they should certainly do that.

I. In this community a group of churches got together and apologized to the local Indians, the Wiyott. They felt their forefathers did something harmful to the Indian people.

R. Again, if there is even a perceived notion that you have done something wrong, to apologize is certainly in order. Sometimes it's hard to apologize for something that you have no idea of what you did, somebody else's idea of what you did, but if it's perceived, it is better to err on the side of forgiveness than not.

I. Sometimes people apologize for historical ills, not that they did it themselves but maybe their forefathers did something that they shouldn't have.

R. Yeah.

32. In your opinion, how important is apology in human relations?

R. Our guide, our point of reference for everything that we do is the Bible and probably the central structure of the Bible is forgiveness. It just carries on everything. Yes, it is very important in all relations. It is right at the top. We start out with the theory that we are forgiven as we come to the lord, and if we are forgiven than we must forgive. That is of course the teachings of Jesus.

I. If you were to have the magic power to resolve the world's problems today. To say there is something wrong with the way human beings kill and fight, are bigots and have prejudice, and all that, what could be done?

R. Well, I talk about this all the time. Everybody doesn't agree with the way I think about it but this is where I am, and I take the Bible as my source. If others don't take it then they don't agree with me, but we believe that people are born in sin and that sin is the root cause of all that people do that is evil. When you get rid of the root cause, you take care of the outside problems. I'm not saying that it makes people perfect but that it certainly makes them go in the right direction. So, I feel like most of the world today is fighting all of the symptoms. You know, people hate one another and can't stand one another, and can't forgive one another. So they try to work on the

symptoms just like having cancer. You can fight the nausea, you can fight all of this stuff, and you should, but how much better to get to the root cause, which is the cancer. So, we believe the root cause is in sin as nature. We preach that and that is the beginning of the end to this. Let's not be simplistic. There are a lot of problems out there, I know that there are but that is kind of where we are coming from. It's a root cause. It goes across all peoples, it doesn't miss anybody. We have a relationship with the Lord, which enables us to live what Jesus taught. People can believe in Him or not, but most people believe that He lived a pretty good life, as in good teachings.

I. So, you feel that one of the root causes is original sin but how do we resolve that. In other words, beyond that. For instance, some people think that altruism, regarding as your brother and sister all of God's children. In other words, advocate.

R. Believe me, I believe in altruism and that's where we're coming from. I certainly think that that is...but of course, once you get past that root cause thing there's just getting involved with people and loving them, and caring about them, asking for forgiveness and doing good, helping the poor, feeding the hungry, clothing the naked, and living a life that is pleasing to God. To me, this is where it's at. I believe that we live in a very selfish generation, kind of the opposite of altruism, me, myself and I, what I can get, the quicker the better. It doesn't matter who I run over to do it. You contrast that with the Mother Theresa. What a difference. Even people who aren't religious look at her and say, "Man, something's going on here. Why can't everyone be like that." If they were, what kind of world would we have? So, yes we need to be active in promoting goodness, love and grace. Whatever it takes.

I. And your church is involved with that?

R. We try to be. We can do better but we try.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation? N/A

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. N/A

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. Only again, from where we're coming from, with the Bible as our guide, this is the major theme and it gets pretty strong. It is not just the goody-goody for everybody. It says that if you don't forgive other people than God won't forgive you. It's not just something that we should do but it's a moral imperative. It is something within the universe so we must do it. People who don't forgive, it acts as a cancer on them eventually. It comes in degrees. It's easy to forgive in some cases and hard in others. If somebody murders somebody in your family and they're caught, and you forgive them that's where it gets hard.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Jenny Shayani

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Reverend Ken Frank

Respondent No: #139

Date of Interview: 9/17/03

I What would be your denomination?

R Assembly of God

I How large is that?

R Millions. It's the largest Pentecostal denomination in the world. I believe it's the fastest growing denomination in the world. I could get stats for you, I don't know them off the top of my head, but there is probably several tens of millions, if not in the hundreds.

1. Respondent's ethnic background:

2. Age: 52

3. Place of Birth: Vernonia, Oregon

4. Gender: Male

5. Number of Siblings:

(a) Brothers:

(b) Sisters:

6. Highest educational level attained: Master's Degree in Ministry. Plus 32 hours of Doctorate. I graduated from Western Oregon University, my first four years, I was to be a high school English teacher. Then I went to Seminary in Newbird, Indiana. Treinity theological seminary.

I Why did you choose to become a minister?

R I don't think I chose it. I think it chose me. It wouldn't probably be something that I wanted to plan out a wise career, this would probably not be it. It definitely was a calling.

7. What did you major in?



8. Additional occupation?

9. Mother's Occupation:

10. Father's Occupation:

11. Religion:

12. Father's Level of Religiosity:

I Were your parents religious people?

R. Yes, they were.

13. Mother's Level of Religiosity:

R.

14. What does it mean to be a religious person?

I What might be the difference between religious and spiritual? Is there a difference?

R Certainly, there is. My definition would probably be different than somebody else's. To me, religion would be more how you live out your spiritualness, or the organizational element of it. As you probably know, with all the people you interview, that Jesus was a very spiritual, but very non-religious person. That's what upset the religions of the day, that he was so anti-religious, and his establishment. He was such a spiritual person, yet so anti-religious, that his greatest attacks on the new testament aren't to those who are Godless, as to those that claim to be Godly. To me, also, I guess that anything can be a religion.

I Even communism could be a religion?

R Certainly. NFL football can be a religion to some. Movies and actors and actresses can be a religion to some people, which doesn't denote a lot of spirituality. Religion would be the trappings and the ceremony and living out of the spiritual person.

I So what does it mean to live out your spiritual personality, or my spiritual personality? What does it mean to you?

R Well, who I am as a person, and I can only speak from me and my relationship that I have with God. Through my acceptance of Jesus Christ, as his only son. Well, as that is my focus of truth, that is my fulcrum in life, that Jesus is the center of what I do, somehow that spiritualness in me has to be implemented, has to be lived out on a minute to minute, hour to hour basis. How I live that out, I would imagine, becomes my religious expression of the relationship I have with Christ. And I don't mean so much in terms of church services and those types of things. But do I actually care for the needy? Do I try to take care of the hurting? Do I have empathy, compassion for those who are less fortunate? Am I concerned with justice issues? Nor just do I attend a particular church on a Sunday, that's irrelevant to me, or do I wear a suit and tie or jeans and a sports shirt? Some people make those religious criterion, but of course, Jesus never did. It's who you were, not what you put on. Jesus summed it up, and I know you

know this so I'm not trying... When the ultra religious of his day came to him and tried to trap him, and they said, "Master (or Rabbi or teacher), what is the greatest commandment?" He didn't hesitate. He says, "love the lord, they God, with all thy heart, all thy soul, and all they mind." The second is like unto it. "Love thy neighbor as thyself." And then he made a little by-line, which is critically important. He said, "all the prophets and all the law hang on these two things." What happens with Christianity and other movements is that we focus on all the other things that are hanging, but we don't focus on loving God and loving our neighbor, which he said everything else rests on those two.

I It is my understanding that the Hebrew bible also said something about love your neighbor, but I'm not sure where it said something about that. "Love your neighbor, and regard him as your own." That's very interesting.

R I don't doubt that.

14a. What does it mean to be a spiritual person?

I So, a spiritual person then is a person who not only acts out, but lives his life, which would consist of caring, love, compassion, social responsibility for the other person, for the community.

R. Yes, and Samuel, what really bothers me, let me give you an inane example. The other day, I happen to get home a little early, and I flip on the television to catch the news, and I got the Oprah show. Oprah used the comment, two or three times within a five minute period. She's got a guest there, and I honestly don't know who the guest was, I don't even know what they were talking about. But she kept say that, "oh, they are a very spiritual person. They are a very spiritual person." But yet, everything that they were manifesting and discussing, and what was occupying their time was totally secular, totally void of any impact on any spiritual level. Yet, by her definition, this person was spiritual. And I understand that all of us have a spiritual nature, and man is inherently spiritual and there is a void there and we are looking for something. But we throw the word spiritual around these days just like we throw the word love around. To me, and I don't mean to be offensive, or debating here, but it used to be, and you know this too, that when I was growing up, it was good to say that we had a gay old time... and now that has other implications to it. It used to be, "oh, they are really in love," but now you love ice cream, you love a car, you love a football team, you love a hamburger stand. And the element of spiritual or spirituality is going the same route. So where it really is being so diluted, it is lacking substance and meaning. And so everything and everybody is spiritual. You can worship a turnip and people will say that you are spiritual, when really you might just be nuts. I understand that, in the time in which we live, everything is spiritual and everybody has a spiritual side. But I think that a more serious approach would be who we are and how we live it out to impact the world around us, other than just killing and philosophy.

I Do you think that your parishioners, people in your community that attend church, do you think that they know the difference, would you consider them a spiritual people, or some of them are, or some of them not?

R I think that's safe to say, that some are and some aren't. You know, the challenge I have is, let's say when you lecture a class, you are going to have a certain level. You are going to have 200, 300, 400, 500 level students and they are generally, I mean, some of them want to take the class, some have to take the class. But they are generally on the same plane. You get into church work, and you get people that have walked intimately for forty or fifty years, and you got people that don't know it from down, and they

are sitting in the same meeting. And so, the challenge is to shed a little nugget that everybody can grasp. The person that is speaking and searching and doesn't even know what they are looking for, I've got to give them a little bit of hope of a little bit of truth that they can hold onto, and at the same time, the person who is a theological genius, I can't bore him with these redundancies. So, I'm sure that my congregation has people who are very spiritual and people who are totally clueless. Part of our challenge is to help people get to the next level, whatever that is.

I So, part of them being spiritual also my manifest itself in them helping them and giving to those in need.

R Definitely. In fact, maybe looking at it this way. To be spiritual is not an end. To be spiritual is the truth. It's a process. Jesus himself invited people to "come and walk with me, he said, follow me. This is a journey process, ultimately, we are going to arrive someplace." But where we arrive may not be as critical as the journey to get there. So, I'm going teach you, you do what I do. The apostle Paul, who wrote two thirds of the new testament, was bold enough to tell his readers, do what I do. So it's a journey. Spirituality is not an end. And I think what happened, particularly in my age group- the drug culture I came out of in the sixties and early seventies, we were always looking for the end. And whether it was acid, or mescaline, or whatever type of hallucinogenic drug, we were looking for the end process and didn't realize that spirituality is a long journey that you are on.

15. What are the most important lessons about life that you learned from your father? (from parents)

R There are so many, I have wonderful parents. Probably just to speak truth, never anything to clean up.

I To speak the truth, can you elaborate a little bit?

R My parents, my father passed away about ten years ago. Not forceful, not offensively blatant, but they just taught us kids to be very ethical , very truthful. That you did not have to remember a truth when you said it. There was nothing to cover up, it didn't require another story. Obviously, the biblical/ethical element of it. So I would say to speak the truth and let it fall where it lay. It isn't always a pleasant thing that people want to hear. That, and I would say that the secondary lesson they taught was patience. They were extremely patient with me.

15a. From Mother?

15b. From Siblings?

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?

R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. Well, that's an extremely difficult one. And I don't know if I can answer it for this reason. It's that it would depend on the need of those people and the setting.

I Let's say, a group of your young parishioners, or adults generally. What kind of message...

R It would probably somehow encircle the truth, that they are not the future, that they are the present. That what they have within them is not potential, it's action. It seems to me that my generation is always talking about what was and the next generation is always talking about what's going to be. Neither generation is doing a whole lot about what is. So I think that it would encircle that in some way, but it would totally depend on the setting. I just recently went down and talked to the Oakland Raiders Football team, and I dealt with an issue there that wouldn't be an issue in another setting.

I So you addressed a specific issue then, your efforts and energy to this particular issue?

R yeah, what I had to deal with the Raiders on had to do with stress, the living in a glass box, and every little mistake you make as an individual is magnified because you've got thirty million people watching you on television, all the sports writers are critiquing you. How to reconcile that, it just by being a good husband, and trying to live a normal life when the whole world is watching and criticizing you. That was an issue that they were struggling with. So I guess that, back to your question, it would depend on the setting of the group.

I Well, what kind of moral lesson would you want to give them then?

R That they can make a difference, that they shouldn't be waiting for someone else to make a difference. And that any difference is better than no difference. I think a lot of young people look for a large solution, not realizing that you piece it together with a lot of small solutions. They want to see the world change, and rightly so, but they want to see it change in a dramatic sense, all at once, and probably don't realize the impact that they can have where they live. Even like Saturday, being an example. What have you got? You've got, basically a 24 year old kid and another 23 year old kid who created that whole nine hour scenario Saturday. Is it going to make a difference in the world? That's not the issue. Is it going to make a difference in a few lives in Humboldt county? That's the issue.

I Yes, it will make a difference to some people, and you do have to do it in a circle, in small groups.

20. Who are the men/women that you most admire, and why?

R.

21. Have you ever been hurt/offended by someone?

R Certainly. You can't practice thirty years and not pull some knives out of your back.

21a. If yes, in what way?

R. It could be so many different ways. I don't dwell on them. False rumors, accusations. Probably the same type of thing that an athletic coach would get. Or a politician would get, in that people are assuming that you are making the decisions. Their assumptions are for the wrong reasons. I can't believe that he said that, or did that, when it is not actually what you did. People draw conclusions about information and then they publicize their conclusions.

21b. Had they asked for forgiveness?

R Rare, but it does happen. Not as much as it should in the Christian circle.

21c. Have you forgiven them?

R Oh, certainly.

21d. Why/Why not?

21e. What were the results?

R. Sometimes relations have changed. Sometimes that person goes their ways and you go yours, but there is not the animosity...there is just kind of a washing your hands, a pleasant way.

22. Have you ever hurt/offended someone?

R. Oh, of course. I'm sure I have. Probably thousands.

22a. If yes, in what way?

R. Probably not being compassionate at times. Again, of drawing conclusions without all the information. Misreading somebody and misreading their motives so coming across maybe harshly when I had misinformation.

I. How long have you been with this church?

R. This particular church here, 10 and a half years. But I have pastored for thirty.

I. Where were you before?

R. Up in Oregon, in the Portland area.

22b. Have you asked for forgiveness?

R. Sure, numerous times.

22c. Why/Why not?

22d. What were the results?

R. Probably forgiven, but I know you'll understand this, maybe you have heard it a hundred times, maybe you haven't- I ask forgiveness probably more to release myself than to benefit them. Forgiveness is, I feel like patient telling the doctor, but to me, biblically, the law of forgiveness is an immutable law set in motion by God that is set on the same vein as the law of gravity or any earthly law that we have. I believe that, I live in that, Jesus taught that. He was very clear to us that if we forgive then our father in heaven would forgive us. If we did not forgive, we would not be forgiven. Not everybody does take the bible literally, I understand that, but I do take it literally, and I know that you are familiar with the Lord's prayer, and that little phrase in there- "forgive us, our debt as we forgive our debtors." So that Jesus was saying, "look, all of you. If you are going to pray, you pray father forgive me my offenses, my sins, to the same degree that I am willing to forgive somebody else." Jesus made the statement in Mathew: 6, he said, "If you forgive men who sin against you, the heavenly father will also forgive you. But if you don't forgive men and their sins, your father won't forgive you." Well, when you understand the dynamics of the law of forgiveness, basically what it tells me is, "Ken, I have no choice. If someone has offended me, I have to forgive them." Not in a burdensome, slave driving way. But I have to forgive them if I am going to be forgiven.

I So then what do you see in this profound, or natural law as you say, what do you see the consequences of forgiveness? What are the human consequences, the intergroup consequences, the...

R I think that there is personal freedom, there is relational freedom and liberty. When I forgive, justice is a very good thing, and I believe that, since I believe in the bible, that God created justice. Justice is a good thing. But in the new testament, it says mercy triumphs over justice. So what happens is someone, let's say someone transgresses me, they offend me, they hurt me. Well, my initial response is, as human being, is that they need to pay for that. I need revenge, I'm going to sue them. They owe me an apology, they owe me for what they have broken. Or they are going to pay by me not talking to them, I'm going to ignore them. So, our human response whenever we are transgressed is we want justice. That's why you have law suits, that's why you have reparations, that's why you have all these things. God says, justice is okay, I created it, but I have created a higher plateau called mercy. If you don't require justice, but instead, relinquish and release mercy to that person, then that is what you are going to get back. On a community scale, a social scale, while everybody is crying for justice, crying for recompense, wanting reparations, wanting some how to get what owed them- my personal conviction is, if society, made up of individuals can get to the place where we set people free by releasing them of their stupidity, you hurt me but that's okay, you offended me but I am going to forgive me, you transgress me, you abuse me, but I am going to release that and let you go, then what happens is that spiritual law takes place. When I do that, then I am going to be the recipient of the same level of blessing, of freedom, and joy and liberty and release that I give to other people. So, I forgive people all the time because, maybe not because they deserve to be forgiven, but I can't stand to go through life all tied up in knots.

