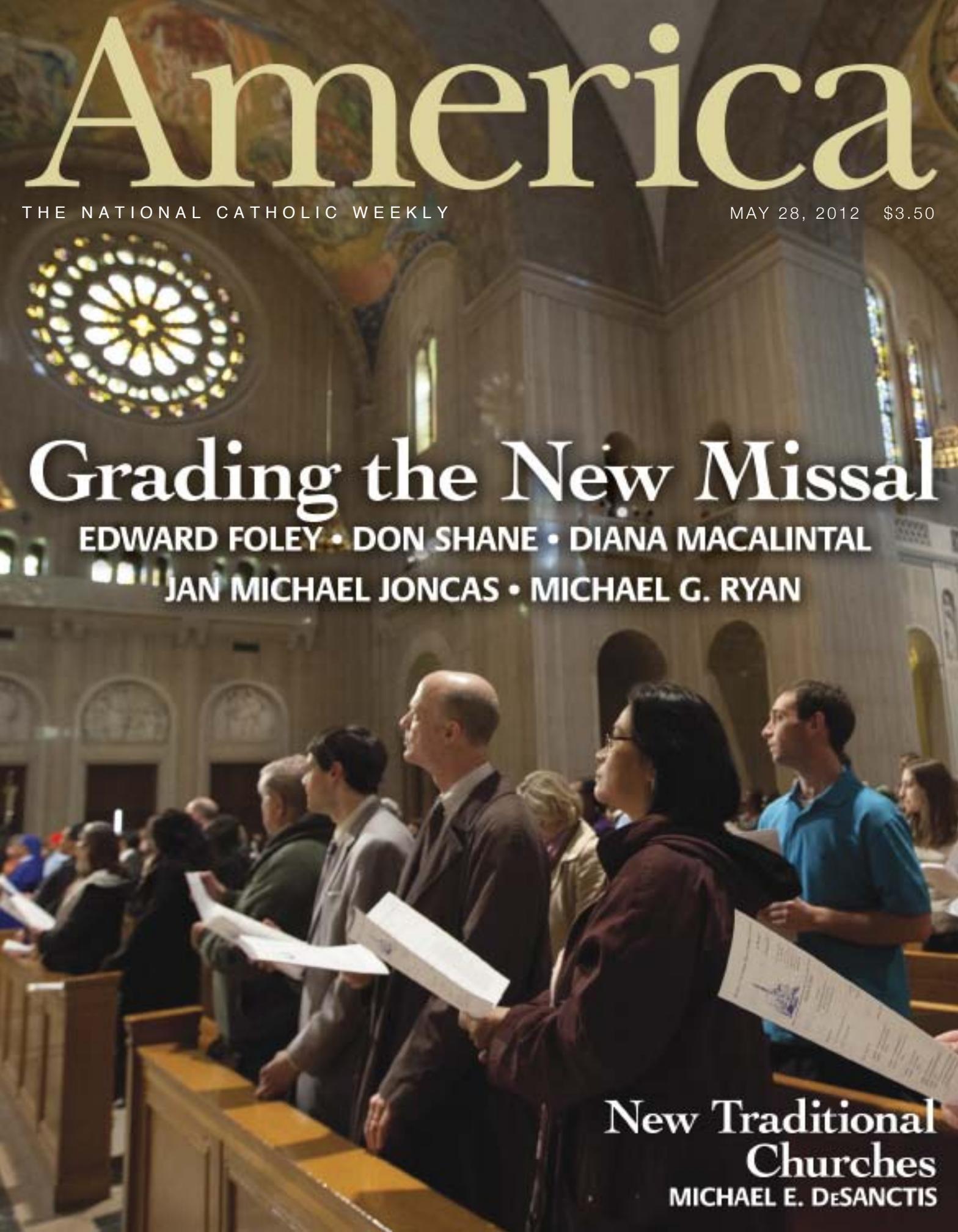


America

The background of the cover is a photograph of the interior of a large, ornate church. In the foreground, a group of people, including men and women of various ages, are standing in a line, holding white missals or prayer books. They appear to be participating in a service. The church has high ceilings, arched windows, and a large, circular stained-glass window in the upper left. The lighting is warm and focused on the people.

THE NATIONAL CATHOLIC WEEKLY

MAY 28, 2012 \$3.50

Grading the New Missal

EDWARD FOLEY • DON SHANE • DIANA MACALINTAL

JAN MICHAEL JONCAS • MICHAEL G. RYAN

**New Traditional
Churches**

MICHAEL E. DESANCTIS

OF MANY THINGS

“So, what do you do?” This apparently innocuous question has often caused me anxiety. It’s typically the first thing a new acquaintance will ask, and justifiably so, because how we spend our days can reveal quite a bit about what we value in life. Of course, some job titles give away more than others. When my father tells people he is an electrical engineer, they might ask him a question about a faulty light switch at home, but his job title does not generate assumptions about his politics or his religious beliefs.

On the other hand, my job as an editor of a Catholic magazine often gets a different reaction. When strangers hear what I do, they instantly make assumptions about me. On some level I don’t mind. I work where I do because I believe this magazine does, in fact, help raise awareness of much of what I find good and wonderful about our church. I want to be associated with these things. But there are times I just reply, “I’m an editor” and hope there’s no follow up.

It is said that when making polite small talk, one does not discuss religion, sex or politics. But that becomes more than a bit difficult when you work for a church whose keen interest in all three of these topics has been widely discussed of late. Recently a friend dragged me to a networking event in Midtown. While those around me chatted about hedge funds, marketing strategies and cocktails, I was quizzed on abortion, contraception and Christian-Muslim relations.

A few months ago, I stopped for a night at a bed and breakfast in California. As the owner showed me to my room, he asked, “So, what do you do? And why are you in California?” I said that I had been to the Los Angeles Religious Education Congress and that I work for a religious magazine.

“I’m not a big fan of religion,” he replied. “I don’t like people telling other people what to believe.” Insulting a customer’s deeply held belief system seemed to me to be as poor a business strategy as

the fresh-baked cookies in the lobby were a wise one. But there was no anger in his voice. In fact, he seemed sort of intrigued, and even a little surprised by the fact that I was religious, as if to imply: But you seem so normal! “I’m not here to tell you what to believe,” I said.

More recently, I was seated next to a woman about my age on an airplane. We chatted about poetry and the cost of apartments, and we discovered we were both writers. “What do you write about?” she asked. Here we go, I thought. “Catholicism, mostly,” I told her. The plane’s wheels touched down. “O.K.,” she said, turning toward me eagerly. “Tell me everything you disagree with the Catholic Church about before we get off the plane.”

I wanted to sigh. I wanted to scream. Instead, I just said: “What do you want to know?” She rattled off topics, and I told her my beliefs: the ones that are in line with church teachings, others I hold because my conscience deems it necessary and the ones that I’m still struggling with