I So then, there is a very tight connection, in my opinion, between the religious Christian, or Judaic basis, or Buddhist basis for forgiveness, or in other words, religious basis, but also there must be a psychological basis for forgiveness. And so the therapists and I'm sure you during counseling, who is counseling a couple who is about to divorce or whatever, hating each other, hurting each other, that psychologically, there is also a basis that you have to deal with this or it will eat you up otherwise.

R What I have done and how I counsel people who are upset at one another, and this is going to sound so trite, Samuel, so forgive me for the simplicity of this, but I happen to be an individual who believes in good and evil, I believe in personifications of that from God and the devil or Satan, or whoever. This is how I view life, in its simplistic form. God, who is the giver of all good (the devil or Satan is the creator or giver of all bad or evil), that's very simple but that's black and white here. If you can picture a person picking up a gun, it's a bad thought. But picking up a gun and pointing them at another individual. In essence, what God does, is he picks up an individual, and he puts his finger upon that person's life, and he begins pulling the trigger in that person's life. God uses people to encourage people, to bless people, educate people, care for people, comfort people. It's like God has different people in his hand and he keeps pulling the trigger and shooting out good, wholesome bullets of blessing. Now, the antithesis of that is the enemy, Satan or the devil, does that identical same thing, its just the opposite. He picks up people and he fires people who are naive, they are willing, uneducated, not spiritual, they are walking in carnality, and so what happens, let's hypothesize here, somebody comes into my office and they've got a problem that has somehow developed and they get real irritated with me, and they cuss me out and they scream at me and tell me what a horrible person I am and how I am worthy of hell and everything else, and they feel good about it because they got it off their chest, and they walk out the door. Now, I've got two options. I can get really irritated at that person and I can hold them accountable for what they said, and I can demand an apology, and that can be my focus, or what I choose to do. And what I have told thousands, hundreds if not thousands of people, they've got to see that person as a weak vessel at that point in their life, being picked up by the devil and pointed at them. When you isolate it, you've got one enemy, and my enemy is not any race, it's not any gender. My enemy is the Devil...and God uses people to bless people, Satan uses people to infringe hurt and harm. And when I can identify my enemy as Satan, then I can forgive every person, because they are just weak at that point and some time I am going to be weak too.

I How then would you ask the more social psychological question, well, the man comes in and curses you and so forth and so on, is abusive, maybe this person has also been hurt, harmed, kicked, neglected by parents, unloved, and so forth. Maybe even physically and sexually abused, so he or she is full of rage and anger. You would say, this is the devil's doing, or is that directly the social cultural setting in which this poor victim has grown up?

R I don't want to oversimplify. It's not as simple as I'm saying, but what I can do, is to, with that individual, in fact, it's odd that you would say this, because I dealt with situation, almost identical to what you are saying. And the person who was abused had to be able to see the person doing the abusing not as a mean and vile person, but as a weak individual, mentally, morally, ethically, socially, who at that time was being influenced beyond their capacity to fight that influence. Obviously, I'm not so naive as to, everything is the devil made me do it, but at times, in counseling, I've got to get people to see past the person who has hurt them, and that probably that person is a good person, but they were weak, they were neive, they had their issues, they had their frustrations, and that their intent wasn't really to harm this individual, but in their weakness and their humanness, they succumbed to temptations that did inflict on this individual. Ultimately, it boils down to good versus evil and the forces behind good and evil. I know mentally, from an intellectual standpoint, that we don't like to be reduced like that. The more complicated I can make my life, the more intellectual I think it is. But the reality is, something motivates me to be good, something motivates me to be evil, and I am the determined factor of that, whether I am discerning, weak, or strong at that particular time.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*



R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

R Yes, I did.

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?



R.

26. How did you react to the apology?

R. I thought that it was a long time coming. I was very glad that it took place. I am not Catholic, but I was very glad. I thought that it was right and proper because I do know that there has been a lot of anti-Semitism that generated from Rome and such. I couldn't be in this for thirty years and not pick it up. The effectiveness of it? Time will tell. That is maybe where I might or might not agree with the general process. I was glad to see it.

I How old is your denomination?

R 1914, so about 90 years.

I Has your denomination ever apologized as a group to some group for some historical...?

R You know what, Samuel, if they have then I am not familiar with it. Well, I take that back. On one occasion, probably two or three years ago, I remember reading where the heads of our denomination gathered with the leadership from , I believe they were called the church of God or the Church of God and Christ, but it was the predominant Black Pentecostal movement in America. They got together for a day or two, had meanings together, went through the symbolic, very relaxed watching one another speak, apologizing for the racial separation. That was probably two to three years ago. It was done at a very high level, and then we were informed of it, instead of asking us to be a part of.

I Did you disseminate this information to your parishioners?

R Yes.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R. I think that it is a good idea. If it will actually accomplish something, it's a good idea. I think probably most apologies are almost always warranted. It's just a matter of if they can accomplish something and to me, as an example, I thought the thing with Mr. Chin, Saturday, the few people there representing Christianity in Humboldt county, and Mr. Chin representing the Chinese Immigrant. I thought that was extremely meaningful and very poignant, but for this reason. Because he was actually there, as an embodiment of the Chinese people, and there were some older Humboldt county residents that were actually in attendance, that probably in the 30s and 40s, were living here. So, from that standpoint, I thought that it was very meaningful. Where I begin to struggle with identification, repentance, and some of these things, isn't in the gracious act of it, it's whether I can apologize on behalf of something that happened centuries ago, that I know nothing about and none of my forefathers were involved with. How actually dynamic is that apology? So, that is where I kind of struggle, particularly in light of what the bible teaches us.

I I was in touch and interviewed a group of nuns, who are in three different communities in Kentucky. They live in convents, building, churches, as well as a cathedral that was built by slaves. They decided that they would get together, with the three communities, to invite current black people, offspring of slaves who built those buildings, and invited them in a five handkerchief event. There was crying, tears and so forth. Nuns asked for forgiveness for what had occurred. It seems to me that a lot of people might say now, that you were not alive at the time, let's say the Japanese would say, you were not alive at the time when we used Korean woman as comfort woman, but we still feel very sorry because of what our people have done to your people. The reason I am mentioning this is because there is a kind of perspective, saying, I have not sinned... part of the apology/forgiveness is to recognize that the hurt person, and say listen, I really admit and I want to tell you that we hurt you, even though you knew this and no one ever came and told you this. So that's a feeling that the Blacks very much appreciated. So this is sort of a perspective that I hear.

R To be honest with you, I think that any apology is better than no apology. The act of forgiveness taking place is not necessarily on the end of the apologizer, but the recipient. And that is where they dynamic has to take place. I am forced to forgive a lot of people who have never bothered to apologize. As important as the apology is, I think it's secondary to the forgiveness. If I have wanted for fifty two years, for everyone who has offended me to apologize, then I would be bound up for the rest of my life. I have chosen to forgive them without apology. I think at times our focus becomes on the apology or the repentance, which are good, but the focus needs to be more on the forgiveness element of it. There is a fascinating phrase, from the old testament, the Hebrew writings, a little saying they had all the time,

repeated throughout the script: "The fathers have eaten sour grapes and the children's teeth are set on edge." The implication is that the children pay for what the father's did. There is some real misunderstanding from a biblical standpoint, there are those that make reference to biblical statements, particularly the handing down of the ten commandments, and Exodus twenty and Exodus 34, some statements of wickedness, or punishment, going to the third and the fourth generation. We tend to forget that those were about 1400-1450 years BC, those things were said, and later on, about 850 or 900 years later, the prophet Jeremiah or Ezekial, they dealt with this issue of children being responsible for the sins of their fathers. Ezekial: Chapter 18. Read that chapter. You find the same abbreviated references in Jerimiah:31 verses 29 and 30. In a nut shell, what you've got it, after the son or the grandchildren of the third or fourth generation are going to pay for the sins of their fathers. That was a misunderstanding that permeated throughout Israel until finally Ezekial spoke out against the false use that the people, there was a false teaching on inherited guilt. What he does in that chapter 18, is that he is addressing all the Israelite people and he is telling them that from this point on, there will be no more inherited guilt. Your fathers will be responsible for what they did, you will be responsible for what you do, and your children will be responsible for what they do. He gives three examples in that chapter to expand on what he is saying. He even says that little proverb (mentioned above) will no longer heard in Israel because it is no longer true....(tape change) . Now, my challenge, Samuel, is how to reconcile that with the identification, repentance, and apologizing. That's where I have my challenge. I am German Jew, and then the other half of me is European Anglo, and Oklahoma Cherokee. My forefathers names were Sigler and Frank, the German and the Jew. My mother's maiden name, before they changed it was Sparrow Hawk. So here I am, I have the German side of me apologizing for the Holocaust, and then I have the Anglo side me of apologizing to the Cherokee side of me for the abuse of the Native Americans, my forefathers. Not to be fasicious, but you can almost get Schizo over it. I guess while I think it's a good thing to do, any apology is better then no apology. If it releases one individual, if it clarifies and sets one individual free emotionally, it's worth it. But at times, I wonder, how much good can I do by apologizing for the Crusades. I don't know, maybe I can... I don't know.

I Well, I would guess that by teaching about it, saying that what we did in that part of history is wrong, but there is also a part of history that we have done right, so then in other words, give them a full circle of who we are as people, that's a tough thing to accomplish because if you only dwell as how bad we were as Crusaders, not all were bad and it was only an epoch in history, but information is probably also liberation to some extent.

I So, in continuing, in your opinion, what role does apology/forgiveness play in the future of human relations, both interpersonal ones and intergroup? Will it be more pronounced and more frequently seen, more activated in various venues? Is it something whose idea has finally come, should be more taught about, or will it not make a difference and be the same as it was in the past?

R Well, my heart would be just in desperate need in apology and forgiveness and reconciliation. To be a prophet or pragnositicator, as I look at society, it seems that the generations that are now and are coming up are so consumed with self, that I think it's highly needed but I don't think it's likely that it is going to develop unless something takes place in the psyche of mankind. It appears to me that people are becoming more and more ruthless, caring less aobu tone another. We are becoming more isolated. We've got a lot of technology but we've got a lot of isolated people with computers and televisions. Relationships are struggling. There are so many more of us now, but there is so much more loneliness and so much more individualism. Our son lives on Maui, and we went to visit him. One day we were on the beach and it's just fascinating to me because it used to be that families used to go to the beach. And you would swim and you would play, you do everything and the beach is filled with interaction. Well, this time you go down, and there are just as many people there. Everybody has earphones on or they are

on cell phones, or they are listening to their mp player, or they are reading a book. It was quiet, and almost no interaction among people because they were all doing their own thing although they were in mass. Because of that, my heart tells me that we are going the wrong direction.

I What could be done about that, as preachers, as teachers, as educators?

R I think you just said the three things right there. We can preach it, we can teach it, and we can educate, and I think that's about all we can do. I'll give you an example: The teaching element of it. I understand African Americans cry, to a degree, regarding reparations, slavery, etc. But when its only presented from a Luis Pharacon approach, and it's demands and threats and name calling and accusations, you've got white America sitting there going, you know, I think slavery is a bad thing. I'm in agreement. But that was a 140 years ago, this is today, my best friends were African American. I sit in class with African Americans, I play on athletic teams with, I worship with African Americans. I don't have a slave bone in my body, why are you continually screaming, ranting, and raving at me? So, I would think more dialogue, less demands. I really think that if you give forgiveness, you get it. If Native Americans, if African Americans could forgive, White people could extend mercy, and release us from all the stupidity that our forefathers did instead of trying to exact justice, revenge and reparations, I think by then, you would see God bless his release to them beyond their wildest imaginations. Even tangible, financial ways. There is biblical precedence for that. There are scriptures for that, but as long as I'm demanding to be paid back for what has been taken away from me, I'm alienating those who could pay it back. If I turn around and say, look I know it wasn't you, it probably wasn't your parents, and it probably wasn't your grandparents, but way back there somewhere, your great uncle four times removed imprisoned my great uncle and I can say, hey, I'm sorry for that and they can say, hey, I forgive you.

I Forgiveness is very important without remuneration. You don't have to repair things in a sense of "You give me x millions of dollars and then I'll forgive you." I understand what you are saying.

R Actually, that's the ultimate justice, that's not forgiveness. All that is saying is pay me what's owed me.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. If I haven't triggered any other questions with what I said, then probably not. You are certainly a man of wisdom and insight, and if I've been able to stir any additional questions, then maybe that is the one to be asked, but otherwise, I would say no.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Jenny Shayani

Interviewer's Name: Samuel P. Oliner

Respondent's Name: David Kilmer

Respondent No:

Date of Interview: 9/17/03

I. Denomination: Independent, non-denominational, but my seminary degree is with the southern Baptist. My ordination is with the American Baptist, the same as Clay Ford.

1. Respondent's ethnic background:

2. Age: 54

3. Place of Birth: Akron, Ohio, 1949

4. Gender:

5. Number of Siblings:

(a) Brothers:

(b) Sisters:

6. Highest educational level attained: Master of Divinity, plus two years toward a Master of theology, but I was lacking a thesis, ran out of time.

7. What did you major in?

8. Additional occupation?

9. Mother's Occupation:

10. Father's Occupation:

11. Religion:

12. Father's Level of Religiosity:

R. (family) In the sense of main line protestant, Presbyterian congregational, that particular wing. So I grew up in the church, but I didn't really have my own conversion experience until after I had gotten out of college.

I. Can you tell me a little bit about a conversion experience?

R. I had a prehistory, as a child, of Sunday school. I had grown up in Egypt, Africa, Ethiopia, Kenya. Sunday school, so I had the early bible stories and those things and I had always believed the facts of the Bible, the accounts of Christ, for example, I took as fact, but I didn't see any relevance for today or for the future. In the 1970s, after I got out of school, I worked for a man in the mail order business who was an expert in every form of occult skill you can think of and I think he was looking for me to be a decipal, and was showing me different things, seeing if I was interested in any of them. I got involved in the E Ching for a while. We had two young ladies, who were born in Iowa, who were what we call born again Catholics, and they came and said, "you know what, what he is involved in is not right. It's of the devil." They said, "you need to give your heart to Jesus." It was just as simple as that. They gave me a book on Bible Prophecy, by Hal Lindsay, the late great planet earth, many people became converted at that time. So, I began to get my bible, which I earned in Sunday school years ago, and I began to just pour over the scriptures, and I asked God that if this is the truth, I just want you to let me know. I will pursue the truth. And he began to give me shock waves up and down my spine as if to say, "yes, it's real." Now, prior to that, I have a degree in art history, and my father had a job in Paris, France, during my college years, and so I would go over there and I would spend all of my time in the museums and cathedrals and enjoying all of that. And I remember being in Notre Dame Cathedral, sitting down just below the cross there, taking it all in, the magnificent artwork. I remember what I understood later to be the presence of God coming on me and I remember God saying to me in my still small voice, "I'm real and I'm here." I didn't follow-up on it at that time, that would have 67, 68. So in 1973, I was just in the privacy of my room, reading my scriptures, talking to God, and I surrendered my life to him.

I Your father traveled a lot. Why

R He was a salesman for Goodyear tires. So my parents are both Natives from Pasadena, California. My father got a year in good year. So, that's how I was born in Akron, although I'm not really an Ohioin. Within eighteen months, we flew to Ethiopia, Kenya, Egypt. We were in Kenya during the Mao Mao Crisis and had to leave that. Then we were in Egypt during the Suez crisis and had to leave that. We got to see Europe on the way home, and so I think from early age, I have had a strong sense of history and different people groups. We went back to Ohio, to Connecticut and then came to the west coast, based mainly out of San Francisco. My dad became a management consultant. It took him to Paris later.

I Is he still around?

R Oh yes, he is down in Santa Rosa, Sonoma area.

I Retired?

R Basically.

I Mom too?

R Uh huh.

13. Mother's Level of Religiosity:



R.

14. What does it mean to be a religious person?

R. I think a member of Philosophy professor said to me once that all philosophical arguments eventually get down to a argument over definitions. Sometimes the definition of religious and spiritual will depend on the context. The current school of thought that I'm in religion is not particularly a good term because it can mean, we use the phrase religious spirit to mean controlling spirit within the religious community. So, I think that's what I ran into in my church was a religious spirit that says we are used to doing it this way and are not going to allow something new to come in. In many ways the term religion can mean a bad term to me

14a. What does it mean to be a spiritual person?

R. I think spiritual... religion tends to have the idea of practices. They do something on a religious basis and that could be both within the church, Jewish community, or the satanic community. You could have your religious rituals. Spiritual I think is a more broad term to simply mean tapping into what is not seen. Again, that can be the whole range from the occult New Age to the more tradition faiths. From the Christian point of view, there's a passage in 1st (Printians?), it talks about the natural man and the spiritual man. From that perspective, from the Christian perspective, we would see other groups as almost being counterfeits. So, you get the issue of who's religion, what religion, what is truth. So, it becomes very difficult where those lines are. Just to illustrate this I have an artist friend down in Ferndale who is fairly notorious for being involved in magic and witchcraft. So, we have a little gun fight on the street, tongue in cheek, cause he knows where I am at. He says, "I am not interested in Christianity because I want something that I can experience." I looked at him with a blank stare and said, "What do you mean? When I pray I go right into the presence of God, I go right to the throne. I can feel his presence, I can feel the Holy Spirit." So, he has tapped into something spiritual but it's a different spiritual reality than I have experienced. The comparative religious people, in religious studies, think it is all the same and it doesn't matter which pattern you go to. From our perspective, when you talk to the Christian Pastors, we would say that we have tapped in to the genuine thing. the others are perhaps counterfeits that lead you another way. There may be some commonalties but from our view, both in the Judeo-Christian tradition, you have the serious dealing with sin, that yes there is such a thing as sin and that has to be dealt with. Either covered in some way, blood atonement, that there is a basis on which forgiveness can happen. Most of the other world religions don't deal with that. They deal with some sort of (works?) If I do this or that, than at some point I will become a better person but there is never an opportunity to deal with what we call sin. A good example of this would be King David. He committed adultery and was responsible for murder and according to the Jewish law, those would be stoning offenses. Even with all the sacrificial provisions wouldn't cover those capital offenses. So, he goes up to the temple and throws himself at the grace and mercy of God. But there is some basis that his God's mercy and grace, there are consequences for his acts but he goes and makes his restitution with God. With most religions it is not like that. It is maybe I have to pay this or do that, but it is almost like you have to walk on eggshells to not offend whatever God you think is out there. In the Judeo-Christian tradition, there is a basis on which forgiveness can be granted. All restitution for this broken covenant. So, I think we have to get back to that. If I have offended or someone has offended me, it has to be recognition that someone or both of us where at fault. That's very hard to do because of the pride issue. Two countries that are at war...I don't know if the German people have ever come to grips with what's happened in WWII on a national basis.

- I. I think that they have pretty much. Apologies by the government and the curriculum has changed so that they cover the real aspects of the past.
- R. I think that's true, but there is always an undercurrent of people... Neo-Nazis, and we've pushed our atrocities under the rug too, Native Americans and slavery. And it's hard to say that we were wrong, that was wrong.
- I. So, you would say somehow or other we will need to have people internalize that there are bad consequences for being an unethical person, being an immoral person who harms. Not only for the individual who does the harming but also the individual who is harmed, and the same for groups?
- R. Yes. I think what was interesting about Cheryl Seidner's comments, she seems to have gone past just receiving apologies she is now trying to instruct her people that we have to get over this. Because like anyone else, someone who has been a rape victim or abused all of their life, they can stay in that victim mentality and never get beyond it. Even when they have been genuinely offended and hurt, and have every right to be offended, but if they don't come out the other end and say that was then and we need to get on with our life, then they are stuck there. I think that the Native American leaders that I see, see their people still stuck in that victim mentality instead trying to get and build a life. There has to be somebody taking a first step from the offending community, you know, whites to the natives, and then there needs to be a voice from the native community saying, "They've done their bit, we need to do our bit, extend the forgiveness, for one, get over the bitterness, and let's go on and partner together now."
- I. There are of course some who might say, "Yeah, that sounds good but this race isn't still around. Yes, I would like to forgive but look, there are still people looking at me as if I were from outer space.
- R. It's going to take a long time, and it's going to take a long time for the offended party to accept it and believe it. Richard Twist, a Native American leader, who lead this Many Nations Conference, someone one asked him the question, "How often do we need to ask forgiveness from the Native Americans." He said, "You keep asking until the Native Americans say 'That's enough'." When it's a big culture thing, there has to be this 'walking out' for a long time. It's like in a marriage where adultery has been committed. The offended party will take a long time to rebuild trust. We know in the Pastoral ministry that when there has been adultery, it's very difficult to repair a marriage. Even though you have examples in scripture, to be able to get over that and go on. So, we would try to encourage a couple to be reconciled to. Even in the best of cases where the offended party says, "I'll take you back if you promise not to do it again." It takes a long time to rebuild trust. "Can I trust you again?" Yes, there's racism and that's a deep issue of the heart and we've got to deal with that. But there is racism on both sides. Blacks are suspicious of Whites and visa versa. It's only going to be healed by walking the long term together. You are not just saying it, you really mean it.
15. What are the most important lessons about life that you learned from your father?
- R. I think that my parents taught me mainly two things. The importance of the family, for a married couple to stay together and have a safe/secure home for the children. I always had that and that value passed on to me and has been passed on to my children. Most of their friends have divorces, split families, multiple homes. The second thing would be, my father, even growing up, I would not consider him at the stronger Evangelical wing of the Christian faith, but I did grow up in a basic Judah/Christian moral ethics, right and wrong, very principled type of life. I think that I have inherited that from him

15a. From Mother?

R. Same thing.

15b. From Siblings?

R. I have had one brother, who committed suicide, so I have been through that experience. A younger brother, much more successful and rising, and had a wife and a baby on the way, and life's pressures just were too much for him. So, we've had a lot of grief and I think that experience brought my parents back to faith issues, so I think their faith is much deeper since that experience than what I remember growing up. So, I've been able to instruct them in the later years.

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?

R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. I would say this. I would say that there is a God and that he does love you. He loves each and everyone person, and He has a purpose and a plan, a destiny for each and every person that is good. He is a good God and has everyone's best interest at heart. That there is destiny and hope. He wanted to have fellowship with us, have a love relationship with us but it has been broken by sin. And God has been sending all these many years ways to reach out, to reach out and break into history, to try to bring reconciliation through blood atonement, ultimately through Christ and His resurrection. He wants to be restored, He wants to be reconciled, He wants to have a personal relationship. And to partner with every person to move into that destiny. To move into that future.

I. How would you advocate them to act. The people who are interested in your speech, what would you suggest that they do.

R. In the book of Jeremiah he says twice, he says, "Call unto me and I will answer and I will show you a great many things you do not know." In Jeremiah 29, he says, "Seek me with all your heart." And he has a whole destiny planned for your life in that section. If you seek him with all your heart, he will reveal himself to you. If you're going home in the privacy of your home there is nothing left for you to do. The second thing to do would be to search the scriptures to see if these things are so. The Brian Christians, that's what they did. Paul came and preached and they went and looked in the scriptures to see, to ask the lord. Thirdly, if there was an opportunity for a follow up class on invitation to come back and explain these things, a Bible study. But to pursue God if it is just themselves to go home in a closet He will break in, He will reveal himself to you. Begin to pray to ask if I have a destiny. It's one thing say I know there's no God, but you've got nothing to risk by saying, "If there is one out there, here's my prayer. Let's see

what happens." If there's no god there, you've lost nothing, but if He is there, you have everything to gain. Just pursue Him.

I. What about with relationships with people, parents, friends, what would you tell them?

R. I would say in terms of personal relationships or people, groups and nations, begin to ask the question, "Is there something that I have done to offend someone?" If I have offended someone, to go and make peace. Give an apology, seek forgiveness and bring restitution. All of us have somebody that we have broken relationship with. On the other hand, if it's someone who has offended me, someone who has done something to hurt you, but they don't know it, just begin to forgive them. If there is a way to go and patch it up, now maybe they're long dead and you can't do anything about it, but to just begin to release them and forgive them, and turn them over to God and seek healing because it is for our own well fare or well being, as well as the well being for the other person. To just begin to walk it out. Starting with you, your family, God, parents, children, neighbors across the fence. How do we become good neighbors? Jesus quoted, "Love thy neighbor" out of the Viticus someone said, "Whose your neighbor?" and He says, "We're supposed to love our enemies." That's powerful. We have trouble loving someone who is a blood relative, but to begin to see each other as our brother's keeper. "In what ways can I build bridges with other members of the human community?" I think travel is a good thing. If you meet people from other cultures, you develop a love and a passion for them, besides just my little group that I see. And that can be played out between cowboys and surfers and street kids that are punks, it doesn't have to be a racial thing, or old people and young people. "How do I build bridges with other people?"

20. Who are the men/women that you most admire, and why?

R.

21. Have you ever been hurt/offended by someone?

21a. If yes, in what way?

R. Yes, in the sense of love relationships. I think I've been more hurt, perhaps, I've had a divorce. So, more in the sense of rejection in my career, because I don't fit in any particular box. So, my denomination that ordained me, didn't really know what to do with me, and were sort of not telling me, but really blackballing me. So, that's how I ended up in my church that I'm in now, which is an independent church. Now, that had to do with a particular person, who would have been my overseer, you know and to deal with the rejection of that. But generally, I have tried to let things roll off my back. I think that I probably have been more of a victim of people being offended by me as a pastor and leaving my church. That has probably been more hurtful than anything I had ever had in my...

21b. Had they asked for forgiveness?

I. Now, the person that offended you, has he...?

R. No, he is passed away now.

21c. Have you forgiven them?

21d. Why/Why not?



21e. What were the results?

R.

22. Have you ever hurt/offended someone?

22a. If yes, in what way?

R. I have offended people in some way through being a pastor. Well, I took a church that was, we live in Ferndale, it's a very traditional community and in terms of where they are at spiritually, there needed to be lots of change. Doctrinally, worship wise. So, the point is that I tried to bring change in, and it upset numbers of people. But the church I took, everyone was over 60 and over 80... all the generations before that, the church had not been effective in reaching them. So, in trying to go for all these other families, you upgrade, and bring in different kinds of music or whatever. Changing what was a very traditional, but empty situation. From my point of view, I was doing the right thing, what I thought God had sent me there to do, but stepping on a lot of toes. There are reasons, the way I see the issue of offense, is some people can be offended legitimately... some people can be really hurtful to somebody, and otherwise somebody can be really well intentioned and people don't receive it.

22b. Have you asked for forgiveness?

I Have any of these individuals ever reconsidered and asked for forgiveness?

R No. In fact, ironically, and I'm sure that Clay Ford talked to you about this conference that we did here with Native Americans. Ironically, I had several key leaders in my church resign their membership right on top of that conference, just before or just after. He I am, involved in leading this big conference on reconciliation and I've got people in my own church that are turning on me. It's very ironic. Sometimes there's things that you just don't understand how they happened. How could somebody be offended at that?

I Why do you think they were offended?"

R I don't know. I don't know.

I Because they really didn't internalize what Christ taught?

R No, and I think that it may have been, I think that if there is a common theme to people that have walked away from me, or their position to say that I have offended them, it's probably been a leadership issue. That they didn't agree with what I was doing, and they thought perhaps that I was being too heavy handed, or too authoritarian. So for me to be having a success, in a good sense of boy, we did this wonderful conference together, or course you give God the glory, but they didn't like me getting credit for anything. So, in the spirit realm, I think that what we did was a tremendous event but they were upset that it somehow accrued benefit to me. I've often had more favor outside of my church than inside my church. So, all over the county, I have favor in a number of churches, with a wider Christian community, that's why I was on the stage the other day, but sometimes my own church, they have not understood truly what I'm about. Or that I'm trying to do what God sent me to do.

I So, were you able to attract some younger people now?

R So, we still have a very small church compared to Clay's church, but we do have the younger generations in there. We have children, we have youth. We have since not only been able to attract youth, but to train and equip youth who are now either in college or ministry school. My son just finished his third year at ministry school, and another lady, who is going into her second year, just did a short terms mission trip to Romania, where they have had lots of problems there, and eastern Europe... and wants to go back now for a third year and spend a whole year in Romania and do an internship there. So, I feel that we have not just attracted a certain number of youth, but we have some quality youth trained up and we are releasing them to now make what I believe will be an impact beyond our town.

I Where does this young woman in Romania, does she intern for some specific church, or some group?

R The ministry school is based out of Redding, and they train all sorts of young people, and some of them intern with that church, and some of them, like my son just came back and interned with us. But she is involved with children's ministry at that church, but they now have an outreach in Romania, so she became part of the team and then she wants to go back and stay there with the missionary that they have there in children's ministry. So, they are working with Gypsies and Romanian orphans, many of which are aids victims and... So, I feel good that somewhat what we have put in is going to have an affect somewhere down the road. So, that helps console me regarding one's that have been offended. Others have received what I have and are going to go off and make a difference.

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** ___ (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

I Some time ago, they did a public apology to Blacks, African Americans, for not just a slavery issue, but for their prejudice in their own churches. Very often you have white Baptist Churches and Black Baptist Churches. Now, in the denomination that ordained me, the American Baptists, they would have been the original northern Baptist that they split in the Civil war. So, in the northern Baptist, which is a very strange group, the good side of that is that they are much more interracially mixed, so if you go to a conference, you would have Black, Chinese, Hispanic, White, all mixed in together, much more blended than the southern Baptists, which to me, was very very healthy. Some of the churches in San Francisco, that were American Baptist, they were mixed race Churches, which to me, was very very healthy. Sometimes the churches would even have multiple races using their building. You know, different Asian dialects in one building, for example, or white and then hispanic...

R So, in some ways, your specific church did apologize to people, on different occasions, with Clayton Ford. In some ways, you represented your church too on Saturday, didn't you not?

I Yeah, and in the sense of representing our individual church, but also as a church representing a larger body to say, "we, as the Christian community."

R In your congregation yourself, would you say that

I I've been in Ferndale for 18 years. The Group that I have right now has been very supportive of the Native American reconciliation. One of my church families hosted Dr. Sekeena, from Alaska who wrote a healing of the land handbook and he does a seminar on this and we hosted him a year ago to come and share with us what his vision is and to build relationships. We are hoping to bring him back January, February, March, and to do a whole seminar which would include formal protocol of local Native leaders. He discusses the whole issue of reconciliation, not just Native and White, but between men and women and other issues. He is very involved with issues in Israel. So, our people hosted him at our church, and we will host him back probably next year. So, the ones I have with me now are very supportive of that.

I There is probably a very substantial difference, this is my impression, between the younger and the older generation, in terms of tolerance, and we've....

R One thing that was interesting after that conference in May of 2001, the female pastor that you saw dancing with the drumming, in the white, that's Noni Smith, she and my wife put together a women's retreat out at Hoopa at Noni's church and so you had white women with Native women on a women's retreat. They went down to the river, they did a Baptism together, they ate together. So, to me, this is a way of building relationships. Some of our women, the one's that went, were very excited about that and willing to participate. I think that we have built some friendships.

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*

R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

24a. If yes, how did you hear about it?

R.

24b. How was the apology made?

R.

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

R. Yes.

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R. I think it is good. I think that it's a first good step on behalf of the Catholic church. I have not heard an apology yet from the reprimation. Their position still is that all the other churches are incorrect. And their goal is to somehow bring them all back in. And I think that their position is also to sort of make a one world religion at some point. It's one thing to build a bridge with another faith community, it's another thing to say well, we are all the same because they are so mutually exclusive and who would be in charge of that? So, even today, where there are Protestant missionaries in Latin America, Mexico, or Russia, there is still this feeling of "this is our territory, you can't come in." Some of those wounds are still not healed. In fact, even in our council right here, we have had Protestants, particularly Pentecostal Protestants trying to reach out the Spanish community and being pulled in by the local Roman Catholic officials saying "no, don't do this. This is our territory, the Mexicans are our people." To me, reconciliation cannot be a one time statement public statement, although to me, it's very prophetic to do that and you have to start somewhere, but there has to be an ongoing walking it out.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

- R.
29. Did your church take any steps to disseminate this information to your broader community?
- 29a. If yes, what steps were taken?

- R.
30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?
- 30a. If yes, what sort of changes have you noticed?

- R.
31. Did you notice any changes in the behavior of the group apologized to?
- 31a. If yes, what sort of changes have you noticed?

- R.
32. In your opinion, how important is apology in human relations?

R. It's extremely because, if there's an apology, then just the very act of humility, it undercuts the whole issue of pride, which to me, the scripture would say that all sin comes from pride. The issue of humility and apology, it set the stage for inviting then forgiveness. Sometimes there are offenses on both sides, not just one side. So, to me that's the key to restoring all sorts of human relationships. In fact, Jesus would argue that when a person does not forgive, who deliberately withholds forgiveness, that you actually invite bad things to happen to you. It's in Mathew: 18. So I think when a person, and I've preached this many many times, that when we withhold forgiveness, even if it's a legitimate offense, that withholding that, you are really in a sense wanting to reap vengeance on a person. You are wanting them to pay or suffer for how you have been offended. The affect is, the old scripture says that vengeance is mine. What we end up doing is, we keep the vengeance on ourselves in stead of letting God take care of whoever the offending partner was. We've often said that forgiveness is the key to emotional, spiritual health, even physical health, because this can play out in a person's condition, so when we see a troubled person come to us in counseling, or whatever, we try to look for, are there issues of forgiveness that need to be dealt with. Sometimes even demonic involvement, depending on your theology, you can be attacked demonically, because of forgiveness. So, to us, it is absolutely critical in the whole of scripture, from the Hebrew Bible to the New Testament. God created us for fellowship with him, and that sin separates. The whole scripture is all about restoration and fellowship, reconciliation, and the whole blood-sacrifice issue which we believe is fulfilled in Christ also. His whole purpose of that is to bring reconciliation and asking God for forgiveness and then asking forgiveness from whoever we have offended...and then hopefully forgiving those who have offended us.

I How do you see the importance of forgiveness in the future? Do you visualize this to become more emphasized in the future?

R Absolutely, because whether the issue is between you and your neighbor, over a fence in the backyard, or whether it's between people groups, or say tribes in Africa, or tribes in South America, or you are talking about

nations. If there is ever going to be peace internationally, or peace between countries in the region, How can you possibly have world peace if those aren't walked through on a case by case basis in your local region.

I How could we implement this into education, more of that stuff? More altruism, love and caring? How can one teach this? from the Pope, or schools and universities?

R I think two things have to be able... one is that each party or individual or people group tends to think of themselves as the center, so I'm right and everybody else is wrong. So there has to be almost a change of the human heart to see another group as at least an equal. If not, you're humbling yourself to them, differing to them, or honoring them. The emphasis on Native Americans at the first of our conference, are that county cry, I said, "If we are going to have them, you have to have them up first, as the host people to honor them. This issue on honoring people, that is going to take a change of the human heart. Educationally, one of the things that concerns me, particularly in the public education system, is that we seem to be consciously trying to eliminate the idea of right and wrong. The so called neutral values education, where there is no right or wrong, and remove the idea of guilt, so much of our psychological teaching is "don't feel guilty," whereas, I see that God has put that conscience in us. So, if you can't have a position of "well, what I have done to you is wrong, and I need your forgiveness, the whole basis is undermined." To me, there has to be somewhere a basic morality brought in that there is a right or wrong, that there is an absolute truth. So slavery is either right or wrong, there has to be a moral judgement there. So, once I realize that it's wrong, and I taugt up here just the other night, there's a verse in scripture about the whole, in the Noah story, there's a curse placed on Canaan, it was often misinterpreted to say, a curse on Ham, and that's why god has cursed the Black races, because many of them came from Ham, and that was used as a justification of slavery. If you think that slavery is right, then you are never going to ask for forgiveness, you are never going to get rid of slavery. Once you realize that it's wrong, then you've got to number one, stop this, and then we've got to go through the process of restitution. There has to be, at the fundamental level, a reinstitution of teaching basic things are right and wrong. How you treat human beings. Again, I mentioned going through genesis, the idea that both male and female are created in the image of God. All of your ethics flows from that because if each person, regardless of what race, we all came from Noah and Adam and Eve, if you take that story seriously. That means I cannot damage someone either by killing or by dishonoring or abusing, cursing, calling names, rejecting, so if I have that value, then it flows from that I've done someone wrong, whether it's my wife, my child, my neighbor, another nation. So, to me, we are reinstituting what's right and wrong, some basic morality, doing whatever we can to get it out of our public life. The ten commandments, how offensive are the ten commandments. And so, if I'm right in my position, you know if I'm Catholic, I can persecute this group, or if I'm Muslim I can go extinguish this group. That's critical. You mentioned the point that whatever field, Philosophy, Sociology, Psychiatry, religion, whatever, if we communicated that it's not just for their sake that we go through this process, the other person's, but its really for our benefits as well, our healing, our well being, our whole wholeness that we forgive and that we receive forgiveness.

There was a teaching series put on a number of years ago by a pastor who is no longer in ministry, but his name is Larry Lee. He did a teaching series on the Lord's Prayer, and it was entitled, "Could you not tery with me one hour?" When he talked about the forgiveness of the Lord's prayer, he used this as an illustration, which I think is wonderful. He said, "Unforgiveness is like having a birdcage in your heart, but every once in a while you remember who has offended you or hurt you and you pull this little bird cage out and you reach your hand in and you pull the bird out and you sort of beat the little bird up and then put the bird back in the cage and you just want to keep the bird in there and keep hurting the bird because of what they did to you. But the freedom comes, the release comes when you get the cage out and you get the bird out and you let the bird go. Turn them over to God and let God sort them out. They are going to stand before God, God will deal with that person...

He described a number of miracles that happened in people's lives the minute that they spoke forgiveness over whoever they were holding in their little birdcage. I've always used that as an illustration, it's a wonderful releasing thing. For our sakes, we need to forgive, not just to release the other person who is feeling offended.

- I. A good example of this might be is the Bishop Tutu in South Africa and the Reconciliation Commission. The black majority is in power as a result of bloodshed and massacre. Killing each other for what they have done for the last 50 or 60 years, instead they tried to do something about reconciliation. Otherwise, moving on, not that they're totally successful...
- R. But you have to start somewhere.
- I. How would you deal with the question of Islam that says, "The real religion is my religion. The rest of them are infidels." What do you tell the Islamic people, or Hindu, Shinto, and Buddhists, or the Jews? How do you reconcile these sorts of radical types of folks that exist, let's say in Islam and other faiths, say Hindus for instance who are killing Muslims in India?
- R. Well, you have asked the million dollar question. I would approach it in two or three ways. I would say first of all since we are talking about apology and forgiveness, that the church, we need to apologize. The Church, maybe it's the Roman Catholic Church, but from the world's point of view it would still be Christians. That on behalf of the church, we need to apologize for and ask forgiveness for atrocities, for the Inquisition, for the Crusades, where we have tried to force Christianity on people. In Constantine they would conquer people and if you would agree to be baptized you would live, if you refused you would die. This is not the message of Christ. To separate out what Christ taught as opposed to what has been done in the name of Christ are two different things. I think we need to extend apologies to all of these different groups. That was certainly not the way Christ extended his message. Secondly, to walk it, to model it the best way we can today. So, that's one issue. The second issue would be to say that God has created us with free will, free choice and to have a sense of if someone is of a different race, a different country, a different faith, that we would treat them with respect, with honor, respecting their freedom to pursue how they understand truth. You know, live and let live. But as a Christian, to say we feel that we are supposed to evangelize so, we would like to at least be able to share with you what we are about and then you judge. You look it up, weigh the evidence, you pray, you seek God, and leave it at that. But God always intended us, just like marriage, to be a voluntary love relationship. Then you come to the intellectual or philosophical issue of, all right, you have these different faiths here. If you honestly look at what each one teaches at face value, they are mutually exclusive. The comparative religions view that they will all lead to the same place is to me, dishonest because they are mutually exclusive. If the Muslim position is correct than the others are false. If the Buddhist position is correct that the others are false. So, then you come to OK let's look at the evidence, let's see and weigh them up. So, it goes back to our original discussion about is there absolute truth or not. Are we looking at relativism. My good friend who is a Syrian Christian, he has a radio and TV ministry to the Muslim world based out of Cypress, and to the Jewish world, he does in on Arabic TV and Arabic language radio, he says that when he approaches the Muslims, he says that their scriptures go back to Abraham, and they believe that Jesus is a prophet. Well, if he's a prophet than you have to believe what he said. But, if you say that you reject the claims of Jesus than he's not a prophet. Either he is or he is not a prophet. Either he is who he says he is or he is not. Somebody said many years ago, "Either Jesus is who he said he is or he is a mad man, one of the two." So, now you're looking at the evidences and the weight of the scripture. As you read, like I read when I became a Christian, my conversion experience. It wasn't at a Billy Graham crusade or at a church alter call. It was in the privacy of my bedroom. The Jewish question to me is a different question and I see within Judaism there are different shades of interpretation, much like you would find in Proscenium.

You have everything from ultra conservative to very liberal, and even Jew in name only, but not really religious Jew. Jew by race or culture. The way I view the Hebrew Bible and the New Testament is, to me they are a continuation. If I look at the Old Testament proverbs, I see all the way from geneses, I see hints that this was part of God's unfolding plan. I don't see them as two different, I see them as continuation. The whole Old Testament sacrifice, the Hebrew sacrifices were fulfilled in Christ. I know that within the Jewish faith that the Torah would be the most sacred, or the most valued section of the Hebrew Bible, and yet their provision for sin is blood sacrifice in the Temple, which has been an impossibility since 70AD. I think Josea prophesized that the Jews for a time would be without a prince, without a sacrifice. So, really, whether you are and Orthodox Jew or a Reformed Jew, there is no way to fulfill the law of Moses. If you were going to take the scripture seriously. So, would understand from Roman's chapter 9,10, and 11, from the New Testament, the apostle Paul describes the Hebrew faith, the Jewish people. Chapter 9, he describes their past, their election, their covenant, their promises, the scriptures, affirming their election. Chapter 10, he would say that, as of right now from a Christian perspective, they are lost, then he says he would give his life and gives a formula for salvation. Then he comes to chapter 11, where he talks about their future. He says that their election is sure and uses the illustration of an olive tree, and says that Israelites are the original olive tree. The gentiles are grafted in to the promises of Abraham and in a sense Israel has been cut off, or set aside temporarily. But he says that there has been a remnant to this day and at some point God will graft them back in. He quotes Issea and says, "All Israel shall be saved." So, I strongly believe that God is not finished with Israel. Bringing them back into their land, is to me a fulfillment of prophecy, that God has been saving the original apostles of Jews all of these years. God is not finished with Israel and will fulfill all of those covenants, the land, the promise, the kingdom, all of that will come back in. I don't see a disjunction. Jewish people would probably argue with me. I see it as continuity. Within the evangelical wing of Christianity, we have a strong love for Israel and deep respect, and honor. Many of the churches pray for Jerusalem, and have a deep grievance for how the church had persecuted Jews in the past. If anything we drove them away, if we're going to look at it honestly, by forcing them, or racially, or all sorts of prejudice. You see it in English literature, you see it in the history of the time, how they were persecuted all over Europe, up to and including the Holocaust. So, somehow, if I were talking to a Palestinian and a Jew, my argument would be that God loves both people. God has a plan for both people. As I said in a prayer last Sunday, "That he wants all nations to be saved. He wants all peoples, all tribes, all tongues. I think that what has happened is just like the creation stories, I think there was originally a true creation story, which was handed down through Moses, and all the other cultures watered it down or messed it up, but that there has been a common stream of truth down the road. So, to the Muslim, I would challenge him that yes, he is the son of Abraham, who is the father of faith, and they would be as welcome at the table as anyone. There was a prayer event called The Call. They opened up with Native American dances, they had Hispanics, they had Black Pastors, they had an Arabic Christian praying, they had a Jewish person praying. In October of 1998, the Promise Keepers, a men's organization, had a big march, a call to repentance, a sacred assembly to seek God and to repent and pray. It was wonderful. They opened up with Jewish Shofars, with prayer shawls and the whole thing. So, we would honor the original tribe of Israel as being the original host. Then they sang a couple of hymns, and then the Native Americans come out for host people for America. Many hours later, this was an all day, 12 hour thing on the mall, people on their knees praying, repenting on behalf of national sins. There was one time when they had people from each different race. They had Native American, Asian, African American, Jewish, white, and each one made a prayer of confession to someone. Then someone received it back, made their own confession. It had a profound impact on the men who were there. Something was released in the atmosphere, to begin a shift. There was one Native American who was playing Amazing Grace on the flute and everywhere I was men were just in tears. Like you were beginning to see the healing in our country. That the force... because what happens when two people or two nations that are opposed to each other, we believe that the demons come in and feed off of that, that you are actually

empowering darkness. So, in the spiritual realm when that is broken and there is healing and reconciliation, then that power can lift off of a marriage, or a people group, or a region, or a world.

I. Generally, you would say you are an optimist?

R. Yes and no. You look at the human condition and you wonder how this could be. How could the Palestinians and the Jewish ever make peace? How could the Hindus and the Muslims in India? How could that be? I look at the human condition and unless there is a radical change of heart it would be impossible. On the other hand I am an optimist in that God has said that's what we're supposed to do, that's the message we are supposed to carry. Is that it is possible. So, it is like having your feet in two camps. It doesn't look good, maybe we are down by 6 touchdowns, but maybe we can win this game. So, my calling is not to give up, it is to press forward and bring reconciliation as much as is possible, and you never know how much time you have. Do you just have the next 50 year span or 25 or 10, or your lifetime, or is it 10,000 years. We have to begin somewhere.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R. N/A

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. I would love to explain to you the process of how we got to putting on that Native American conference. That would take some time. The second thing I would say, as a Christian Pastor, something I have noticed very strange about my own church community, I notice a difference between the way we treat those outside the church and trying to extend to them forgiveness as opposed to extending forgiveness within the house of God as it were. I have often used the example of someone walked into our church on Sunday morning and let's say they are homeless, they just got out of prison, or are a prostitute, maybe they're a thief or a drug dealer, whatever, we would be the first to say, "God loves you, He has got a plan for your life. God can forgive you and you can begin a new life today." We would be quick to extend grace and forgiveness to that person. And everybody would nod and go "Yes." We'd be there to help. Now there would be some churches that would not do that and say, "Hey, you do not fit here. We don't like your kind here." But in a good sense most churches are past this, "We would love to have you come in." On the other hand, within the church, if there are fences within the church, between members, or between members and Pastors, or within Christian marriage, if there has been an offense, we will not offer the same forgiveness. We will often say, "You've offended me. That's it. I'm breaking fellowship. We won't apply the very same principles that we know have been extended to us. So, as a pastor I am always trying to challenge people in that way. That, yes, people are going to offend you and we need to begin to put some raincoats on and let the water run off, and not be so quick to be offended. If there really is an offense, we'll go work it out. There are specific guidelines that Christ gives on how to go work it out. How to go to a person one on one, two on two, maybe then go to the whole church, and go humbly. Speak the truth and love. Try to win your brother over. There are specific guidelines on how to do that. And yet within the church, particularly in America, now maybe it may be different in other countries. In America we are so individualistic and we have, what I call a shopping

center mentality, that if I can't find it a Gottshocks, I'll go to Sears, or then I'll go to Mervyn's. So, the minute that you offend me, I'm going to go over here. This church offends me, I'm going to go over here, and we don't stay and work it out. In a marriage, you don't just say, "I'm going to change wives you burned my dinner tonight." You need to stick it through and work it out. It is hard work to overcome the offenses.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Jenny Shayani

Interviewer's Name: Samuel P. Oliner

Respondent's Name: Reverend James Kabel

Respondent No: 141

Date of Interview: 9/17/03

1. Respondent's ethnic background:

2. Age:

3. Place of Birth:

4. Gender:

5. Number of Siblings:

(a) Brothers:

(b) Sisters:

6. Highest educational level attained: Master's in Divinity. Bachelor of Arts, and have done all the academic residency work for a Master's of Sacred Theology but I never wrote my thesis.

I Do you have family?

R Yes, I am married and have three children.

I Do they reside in the area?

R No, they do not. I have two children, the two older live in the Sacramento area. My oldest son is married and we have a grandson Cooper who will be two in November. Our daughter is the second oldest, living in the Sacramento area as well. She is not married. Our youngest lives in Tokyo and he will be married on the Fifth of October in Seattle.

I How long have you been here?

R I have been here six years.

I Where did you come from?

R I came from the Sacramento area where I served as Pastor in the Sac area for 29 years.

I Are you glad you made this move?

R Sometimes, sure. Its depends upon ... sometimes the gray days are too long.

7. What did you major in?

8. Additional occupation?

9. Mother's Occupation:

10. Father's Occupation:

11. Religion:

12. Father's Level of Religiosity:

R. Oh yes, they were both religious.

I Are they still around?

R No, both my parents are dead.

I When did they leave?

R My mother died in 1984, my father died in 1985, and my only sibling, my younger sister died in 2000.

I Do you have any other family?

R extended family. Maternal and paternal.

I Did you feel love at home?

R Oh yes, oh yes.

I If you would ask me a question like that, I would say that I felt love by my mother but not my father.

R Oh, no, both of my parents were very loving and affectionate. Interchanges of loves and kisses, or just a hand on the shoulder, a touch, or holding hands.

13. Mother's Level of Religiosity:

R.

13. What does it mean to be a religious person?

R For us, as family, it was a core value of faith, our faith in God, Father, son and Wholly spirit. Our faith is confessed in Jesus Christ who is Lord and savior of the world, and Lord and savior of our

lives. For us, that would mean that yes, you have a faith structure, in which basic spiritual truths are taught and understood and learned and practiced. Not only spoken and studies but read in a devotional kind of way, meditated upon through personal devotions or reading or study. It would be involved in aspects of faith and study within groups, bible study groups. Certainly on a Sunday morning, the whole liturgical tradition that I grew up is gathered around work and sacrament, to be strengthened by word and to be strengthened by sacrament as well.

14a. What does it mean to be a spiritual person?

R. A spiritual person, from where I am coming from, it that your life is shaped by the core values that you hold close to your heart. For us, it would be to be ongoing signs and the presence of the ongoing incarnation of the Lord and his teachings as we live out our own lives and touch the lives of others.

I What do you mean by touching the lives of others?

R Through our words and through our actions, our deeds.

I Actions would mean what?

R Deeds, such as caring, providing, assistance of whatever kind.

15. What are the most important lessons about life that you learned from your father?

R (from parents) The importance of family, and the interpersonal relationships of family. What a family provides in terms of its nurturing, its care, its love, its acceptance, its support. I think that other values would be integrity, trust, faith values, moral and ethical values.

15a. From Mother?

15b. From Siblings?

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?

R.



19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R. It is hard to single out one particular thing. I think I would want to talk to them in terms of my own personal faith experience and what it has meant, in terms of having a faith base, of having something to faith and hope in. And how that faith and hope then shapes one's life and the direction of one's life, the joys of one's life, dealing with problems, disappointments and sorrows. What it means to have a hope to hang onto that no one can ever take away from you. For my life, that hope and that promise is seen in the sign of the cross, the hope that seeing the crucified in the risen Christ who's love for us becomes the shape and the pattern, and our source of love and forgiveness and acceptance of people to freely love and to freely accept and forgive, as we have been freely loved and forgiven and accepted.
- I. How would you approach the same topic if the students were of mixed denominations, Islam, Jewish, Shintoists, and Christians?
- R. One can only speak based on their experience and one can only speak in terms of who they are, and how they've been shaped by their values and their faith base. To not speak from that experience is to fudge and to hide who you really are and where you're coming from, that your identity is basically who you are. I think there are aspects of other faith bases, that there are things that we share in common, the quest for peace and harmony between others, the acceptance between others, certainly the concepts of forgiveness, but where I would be different because the source, the shape, and the pattern of what motivates you.
- I. What about in terms of activity/actions, what would you advise these students to do? You've told them they should accept the faith, caring and justice, come to church....
- R. Yeah, I would really encourage them that there are other institutions of learning. We don't all issue degrees but we have wisdom and truth to share, we have life experiences to speak from, to be able to share with others. Together in conversing and sharing we grow together and encourage one another. I certainly see that from within my parishes. We speak from our various backgrounds and experiences. I guess I would encourage them to stop talking about it and put into action. Put your money where your mouth is, just don't talk about it, do it.
- I. Do such things as...
- R. Practice the art of forgiveness and absolution. When you've offended somebody, just admit that you have hurt and have bruised someone. With words, or you can see it by the emotional reaction, with body language, that you've gone too far with that particular person and you need to speak to that person about what you've done, and ask for forgiveness about that, or be able to talk about why you reacted that way and apparently hurt someone. So, to be able to talk about it and say, "I didn't mean to say it in this way, this is really what I meant. Please forgive me for causing that offense and for you to be hurt by that, that was not my intention." And to be able to hear from that person words of forgiveness, "I forgive you. I understand."
20. Who are the men/women that you most admire, and why?
- R.

21. Have you ever been hurt/offended by someone?

21a. If yes, in what way?

R. I am not sure that I have ever been offended by a group or been at the end of any overt prejudism or actions of hostility. Certainly in my career and life as a pastor, there are those times when people have said hurting things regarding a style of ministry or some point of disagreement that cut to the quick, but that's always part or parcel of the job, and probably the office being too intrically wrapped up with one's own persona.

I. So, you remember some of these. Were you hurt, or asked why are you doing this to me?

R. Well, I felt hurt and I knew why they were doing this to me, because they misunderstood the direction of ministry and the necessity for moving into that direction.

21b. Had they asked for forgiveness?

R. There have been those who have apologized and asked for forgiveness for their actions towards me, yes.

21c. Have you forgiven them?

R. yes.

I. How does forgiveness manifest itself in your case?

R. For me, it may be shaking hands, it may be an embrace or a hug. It may manifest itself with tears as well. That forgiveness and the joy of restoring a relationship becomes something that has emotional attachments and reactions to.

I. So, you feel it is sort of restorative.

R. Yes, it restores one's community, and interpersonal relationships

21d. Why/Why not?

21e. What were the results?

R. N/A

22. Have you ever hurt/offended someone? I am sure I have.

22a. If yes, in what way?

R. Maybe words spoken at the wrong time and in the wrong place. Maybe an action that was done that ended up offending somebody. It was done without any malicious intent but somebody took abridge from or by it.

22b. Have you asked for forgiveness? Yes.

22c. Why/Why not? I apologized, I asked for forgiveness and through those words I attempted to restore and right the broken relationship, as it was perceived.

22d. What were the results?

R. I think there is an honest attempt by people to be sensitive to areas where they have offended. That there have been, from our perspective using words like repent, contrition and repentives. So, there is an about face or a change in direction, approach or attitude. Trying to avoid that kind of confrontational behavior.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23) Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*



R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Blacks, Muslims, Jewish people, you name it?

Yes.

24a. If yes, how did you hear about it?

R. N/A

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes.

25a. To what group was the apology made? N/A

25b. If yes, how did you hear about it?

R. N/A

25c. How was the apology made?

R. N/A

25d. In your opinion, what prompted the apology?

R. N/A

26. How did you react to the apology?

R. I think and feel that there are some things that have been said by various leaders of the church at large over the centuries that have alienated people and led to stereotyping of people. And that the church needs to be honest about that and ask for forgiveness for its misspeaking, or its apparent prejudice.

I. Do you think that your congregation knows about this sort of apology?

R. I think that for the most part people are aware of that kind of thing. Certainly, with our society's involvement as far as media is concerned and reporting, people are pretty well attuned to that. I would say that is probably more true of what I would call the inner core, or the more active

members of my parish, that they are more in tune with what has happened and transpired than those who are on the fringes of the parish.

- I. In your denomination, Lutheran, did your church apologize to any group for any thing they might have done historically, or might not have done? Or have you yourself participated in some sort of apologies to some people that might have happened locally or nationally, or...?
- R. I have not been involved on a local level and have not been personally involved on a national level. Both church bodies, the Lutheran church here in Arcata is made up of two congregations, Faith Lutheran Church, which belongs to the Evangelical Lutheran Church of America and our Redeemer parish, which belongs to the Lutheran Church Missouri Senate. Both senotical groups have made public apologies in a formal way through convention actions in the past.
- I. Would that have been recently?
- R. Certainly within the last 20 years.
- I. Which group did they apologize to?
- R. As memory serves me there have been apologies towards the African American community for past acts of prejudice. There have been apologies towards the Jews for actions and words leveled against them.
- I. Do the church's congregations know about that. Do you bring to their attention that you did this.
- R. Yes. In reporting the actions of a senotical convention, in which the congregation has sent representation on the basis of the geographical area that one delegate, a lay delegate and a pastoral delegate, would attend these conventions. When they returned to their geographic area they would report as to what the actions are. And through official publications and organs that come out of the various headquarters, those actions would have been published as well.
- I. What might have been the consequences of those apologies? I might give you an example of what I mean. I interviewed a group of nuns, The Sisters of Charity, Loretto and Dominican, and these three communities got together in Kentucky and apologized to Blacks for slavery. For instance they live in the convents and buildings and even the cathedral were built by slaves. What resulted from that is that the two peoples got together, it was a five handkerchief event, lots of tears, and they formed a commission cooperating trying to address racism and discrimination in various parts of the community in Kentucky. So the results were positive in that the nuns, the blacks nuns, and the community really appreciated it. It resulted in some action. Did you have any result in the form of communication with those people who they actually apologized to?
- R. I do not recall, honestly, how any of the apologies were implemented beyond resolution. I am sure that through those resolutions and signs of repentance and forgiveness, or seeking forgiveness that many congregations have become more open and more welcoming. Certainly, local parishes have over the years done more in terms of education and talking about interpersonal relationships regardless of race or color.
- I. When you think about the future of apology and forgiveness, in other words, there seems to be an interest in this area. Do think it could be used in a more pervasive manner?

- R. I think it needs to be. I think one of the greatest civil heresies that was perpetrated 25-30 years ago *Love Story* the line of "Love is never having to say your sorry." I think that's the biggest crock of oatmeal there is. Love is laying out on the line and opening up one's self. First of all daring to be open enough to risk being hurt but also certainly in being hurt to be able to open up one's self wide enough to seek forgiveness, or to accept forgiveness. That is the loving approach. To be able to work out one's offenses by seeking forgiveness and absolution. We cheapen forgiveness when we really don't practice it. When we walk around with a Windex bottle and just try to blot it out with out really dealing with it, by sweeping it under the rug and then it becomes such a large lump in the rug that no one can really deal with it. So, love is dealing with broken relation as they occur, seeking forgiveness and offering absolution for hurt.
- I. How can we do more of this, if this is something that we all believe in?
- R. I really think it is something that you are taught. It becomes part of your value systems, it is certainly part of your spiritual life. That is a pattern that I grew up with from the get go. Once my sibling entered into the family, there was a certain way of behaving towards my sister. If I offended her, or if she offended or hurt me in any way my parents instructed as to what was necessary to make relationships right. And certainly, from the get go, as long as I can remember back as a child, that was something that was taught as well. If I said something or did something that offended my parents or was a great hurt to them, or was abusive of them, talking back, or showing lack of respect, or calling them a name, that those things bruised them, as well as the bruises I bore from people who spoke that way to me. There was a way of ironing things out and making things right by saying, "That hurts."
- I. How do we start? Do you start from the pulpit, how do we implement it in the secular world, in the colleges, and high schools, etc.
- R. Whether it happens in the secular or spiritual framework, there has to be mentoring and nurturing by those who know what it's all about. I can only speak from my background and unfortunately that doesn't involve much secular education. My education was all parochial, but there was mentoring and nurturing that went on in the educational system that I experienced within the classroom, within the administration of the schools that I attended. I think that the same thing has to happen in the secular world as well. There are many who have a faith base. There are many who have a definite sense of right and wrong and if there is the need for speaking words of forgiveness and apology we need to be mentoring people as to how that's done. I think it has probably become one of those lost arts. Just as there is vast interest in the art of meditation and prayer, we haven't done a good job. We basically assumed that everybody knew how to do that. And that is one of those false assumptions. Society and structure has changed. My experience was growing up in a religious family with faith values that were handed down from one generation to another, church involvement. It was part and parcel of who you were growing up, but there are many families that are disengaged from that pattern. So, with every 'truth is relative, and your truth is your truth and mine is mine,' we may not agree, but that's the way it is and I think it is a struggle within our contemporary society. What is truth, what is forgiveness, what is righteousness?
- I. So, are you optimistic at all about where we are going?

R. Sure. I am working hard. I see it in the lives of the young people that I am involved with here in my parish experience, through our student intern I see it alive and well in some of the students at HSU. It's a good thing to see but there is still a lot of ground that is yet to be gained.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R.

33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?

Why or why not?

34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?

R.

35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs? Do you have ideas on how we can put this kind of thought that we have been talking about into practice?

R. I don't feel words are... words are empty and void if they are not backed up by action and involvement. I have forgotten the Greek philosopher who said, "Words are like so many leaves. They fall where ever they will and no one ever sees any values." It is when things are put into work loads, as you said, "Rolling up your sleeves and doing it." It's when one's own values are changed and begin to manifest themselves in one's language, in the way one speaks, the way one interacts with people, the way one goes about working with others, or trying to contribute to society to bring it together, to establish peace, comfort, openness, and acceptance. That's where the rubber hits the road in its action. St. John talks

about that. He said in writing his early letters to the church, "Our words should not be just words of love, but words that show themselves in action." That's where I come from. Love isn't some kind of a romanticized word that is unreachable or unattainable. Love is not a noun, it is a verb, and love as a verb must talk about activity. In my frame of reference is the love that God manifested to mankind on the tree of the cross in the empty tomb. As I said earlier, it becomes the source, the pattern and the shape of our love, which is love in action. As we accept, as we forgive, as we encourage, it is love in workloads.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Samuel P. Oliner
Respondent's Name: Rev. Deuey Davis
Respondent No: #142
Date of Interview: 10/07/03

Pentecostal Church

The church is sovereign. I belong to a ministerial association, which is the headquarters.

1. Respondent's ethnic background: N/A
 2. Age: 64
 3. Place of Birth: Oklahoma
 4. Gender: Male
 5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
 6. Highest educational level attained: DD from Bible College in Texas, Oral Roberts University
 7. What did you major in?
 8. Additional occupation?
 9. Mother's Occupation:
 10. Father's Occupation:
 11. Religion:
 12. Father's Level of Religiosity:
- R.
13. Mother's Level of Religiosity:



R.

I. In your opinion, what is the difference between being religious and being spiritual?

R. Well, religion is what we try to do for the Holy God, but spirituality is what Christ did for mankind. A personal relationship with Him is a spiritual one.

14. What does it mean to be a religious person?

14a. What does it mean to be a spiritual person?

R.

15. What are the most important lessons about life that you learned from your father?

R. Well, my Dad and Mother were of course from out here in the mid-West, Oklahoma, where things are tough during the Depression. I am the third child, my older brother is almost 10years older than I am. My sister is almost 8 years older. I have a sister that about 2 years younger. So, by the time the 2 youngest ... My Dad had 80 acres and was a farmer. Because of the dry condition they sold it for about \$.08 an acre and moved to California. That was of course during the time that the Grapes of Wrath movie depicted. So, he worked very hard. So, hard work and consistency were the lessons that stuck with me.

15a. From Mother?

R. My mother was the same way. In the summer when we were not in school, Mom would take us to the fields, to work in the fields.

I. So, they taught you the work ethics?

R. Yes.

I. Did you feel loved by the family?

R. Oh, yes. We were never a family who hugged on one another. We weren't mushy-mushy. We probably should have been more like that because I guess I am the same way. We have two boys and you know, we love them but as far as kissing on them and hugging ...there's some of that... My dad, there were 18 kids in his family. My grandfather owned 620 acres. Of the living children there were 12 boys and 4 girls

15b. From Siblings?

16. Growing up, did you see yourself as emotionally close to your mother?

R.

16a. Growing up, did you see yourself as emotionally close to your father?

R.

17. What are the most important lessons about life that you learned from your religious leaders?

R.

18. What are the most important lessons about life that you learned from other important people in your life?



R.

19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?

R. Naturally, because of that incident of the car wreck, it was a few weeks later that I surrendered. Of course I was raised in a Christian home. One night I closed up the bar, I was 25 years old, here we were, a bunch of guys sitting around with a couple of ladies, I sobered up and could hear and audible inner voice saying, "Is this what you want for the rest of your life?" It got my attention. That morning was Sunday morning, my mother woke me up and asked me if I wanted to go to Sunday morning service. I had to share my personal confession in front of church that morning. I would share that God is in us all. I believe that we all have God inside. I kept working in a machine shop for a few years before I left to go to bible school, where I met my wife.

20. Who are the men/women that you most admire, and why?

R. N/A

21. Have you ever been hurt/offended by someone?

21a. If yes, in what way?

R. In Christianity it is like everything else. Being a Pastor and to shepherd some body has to be above, and I found out that sheep bite. There is always somebody ready to hurt you. Relationships are fragile and sometimes the one that you want to help is the one that hurts you the most. Sometimes you take them in, and of course you learn over the years that you personally help them - let me say before I go on - Pastorial work is very rewarding and very frustrating because, and it is probably true with anybody who works with the public. Some people will make a change and stick with it, some will do alright for a little while, then they'll go back to some of their old ways.

21b. Had they asked for forgiveness?

R. Yes, I had someone come back and you know later in life tell me at a public breakfast he got up and apologized.

21c. Have you forgiven them? Yes.

21d. Why/Why not?

21e. What were the results?

R. He's doing great now and I am happy for him.

22. Have you ever hurt/offended someone?

22a. If yes, in what way?

R. Oh, yes. I think we all have. I am sure I have said things, or let people down. My Dad called it 'Foot and Mouth disease' you put your foot in your mouth. You'd be surprised at what some people get offended at. I have found 3 different ways: sometimes we offend others and we need to go to them, if we know it, and apologize, and then somebody may do something against you and as a Pastor I've got to go to them and say, "Look, this hurt me and I want you to ask me to forgive," but I think the roughest thing though is having to forgive ourselves. It's one thing to deal with somebody else, you try to straighten it out, but words you can't take back. And the guilt that you feel towards yourself, but you've got to forgive yourself and go on. You can't let that destroy you.

22b. Have you asked for forgiveness?

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X (Go to 24 - *priests only*)

Other: ___ (Go to 23)Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*



R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

24a. If yes, how did you hear about it?

R. I heard about it to some degree.

I. What did you think about that kind of mass apology?

R. Well, I think all of that is real good. It's like here in our area, the ????. My great, great grandmother was Cherokee and so ... Any time that we can enrich... We need to definitely make that effort to express all regrets as much as possible. Some of it was back there in different times and you know there's a lot of history behind it. But as far as forgiveness, we... forgiveness is not a feeling, it is a choice. Forgiveness is an act of will. It is not according to how we feel. I am glad that even in this area we Ministers have made an effort to be involved.

I. Wasn't your church also involved in some sort of apology?

R. Yes, in our church over the years, one little lady, we only have one black lady in church, she died a few years ago and was like a second mother to me.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R.

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)?

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.



26. How did you react to the apology?

R.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R. Yes. I know that we have seen change. Many of the brothers in the (Bajillo?) group now do things together. A few years ago we had a drama using people from all the different churches. In Humboldt County they got 40 churches together. This was about 4 years ago. I have a church here on Humboldt Hill in Eureka and I had a chance to go visit other churches, and we all worked together. It was very refreshing. I have been to different events after that and I see people from that time.

I. That sounds very encouraging.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?

R. Yes. We should do more of it, as much as possible. But how far do we go back? We could go back to Adam and Eve, we can't go back and apologize for them. We can't blame them either.

I. In your opinion, what role will apology and forgiveness play in the future of human relations?

R. Yeah. I think any time it brings unity and we can look at things differently. Unity, spelled U (you) and I, tied together. I think we can be friendly. Maybe our cultures are different, even our theology and all that but, my goodness, we can sit down and share things and appreciate one another. So, any thing that brings people together. We either get bitter or better. We have to get better. So, we should encourage this more. Of course being in the ministerial group, you've got different things going so you may only have a few rallies a year with things that we are trying to

propose. So, the more things like that where things can be proposed, the better it is.

- I. Do you think that some apologies are genuine and some are not?
- R. Oh, yeah. I'm sure that sometimes you are involved but not involved. There's always a few who are there but you know they have other things on their mind, or there are other things more important to them.
- I. So, it may not come from the heart and it is just the popular thing to do?
- R. Yes. Because other churches are doing it, then OK. But, like I said, you've got to balance things out. You've got a lot of denominations, a lot of churches. But over the last few years there's been a lot of effort, and there are some churches that have gone over board.
- I. Do you think that we are responsible for the sins of our father's?
- R. I think it is the generational sins, and I think what it is, is that it points to our father, if they were very prejudice about another race, etc. I believe the opposite too, if your family is blessed ...
- I. Tell me about the origin of your faith, the Pentecostals?
- R. Well, the spirit of God fell in Kansas City there in 1900's and actually there was a black man, and of course in that time they were very prejudice, and he went to Los Angeles area, I don't know if you ever heard of the Azuzu street revival, a great revival was poured out of the LA area. His name was Seymore. The way I remember that is because he was a black guy with one eye. He was one of the... he was in the Book of Acts where they talk about the revival. So, from Azuzu street people came from all over the world. So, our heritage goes back (no respect or person?) Maybe MacPherson was four square fortress of the Pentecostal group and many of them, even today doesn't allow women to minister. I was raised in a Christian home, Dad was at Pacific Lumber Company, I was driving home from Ferndale County fair, and I was with my friend who's mother was a pastor, of all things. She was the preacher, his dad didn't have too much to do with the church. So, we were racing, we got a flat tire, and after we changed it, I drove because my friend was just loaded. There at the Blue slide, which is a bluff overlooking the river about 100 feet down, I lost it and was going towards the river. It seemed like a force hit the side of the bank. Some one got word to his mother and she came, and right there in front of the police and everyone she began to lay hands on her son. It got my attention when she asked God to spare her son, from there, I got involved with the church there for a while. She had a very big impression on my life.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?
Why or why not?
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
- R.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?

R. Are you putting all of this together?

I. Sam tells of his project.

APOLOGY-FORGIVENESS SURVEY

Transcriber's Name: Kristin Pitsenbarger
Interviewer's Name: Samuel P. Oliner
Respondent's Name: Rev. Robert B. Atkinson
Respondent No: #143
Date of Interview: 10/13/03

Baptist/ General association of regular Baptists.

1. Respondent's ethnic background:
 2. Age: 53
 3. Place of Birth: Tacoma, WA.
 4. Gender: Male
 5. Number of Siblings:
 - (a) Brothers:
 - (b) Sisters:
 6. Highest educational level attained: Masters of Divinity from Northwest Baptist Seminary
BS Psychology from Pacific Lutheran University in Tacoma.
 7. What did you major in?
 8. Additional occupation?
 9. Mother's Occupation:
 10. Father's Occupation:
 11. Religion:
 12. Father's Level of Religiosity:
- R.
13. Mother's Level of Religiosity:

- R.
- I. What is the difference between religion and spirituality?
- R. Well, in my mind spirituality would be based on a relationship with God through Christ and religion could be the outward trappings of that, or somebody's idea of what we should be doing and this can be very impersonal, such as ritualistic and kind of cold. Whereas I think true spirituality should be warm and deep, and involved with our whole beings as we worship God and relate to one another.
- I. So, involved with...?
- R. Relationships with others who are seeking God. There should be a community kind of thing, a group of people who are seeking God.
- I. Do you think a spiritual person might be more altruistic?
- R. Yes. I think you're probably right. Altruistic in the sense of having the example of Christ that we want to follow. Not that we buckle under and do it just because we have to, or know we should, but rather out of our love for God.
- I. So, we help another person or a community, group, or nation because we feel that that is what God would want us to do?
- R. Yes.
- I. So, you are saying that this is the spiritual basis of caring, compassion and helping?
- R. Yes.
- I. Now, is there some other basis for helping like psychological, or otherwise?
- R. Oh, yes. There are many other reasons like a need for acceptance, or a motherly instinct. I just think the best one is to follow what God would want us to do.
- I. How large is your parish?
- R. We have about 100 members and about 150 who attend church.
- I. Because they don't or can't pay?
- R. We don't charge people.
- I. So, what's the difference between members and people who just attend?
- R. They just have not gone through the steps to become a member. We don't make people do that, we just like people to come.
- I. So, how does one support the church in terms of insurance, building, and the minister has to eat

- to?
- R. It's all voluntary giving. We believe the Bible talks about tithes and giving, but we don't require or follow up on it. People do get a tax deduction at the end of the year, but I never know who gives and who doesn't.
- I. So, you as clergy are not involved in fund raising? But you do pass around the basket?
- R. Yes, we do.
14. What does it mean to be a religious person?
- 14a. What does it mean to be a spiritual person?
- R.
15. What are the most important lessons about life that you learned from your father?
- 15a. From Mother?
- 15b. From Siblings?
16. Growing up, did you see yourself as emotionally close to your mother?
- R.
- 16a. Growing up, did you see yourself as emotionally close to your father?
- R.
17. What are the most important lessons about life that you learned from your religious leaders?
- R.
18. What are the most important lessons about life that you learned from other important people in your life?
- R.
19. As a priest, I know you have been asked many times to give a speech to a group of high school or college students, or other adults, what do you consider to be the most important message to leave with them?
- R.
20. Who are the men/women that you most admire, and why?
- R.
21. Have you ever been hurt/offended by someone?
- 21a. If yes, in what way?
- R. Yes. I have. We had a person here on staff and he left after some problems had arisen. When he left he kind of dumped a lot of stuff that I had talked to him about in private, and it hurt.
- 21b. Had they asked for forgiveness? No, he hasn't. He's still in town. I have tried on a couple

of occasions to talk to him, not about that, but he did not want to talk me.

21c. Have you forgiven them?

21d. Why/Why not?

21e. What were the results?

R.

22. Have you ever hurt/offended someone?

22a. If yes, in what way?

R. Well, he would probably think I had hurt or offended him in some way. I made a decision that I thought was best for the church, but it wasn't the best for him. In trying to work it out, he just did not understand my position.

22b. Have you asked for forgiveness? Yes. I did. I wrote him a letter and asked him to kind of let these things go. I told him that I know that I made a choice or decision that he did not agree with but I would sure like to talk with him. I even asked him some questions that didn't relate to the problem just to try to get him to talk but he did not respond in any way. I wrote him two letters.

22c. Why/Why not?

22d. What were the results?

R.

The following questions are about the recent apology made by (CHECK APPROPRIATE SPACE BELOW):

The Government: ___ (Go to 23) **The Pope:** X___ (Go to 24 - *priests only*)

Other: ___ (Go to 23) Who? _____

23. *To what group was the apology made?*

23a. *What prompted the apology?*

R.

23b. *Under what conditions was the apology made?*

R.

23c. *Was the information disseminated among others in your group/order (if Nuns)?*

R.

23d. *Did your church take any steps to disseminate this information to your broader community?*

23e. *If yes, what steps were taken?*

R.

23f. *Since the apology, what changes have you noticed in the behavior of those among your group, as well as those who were apologized to?*



R.

23g. *Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?*

23h. *If yes, in what ways?*

R.

23i. *Did you notice any changes in the behavior of the group apologized to?*

23j. *If yes, what sort of changes?*

R.

24. Did you hear about the Pope's apology to the Jewish people?

24a. If yes, how did you hear about it?

R. Yes.

24b. How was the apology made?

R. N/A

24c. In your opinion, what prompted the apology?

R. N/A

25. Did you hear about the Pope's apology to other groups (the Crusades, slavery)? Yes.

25a. To what group was the apology made?

25b. If yes, how did you hear about it?

R.

25c. How was the apology made?

R.

25d. In your opinion, what prompted the apology?

R.

26. How did you react to the apology?

R. I thought it was a very important thing to do, to recognize that we have made errors in the past. I know that in our denomination, I think it was 3 or 4 years ago, we invited a group that was primarily black churches to come and be with our national meeting. And we apologized to them for things that we had done wrong. When our denomination got started in the 30's they were excluded and we had a reconciliation and apology. It was very important to do and we really enjoyed their fellowship. This was in our national meeting in Indiana.

I. In your view, what resulted from that? There was probably a lot of feeling but what resulted from that?



R. Well, they are now participating in a lot of our national advancement meetings, they write articles in our national magazine, The Baptist Bulletin. And in our churches have supported or gone to the inner city churches and participated with them.

I. So, you feel that what the Pope did and what your church denomination did had some positive consequences?

R. Yes.

27. Since the apology, have your attitudes and/or behaviors towards the group apologized to changed?

27a. If yes, in what ways?

R.

28. Did you disseminate the apology to your parishioners/convent?

28a. If yes, how did your parishioners respond to this apology?

R.

29. Did your church take any steps to disseminate this information to your broader community?

29a. If yes, what steps were taken?

R.

30. Since the apology, have you noticed a difference in the behaviors and/or attitudes of your parishioners toward the group apologized to?

30a. If yes, what sort of changes have you noticed?

R. I think that they really have agreed with it. We actually, I can't say that there's been any real change though as far as acceptance and attitudes in our church here in Ferndale. In other churches I think it has made a big difference in our whole view. It sort of reestablished relations with these folks and that carried over.

I. Does your church have any frictions with other denominations or groups?

R. I'm sure we have some disagreements but I don't think there has been any friction.

I. Why do you think the parishioners here in Fortuna have not responded to these apologies? Do you think there is something different about your congregants?

R. I don't think that we have had a chance. We don't have that many occasions. I know that there are a lot of different cultures in our city, different races but I guess we just haven't had much interaction. It is something we need to work at.

31. Did you notice any changes in the behavior of the group apologized to?

31a. If yes, what sort of changes have you noticed?

R.

32. In your opinion, how important is apology in human relations?



- R. Well, I think it is a very important part of restoring relationships. When we have wronged someone it needs to be dealt with, I think on as small a scale as possible, and then to bring it out into the public. It is very important to do that. It takes work and of course it takes both sides being willing to work at it. One of the sides needs to take the first step.
- I. What does it do for the person apologizing?
- R. From my perspective, according to the Bible, when we forgive someone, we are following the example of Christ. He forgave people who had wronged him.
- I. But what does it do if you are sort of disappointed with a person who never communicated with you. What does it do for you?
- R. I wish he would talk to me. I wish we could work it out.
- I. Is it some kind of burden?
- R. Yes, it is something that is not finished, and I wish it could be.
- I. In your opinion, what role will apology and forgiveness play in the future for human relations?
- R. I think it will always be important. I think we all stumble and fall, and offend people in different ways and we need to develop a habit, a real behavior that when we wrong others that we do apologize for it. To learn and not only ask forgiveness but to give forgiveness. Both are important.
- I. How can we solve the numerous problems that we have between human beings?
- R. The Bible talks about famine being a problem that all of humanity has and the answer to it, I believe the Bible says, that Christ died for our sins. The Bible talks about the fact that while we are here and the curse that is on mankind, we will experience that until a future time when Christ returns. Until then we must do all we can by loving and forgiving, and working to promote justice and health to people as best we can.
- I. Now, what about the role of altruism, generally. There are millions of people who volunteer hospice, etc, helping someone who is in need of help without expectation of reward. How will this play out in future?
- R. How it will depend on how much we do now but I think it should have more and more of an affect on people. And if not, we are in trouble. We may need to get away from American ideas that we need to get for everything that we do. I really think that eternal rewards are a sure thing and they are a lot more important than the rewards of this world. So, in my view, what we do for nothing is of far more value than for pay.
- I. Let's say that we are both idealists and would like to see a better world, and I'm sure you do and I do too, I have been doing this for 25 years, studying altruism and caring. Tell me, do you think that the consequences of not forgiving, not apologizing, not acting altruistically towards our fellow human beings, how can that be taught? And where can we teach it, besides the pulpit.

- R. I think that there are a number of ways. I think having a curriculum that has altruistic stories and examples, I think that is very important. I think reading stories really do give encouragement. Also, being careful not to give too much credit, or attention, to those in the other direction, selfish millionaires.
- I. So, you feel that it could be done in many other institutions like the workplace, school, and other institutions where there are so many...
- R. Yes. It could be done through the media, I know it is. Some newspapers have that kind of article in them quite often, of people doing things.
- I. Unfortunately not enough. We spend more time on violence, murder, and movie stars, and all kinds of juicy stories.
- R. Movie stars and Governors.
33. In the future, are you planning on getting involved in the area of apology, forgiveness, and reconciliation?
Why or why not?
34. Have you had an occasion to discuss with others some aspects of Jewish-Catholic relations?
R.
35. Is there anything else that I should have asked you about this topic, as well as your activities, values and beliefs?
- R. I don't think so. I have a couple of books that I sure enjoy. Have you ever read a book by David Augsburger called *Caring enough to forgive*, and you flip the book over and it is called *Caring enough not to forgive* on the other side. He is a theologian.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 37 Name: Eric D. Jackson #144
Gender X Male
 Female

2. Place of Birth: Phoenix, Arizona

3. Denomination: Free Methodist

4. Highest educational level you have attained
 (1) Some College
 X (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s):

5. What is the most important lesson you have learned about life from your parents?
R. Be kind to all people.

6. In your opinion, what is the difference between being religious and spiritual?
R. Religion is a set of rules. Spiritual things are beliefs.

7. Have you ever been hurt/offended by someone in the recent past? X Yes No **(If No, Go to 8)**
 - 7a. If yes, in what way?
R. Unkind words stemming from an uneducated judgement.

 - 7b. Has the offender asked for forgiveness? Yes X No

 - 7c. Have you forgiven them (him/her)? X Yes No

 - 7d. What was the result?
R. Still friends - not as close.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R. Inappropriate challenge.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R. A misunderstanding was discovered and reconciliation took place.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. Man. Each man needs to make up their own mind on these matters.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes No Don't Know Not Applicable
- 12a. If yes, please briefly explain:
- R. Corporate Apology is not the answer. We need to move on. Focus on reaching these groups for Christ and making them an integral part of the body.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group? Yes

No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Enough apologies have been made for the past. Lets deal with the mistakes of today.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Apology is just words. Repenting (A change of heart) must also take place. Repenting is a must in all current human relationships, as we will all fail each other at some point.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Christ loves them as they are today. Don't wait to come to him when your life is in better shape. Come to him first and find the power to change.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 64 Name: Name: Ray Ellis #145
 Gender X Male
 Female
2. Place of Birth: Salma, Kansas
3. Denomination: Free Methodist
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Dr. Ministry, Asburs Theological Seminars
5. What is the most important lesson you have learned about life from your parents?
 R. My mother taught me, by example, how to live for the Lord with honesty and integrity.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Being religious is "doing." Being spiritual is an attitude of the heart.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
- 7a. If yes, in what way?
 R. Supervisors were not totally honest with me.
- 7b. Has the offender asked for forgiveness? X Yes No
- 7c. Have you forgiven them (him/her)? X Yes No
- 7d. What was the result?
 R. Now a fairly good working relationship.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R. I outcounseled a Pastor. It lacked sensitivity to his family needs.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R. We are now friends and have a good relationship.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. I felt the Pope was being obedient to the claims and teachings of Jesus.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know No Not Applicable
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R. I have taken initiative to befriend Am. Indians and African Americans and _____ on contacting Jewish Rabbi in S.J
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R. News report is on Den, Light and Life Magazine.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish

toward apologized group?

Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R. We now have 10 (CANT READ WRITING)

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Mt. 18:15-20 makes it clear we need to make things right with anyone we have offended. If we expect the Lord to forgive us we need to forgive others.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. All of the above.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Love God with all your heart, mind, and soul and your neighbor and yourself.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 63 Name: Rev. Joseph N Rabb #146
 Gender Male
 Female
2. Place of Birth: Monroe, WI
3. Denomination: ELCA
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): M. Divinity
5. What is the most important lesson you have learned about life from your parents?
 R. That life is a joy and a gift.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Religious implies learned teachings of a specific group of believers. Spiritual implies ones understanding of the meanings and values of life. These may or may not align with those others.
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
 7a. If yes, in what way?
 R.
 7b. Has the offender asked for forgiveness? Yes No
 7c. Have you forgiven them (him/her)? Yes No
 7d. What was the result?
 R.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. I felt it was an act of repentance on the part of a large religious commune.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes Not Sure No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know Not Applicable
 No
- 12a. If yes, please briefly explain:
- R. I think it sets a tone of recognition of a harm done, and an intent not to support, encourage, or continue to engage in anyway to persist in doing the same harm again, thereby, extending a hand of friendship to those previously harmed encouraging oneness and brotherhood between the parties involved.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I see it as an important step toward atonement.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Repentance leads to acceptance of forgiveness. An apology is an act of repentance, which opens the door to the possibility of forgiveness and atonement.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. The meaning you discover in life comes from the values you ascribe and hold to in life.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Yes-What does it mean to me that others may not, stand where I stand on this issue?

One critique of this instrument: it almost feels depressing in that while the focus is stated to be apologizing and forgiving there is a lot of emphasis on negativity and non-forgiving. It feels like there might be some unresolved issues there in the instrument?

QUESTIONNAIRE

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Principal Investigator: Samuel P. Oliner
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707/826-4553
PM 9/17/03

1. Age 39 Name: #147
 Gender Male
 Female
2. Place of Birth: East Stroudsburg, PA
3. Denomination: Free Methodist
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. What is the most important lesson you have learned about life from your parents?
 R. Discipline and moderation in all things
6. In your opinion, what is the difference between being religious and spiritual?
 R. Spiritual matters are addressed in a generic philosophical fashion that may or may not have anything to do with God.
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
- 7a. If yes, in what way?
 R. An insult based on numerical evidence of God's approval of my ministry; in comparison to the insulter's ministry.
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?
 R. The individual is unaware that the remark was as painful as it was. I presently have limited need to interact with

the individual, so I do not entertain him.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R. At an African American Pastor's summit- Two of our four North American Bishops spoke of words of remorse and repentance for the mistreatment of two long the ordinance for being "overlooked" and ostracized by other members of the body.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes No Don't Know Not Applicable
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?

Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 58 Name: Bruce Laird #148
 Gender X Male
 Female
2. Place of Birth: Wichita, Kansas
3. Denomination: Episcopalian
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Master of Divinity
5. What is the most important lesson you have learned about life from your parents?
 R. Stick by family. Have some fun. Work for what you want.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Religion has to do with rules and appearances: Spirituality has to do with searching for some meaning to impossible questions and applying those insights gained in the search to our relationships.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
- 7a. If yes, in what way?
 R. Betrayal by colleagues.
- 7b. Has the offender asked for forgiveness? Yes X No
- 7c. Have you forgiven them (him/her)? Yes X No
- 7d. What was the result?
 R. still angry, resentful, appalled

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. Pretty much ignored it.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes No Don't Know Not Applicable
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group? Yes

No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Pretty important! It makes it so much easier for the offended one to forgive -- which is the only way to get the event behind and move toward healing.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. I believe apology by proxy is essentially ineffective. If Johnny kicks dirt in my face, I don't want to hear his mommy say he's sorry. I want him to say he's sorry.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Sex is way too over rated. Good Health and Family are way too under rated.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Depends on whether there was anything else you wanted to know. I would add that without some concept of experience with mercy and grace forgiveness is almost impossible.

S.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 58 Name: Bruce Laird #148
Gender X Male
 Female
2. Place of Birth: Wichita, Kansas
3. Denomination: Episcopalian
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Master of Divinity
5. What is the most important lesson you have learned about life from your parents?
R. Stick by family. Have some fun. Work for what you want.
6. In your opinion, what is the difference between being religious and spiritual?
R. Religion has to do with rules and appearances: Spirituality has to do with searching for some meaning to impossible questions and applying those insights gained in the search to our relationships.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 - 7a. If yes, in what way?
R. Betrayal by colleagues.
 - 7b. Has the offender asked for forgiveness? Yes X No
 - 7c. Have you forgiven them (him/her)? Yes X No
 - 7d. What was the result?
R. still angry, resentful, appalled

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. Pretty much ignored it.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes No Don't Know Not Applicable
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group? Yes

No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Pretty important! It makes it so much easier for the offended one to forgive -- which is the only way to get the event behind and move toward healing.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. I believe apology by proxy is essentially ineffective. If Johnny kicks dirt in my face, I don't want to hear his mommy say he's sorry. I want him to say he's sorry.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Sex is way too over rated. Good Health and Family are way too under rated.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Depends on whether there was anything else you wanted to know. I would add that without some concept of experience with mercy and grace forgiveness is almost impossible.

S.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 74 Name: Meleth Joseph Thomas #149
 Gender Male
 Female
2. Place of Birth: India
3. Denomination: St. Thomas Evangelical Church of India
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. What is the most important lesson you have learned about life from your parents?
 R. To trust in the Lord Jesus Christ all the time knowing that all things work together to them that love God (Romans 8:28)
6. In your opinion, what is the difference between being religious and spiritual?
 R. One can be religious without knowing the living God. To be spiritual one needs to know God and and grow in him. He or she must be Christ-like in order to love others (SEE Romans 13:8-10)
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
 - 7a. If yes, in what way?
 R. One member of the church did something, even after warning him about the consequences.
 - 7b. Has the offender asked for forgiveness? Yes No
 - 7c. Have you forgiven them (him/her)? Yes No
 - 7d. What was the result?

R. He was not coming to church some times. But now he became more active, as before. He and others who were involved in it are happy with the outcome.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)

8a. If yes, in what way?

R. In the above case, the individual did not agree with my ruling. So he was angry.

8b. Have you asked for forgiveness? Yes No

8c. What was the result?

R. From the time we talked the matter together, I told him to forgive me for unloving words in connection with the issue. We have been on friendlier terms.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. One cannot apologize for the people who are already dead. Moreover, an individual can apologize only for the wrongs he or she has done to the living ones. Of course, we can ask God to forgive for the sins of the past.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes No

11a. If yes, which group and in what way did the apology take place?

R.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know Not Applicable

12a. If yes, please briefly explain:

R.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important. This is what Jesus Christ taught. See Mathew 5:23 -26

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Forgiveness is the cure for all ills in families and societies. First, we need to ask and receive forgiveness from God. Then we should be willing to forgive others. See Mathew 6:12-15

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. All have sinned and come short of the Glory of God. God, as the loving father is willing to forgive all who repent. Be sure to forgive all who have offended you in words and deeds. Be courageous enough to ask forgiveness from those whom you have hurt.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. What does forgiveness do? It brings peace of mind , peace in the family, peace in the community, in the world. This will avoid wars and the consequences there of.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 66 Name: #150
 Gender X Male
 Female
2. Place of Birth: Bontoc, Philippines
3. Denomination: Anglican
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Doctor of Theology, Heidelberg.
5. What is the most important lesson you have learned about life from your parents?
 R. Perseverance.
6. In your opinion, what is the difference between being religious and spiritual?
 R. None
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
 7a. If yes, in what way? I thought my age and position was not paid attention to.
 7b. Has the offender asked for forgiveness? Yes X No
 7c. Have you forgiven them (him/her)? X Yes No
 7d. What was the result?
 R. I was able to go on with life.
8. Have you ever hurt/offended someone in the recent past? X Yes

No (If No, Go to 9)

8a. If yes, in what way?

R. I made a statement in a public meeting that put a church officer lose face

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R. The officer in question reconsidered his resignation and continued in office.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others?
 Yes
 No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. I was skeptical about any good that would come out of it but hopeful of some value in it.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes
 No

11a. If yes, which group and in what way did the apology take place?

R.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea?
 Yes Don't Know
 No Not Applicable

12a. If yes, please briefly explain:

R. Apology usually opens up conversation that leads to better understanding which may lead to mutual forgiveness.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?
 Yes
 No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community?
 Yes
 No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
 Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I think it is very important for offending persons to apologize, possibility of resumption of any relationship depends on offending parties asking apology.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. An apology made soften the hearts of the offended party. This opens up further conversation which leads to better understanding between two parties.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. What is the context of this speech? If the group is a bunch of newly arrived immigrants to the USA, I would leave a message that would encourage and strengthen their spirit of adventure and... (cant read writing).

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. I should have perhaps been asked how does my conversion to Christ as faith affect my cultural attitudes on apology and forgiving.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 45 Name: Bob Hovey #151
 Gender X Male
 Female
2. Place of Birth: Clarkson, Ny
3. Denomination: Associate Reformed Presbyterian
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s):
5. What is the most important lesson you have learned about life from your parents?
 R. loving each other
6. In your opinion, what is the difference between being religious and spiritual?
 R. religious is outer, spiritual is inner
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
- 7a. If yes, in what way?
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? X Yes

No (If No, Go to 9)

8a. If yes, in what way?

R. During counseling, made a derogatory remark about their friend.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R. Continuing to repair relationship with further conversation

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others?
 Yes
 No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes
 No

11a. If yes, which group and in what way did the apology take place?

R.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea?
 Yes Don't Know
 No Not Applicable

12a. If yes, please briefly explain:

R. Why would our denomination apologize to any group?

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?
 Yes
 No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community?
 Yes
 No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
 Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Of course it is important as it is in any relationship.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. asking for forgiveness is all anyone can do, the forgiveness is up to the other party.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. the importance of salvation on a personal relationship with Christ.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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707/826-4553
PM 9/17/03

1. Age 71 Name: Webber #152
 Gender Male
 Female
2. Place of Birth: Cuba, NY
3. Denomination: Episcopal
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): S.T.M, S.T.B.
5. What is the most important lesson you have learned about life from your parents?
 R. Faith and Patience
6. In your opinion, what is the difference between being religious and spiritual?
 R. If separated, one has form without content and the other has content without form.
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
- 7a. If yes, in what way?
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? Yes

No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes

No

8c. What was the result?

R.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others?

Yes

No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. An apology, per se, is useless - actions now are what matter.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes

No

11a. If yes, which group and in what way did the apology take place?

Don't know.

R.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea?

Yes

Don't Know

No

Not Applicable

12a. If yes, please briefly explain:

R.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?

Yes

No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community?

Yes

No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?

Yes

No (If No, Go To 16)

Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very, reconciliation is at the heart of the gospel.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Reconciliation can sometimes occur without a formal apology and forgiveness.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. making intelligent faith the center and foundation of their lives.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 64 Name: C. Alton Roberts #205
 Gender X Male
 Female
2. Place of Birth: Englewood, NJ.
3. Denomination: Lutheran (ELCA)
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): M. Div, Th. M., Divine (pron)
5. What is the most important lesson you have learned about life from your parents?
 R. Home is a place of grace and acceptance.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Religion can mean being connected to a ritual, community, vision - spiritual is your relationship to yourself and God.
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
- 7a. If yes, in what way?
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? Yes X No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes
 No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. Too little, too late - Did he change any relationships by doing so?

11. Did your denomination ever apologize to any group for some historical harm done them? Yes
 No

11a. If yes, which group and in what way did the apology take place?

R. Jewish community - For the anti-Semitic writings of Martin Luther - Formal letter to the public and Jews.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know
 No Not Applicable

12a. If yes, please briefly explain:

R. I would hope it was effective, but don't know the results. The help it offers is that when speaking with Jews one can point to the official rejection of Luther's anti-Semitic remarks.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?
 Yes
 No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes
 No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group? Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Quite important because it open the door to dialogue and healing.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Well, if apologies become tacts to manipulate, then not a good result can be expected. True apologies are always the best way to healing.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Never underestimate the power of truth!!

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. How does one's faith influence the need to apologize and forgive?

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 50 Name: D. Michael Bennethum #206
 Gender X Male
 Female
2. Place of Birth: Reading, PA
3. Denomination: Lutheran (ELCA)
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Dr. of Ministry, Ph.D. Candidate
5. What is the most important lesson you have learned about life from your parents?
 R. To respect the privacy and dignity of other people.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Personally- the two overlap almost completely. In theory, spiritual = being aware of the dimension of reality beyond that which can be known or apprehended by the senses. Religious implies a community system intended to uphold the importance of the spiritual dimension of reality.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
- 7a. If yes, in what way? Affront to my sense of self-esteem.
- 7b. Has the offender asked for forgiveness? Yes X No
- 7c. Have you forgiven them (him/her)? X Yes No
- 7d. What was the result?
 R. The relationship continues.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R. By making acerbic comments.
- 8b. Have you asked for forgiveness? X Yes No
- 8c. What was the result?
- R. A return to closeness, if only tentative at first.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? X Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. With some suspicion and cynicism, but with the hope that attitudes and actions in the future will be affected positively in the future.
11. Did your denomination ever apologize to any group for some historical harm done them? X Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R. Jewish community and Mennonite Church by public proclamation.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know No Not Applicable
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish

toward apologized group?

- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I think it is an important first step.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. In the rhythm of American society, it appears people are retreating into a more narrow and judgmental sense of group - as evidenced by anti-Arab sentiment. I hope that apology and forgiveness- and sincere attempts at understanding and reconciliation - lie in our future.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Deep and meaningful living involves honest and collective struggle with life's uncertainties. Rather than striving to agree with everyone about everything, learn to respect divergent points of view and to understand the basis from which they spring.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 4 (40?)__ Name: none #207
 Gender Male
X Female
2. Place of Birth: Pennsylvania
3. Denomination: Lutheran
4. Highest educational level you have attained
 ___ (1) Some College
 ___ (2) College BA or BS
 ___ (3) Postgraduate College
X (4) Advanced Degree(s) (4a) What Advanced Degree(s): M. Div.
5. What is the most important lesson you have learned about life from your parents?
 R. There is always room for one more at the table.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Religious is subscribing to a particular system of belief. Spiritual is a way of being in relationship with the divine.
7. Have you ever been hurt/offended by someone in the recent past? ___ Yes
 X__ No (If No, Go to 8)
- 7a. If yes, in what way?
- 7b. Has the offender asked for forgiveness? ___ Yes
 ___ No
- 7c. Have you forgiven them (him/her)? ___ Yes
 ___ No
- 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? ___X Yes

No (If No, Go to 9)

8a. If yes, in what way?

R. Making an official accusation of spousal abuse.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R. A break in my relationship as the person's pastor - they both left the community.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others?

Yes
 No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. It seemed appropriate and a good example to others.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes
 No

11a. If yes, which group and in what way did the apology take place?

R. An apology regarding Luther's scathing writings against the Jews. It was conducted as a public forum in a university setting which allowed for a Jewish response.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea?

Yes Don't Know
 No Not Applicable

12a. If yes, please briefly explain:

R.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?

Yes
 No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community?

Yes
 No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?

Yes
 No (If No, Go To 16)

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is important in that an apology is the first step towards healing and reconciliation.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. People will not be able to live in nurturing, sustaining, trusting relationships without an avenue for apology and forgiveness.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. The choice to forgive, while often the most difficult choice, is the most freeing.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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707/826-4553
PM 9/17/03

1. Age 52 Name: Dr. Hershel Don Yancey #208
 Gender Male
 Female
2. Place of Birth: Memphis, TN
3. Denomination: Associate Reformed Presbyterian Church
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): Th.M., M. Div.
5. What is the most important lesson you have learned about life from your parents?
 R. Both parents came from significantly dysfunctional families. I learned the profoundly lasting influence of positive and negative experiences.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Being "religious" tends to convey that one has some set of theological beliefs and some expectation as to how these are "lived out." Being "spiritual" on the other hand tends toward some ill-defined, esoteric, and broadly subjective apprehension of the non-physical world. Also, "religious" has more cognitive character than "spiritual".
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
 - 7a. If yes, in what way?
 R. A personal criticism I believed was unwarranted and unfair.
 - 7b. Has the offender asked for forgiveness? Yes No
 - 7c. Have you forgiven them (him/her)? Yes No
 - 7d. What was the result?
 R. Generally, a return to normalcy in the relationship and free communication.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R. Vented hurt by an overstatement of criticism and a disapproving indignant tone.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R. Same as 7b above.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes No Don't Know Not Applicable
- 12a. If yes, please briefly explain:
- R. The general principle of apology, commanded in scripture, is necessary within personal relationships and those situations where an actual wrong has been committed. However, apologies to group, such as cited above, are far more a matter of political correctness and expedience than a true moral act. Also, no person or group can truly apologize for the actions of another.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is NOT a moral wrong simply to give offense! Apologies leading to forgiveness and reconciliation can only be made when a truly moral offense - a sin - has been committed. Empty apologies and political grandstanding are in and of themselves sins, also!

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Repentance comes primarily at the personal level. Forgiveness only comes after sins are truly repented of. I do believe the "secret" of corporate relations is individual confrontation.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. As a Presbyterian Minister, I do this constantly. One big emphasis I make is to "clean up" each day as one live it. Thus, confession, forgiveness, and reconciliation are themes for daily living at home, school, work, etc.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Two areas need exploration- 1) How does apology relate to repentance? 2) Was part does behavioral change play with apology (ie. In the scriptures, true repentance demands change in lifestyle. No change - no forgiveness.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
Humboldt State University
Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 54 ___ Name: Scott Fisher #209
 Gender Male
 Female
2. Place of Birth: Troy, NY
3. Denomination: Episcopal
4. Highest educational level you have attained
 ___ (1) Some College
 ___ (2) College BA or BS
 ___ (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): Masters of Divinity
5. What is the most important lesson you have learned about life from your parents?
 R. To be tolerant and accepting of others; and responsible for commitments.
6. In your opinion, what is the difference between being religious and spiritual?
 R. People popularly draw a distinction between the two, but I've never understood the distinction, or thought it valid in my own mind.
7. Have you ever been hurt/offended by someone in the recent past? Yes ___ No (If No, Go to 8)
- 7a. If yes, in what way?
 R. Criticized, somewhat irrationally, for appearance and behavior.
- 7b. Has the offender asked for forgiveness? ___ Yes ___X No
- 7c. Have you forgiven them (him/her)? Yes ___ No
- 7d. What was the result?
 R. I didn't worry about it.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R. I'm sure I have. Not aware of specifics.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R. Increasing awareness.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. Long time coming, wondered about its practical results.
11. Did your denomination ever apologize to any group for some historical harm done them? **Maybe.** Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R. Episcopal Church may have apologized to Blacks, Native American, etc. I'm not sure.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know Not Applicable
 No
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R. I don't believe or trust in "group" things. Would rather deal with specific individuals.
14. Did your parish take any steps to share this information about your denomination's apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group? Yes

No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Important. Implicit becomes explicit.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Should play more, whether it does or not is another question.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Challenge/Adventure/Hope/Dreams.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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PM 9/17/03

1. Age 56 Name: none #210
 Gender X Male
 Female
2. Place of Birth: Ft. Dodge, Iowa
3. Denomination: ELCA
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): MTH
5. What is the most important lesson you have learned about life from your parents?
 R. Compassion and tolerance.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Being religious has to do with one's involvement, or lack thereof, in worship, prayer, etc. Spiritual has to do with one's inner peace and contentment, which in effect weighs heavily on our involvement with people. - Personal conduct.
7. Have you ever been hurt/offended by someone in the recent past? X Yes No (If No, Go to 8)
- 7a. If yes, in what way? A person who shared untruths about me.
- 7b. Has the offender asked for forgiveness? Yes X No
- 7c. Have you forgiven them (him/her)? X Yes No
- 7d. What was the result?
 R. Our relationship has changed dramatically - I no longer trust this person.

8. Have you ever hurt/offended someone in the recent past? Yes
 No (If No, Go to 9)
- 8a. If yes, in what way?
 R. Impatience, anger.
- 8b. Have you asked for forgiveness? Yes
 No
- 8c. What was the result?
 R. Healing of wounds that divided us.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others?
 Yes
 No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
 R. The Pope speaks for himself - Even though he claimed to speak for the whole Roman Catholic Church - not all RC's would feel that way.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes
 No
- 11a. If yes, which group and in what way did the apology take place?
 R. Not aware of that happening.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know
 No Not Applicable
- 12a. If yes, please briefly explain:
 R. Perhaps it can be if more than one person participates - for example a Synod or national assembly.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?
 Yes
 No (If No, go to 16)
- 13a. If yes, in what ways?
 R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community?
 Yes
 No (If No, Go To 16)
- 14a. If yes, what steps were taken?
 R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
 Yes

No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. Very important - however, if I do something to hurt or offend someone I need to make amends personally. No one else can do that for me. I need to take responsibility for my actions.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. It will be our survival. Alienation will become even more rampant.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. The need for acceptance of our wide diversities - that we are children of God - regardless of our station in life.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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PM 9/17/03

1. Age 52 Name: Rev. Marton J. Roberson #211
 Gender Male
 Female
2. Place of Birth: Fullerton, CA.
3. Denomination: ELCA Lutheran
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): M. Div.
5. What is the most important lesson you have learned about life from your parents?
 R. Respect and concern for others.
6. In your opinion, what is the difference between being religious and spiritual?
 R. Religion is doctrine and polity. Spirituality is relationship with God.
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
- 7a. If yes, in what way?
 R. A family considered to be friends turned against us because of perceived action rumored that I did.
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?
 R. Continued distance on their part.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R. I made a statement that was taken in the wrong way but what I said was truth.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R. To the congregation and especially those directly involve (through personal conversations) the congregation saw no need for an apology - the others always held it against me.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. Though (obviously) he was not directly responsible, the overall apology on behalf of humankind to humankind was a positive step of acknowledgment of inhuman acts.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes Not sure No
- 11a. If yes, which group and in what way did the apology take place?
- R.
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know No Not Applicable
- 12a. If yes, please briefly explain:
- R.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)
- 14a. If yes, what steps were taken?
- R.
15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish

toward apologized group?

- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is crucial - demonstrates repentance, ask forgiveness and leads to reconciliation. It also shows accountability for actions/lack of action.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Same response as #16 and forgiveness also show a desire to live God's will for us.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. Love and serve your neighbor (friend or foe) as God in Christ loved us.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. We must also remember we cannot control people's reaction/response to what we say - We are only responsible for our attitudes and actions.

- 7d. What was the result?
- R. The know the truth of my leadership.
8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)
- 8a. If yes, in what way?
- R.
- 8b. Have you asked for forgiveness? Yes No
- 8c. What was the result?
- R. Some were changed and some were not.
9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)
10. How did you react to the apology? (please explain briefly):
- R. First, he should remove and punish according to the Church discipline and regulations. Second - depend on those family owns those children hustled by the Pope (is he saying defend the family?). Third, if the government had rules and laws to protect this matter, judge and jury will give the result.
11. Did your denomination ever apologize to any group for some historical harm done them? Yes No
- 11a. If yes, which group and in what way did the apology take place?
- R. N/A
12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know No Not Applicable
- 12a. If yes, please briefly explain:
- R. Because that's the real light as given by Jesus - forgiveness.
13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)
- 13a. If yes, in what ways?
- R. You should know the excess of evil that attacks you. Delete those excesses, but (and?) join in groups such as religious or churches. This will give you fresh air and the light to assist your journey.
14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)

14a. If yes, what steps were taken?

R. On bible study. We can shared some of these issues that involve our lives.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?

- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R. You can easily see if a person is changed or not changed on his or her attitude, or behavior.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I believe unless you were trusted to our Lord Jesus Christ, our Father in heaven and our assistance is the holy spirit.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Depends on the situation: 1) case between individuals, 2) case between individual and families, 3) case between individual and your organization or your church.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. To me, I should say how important of apologized life in our lifestyle. Great heart and clear mind will do this.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Encourages people on prayer and fasting.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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Arcata, CA 95521
707/826-4553
PM 9/17/03

1. Age 58 Name: David Hill #398
 Gender Male
 Female
2. Place of Birth: Glenedeu Beach, OR
3. Denomination: Free Methodist
4. Highest educational level you have attained
 (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): Mdiv, Doctoral work not completed.
5. What is the most important lesson you have learned about life from your parents?
 R. Do your best and obey God's word
6. In your opinion, what is the difference between being religious and spiritual?
 R. Religious is following rituals and ordinances. Spiritual is following the leading of the Holy Spirit.
7. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 8)
- 7a. If yes, in what way?
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?
 R.
8. Have you ever hurt/offended someone in the recent past? Yes

No (If No, Go to 9)

8a. If yes, in what way?

R.

8b. Have you asked for forgiveness? Yes
 No

8c. What was the result?

R.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others?
 Yes
 No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. I was pleased that the leader of the Catholic church humbled himself in a spirit of contrition.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes
 No11a. If yes, which group and in what way did the apology take place? **Don't know.**

R.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know
 No Not Applicable

12a. If yes, please briefly explain:

R. If any group has harmed someone in the past, it does not hurt to apologize and may help to heal hurts.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group?
 Yes
 No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community?
 Yes
 No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?
 Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. It is important. It is the Christian thing to do. The bible says to make amends with an offended brother.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. It can help heal hurts and restore relations to at least being cordial.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. To listen to the wisdom of their elders and to follow Jesus.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. You could have made references to the events of 9-11 and asked various questions about personal forgiveness, national forgiveness, and religious forgiveness. Ie "Should muslim clerics have apologized to the USA for the terrorist acts carried out in the name of Islam?"

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
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707/826-4553
PM 9/17/03

1. Age 55 Name: Jennifer J. Pratt #399
- Gender Male
 X Female
2. Place of Birth: San Francisco, CA
3. Denomination: Episcopal
4. Highest educational level you have attained
- (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 X (4) Advanced Degree(s) (4a) What Advanced Degree(s): Master of Divinity
5. What is the most important lesson you have learned about life from your parents?
- R. The best way to live is to follow the Golden Rule. Do unto others as you would have others do unto you.
6. In your opinion, what is the difference between being religious and spiritual?
- R. Religion is about the rules of the cult. Spirituality is a living inn relationship with the world of the spirit (whom I call God). The world of the spirit is the realm of truth, of love and is recognized by the presence of love, peace, joy, hope, courage even in the most terrible of circumstances. Wholeness is another aspect of the Spirit.
7. Have you ever been hurt/offended by someone in the recent past? Yes X No (If No, Go to 8)
- 7a. If yes, in what way?
R.
- 7b. Has the offender asked for forgiveness? Yes No
- 7c. Have you forgiven them (him/her)? Yes No
- 7d. What was the result?

R.

8. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 9)

8a. If yes, in what way?

R. Threw away step-son's coke that he was saving in refrigerator.

- 8b. Have you asked for forgiveness? Yes No

8c. What was the result?

R. All is well between us.

9. Did you hear about the Pope's apology during the Jubilee Year to various oppressed groups, such as Blacks, Jews, Islamic people, and others? Yes No (If No, go to 11)

10. How did you react to the apology? (please explain briefly):

R. I think it is an important gesture. In some ways it seems a little trivial but it does put a stake in the sand as a marker for a reformed way of living for the institution of the Roman Catholic Church.

11. Did your denomination ever apologize to any group for some historical harm done them? Yes No **Not Sure**

11a. If yes, which group and in what way did the apology take place?

R.

12. If your denomination did **NOT** apologize to any group perceived as being historical harmed, do you think that apology in general is a good idea? Yes Don't Know No Not Applicable

12a. If yes, please briefly explain:

R. Because the pain of historical hurts is passed from generation to generation, not only spiritually but materially. For example, in the form of racism.

13. Since the apology, have your attitudes and/or behaviors changed towards the apologized group? Yes No (If No, go to 16)

13a. If yes, in what ways?

R.

14. Did your parish take any steps to share this information about your denominations apology with the larger community? Yes No (If No, Go To 16)

14a. If yes, what steps were taken?

R.

15. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward apologized group?

- Yes
 No (If No, Go To 16)
 Don't Know

15a. If yes, what sort of changes have you noticed?

R.

16. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. An apology is the start of the healing of the hurt. It acknowledges the reality of the injury. Which is very important to those who feel the pain of it, and expressing regret-a wish that it had not happened.

17. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. Apology and forgiveness are the avenue to peace. From regret, apology and forgiveness come the possibility of reconciliation, of reunion, of cooperation- maybe we won't blow ourselves to smithereens.

18. If you were to be invited to give a speech to a group of young adults, what would you consider to be the most important message to leave them with? (your choice)

R. You can live in danger and fear or you can live in peace with apology and forgiveness. It takes more strength to do the latter.

19. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R.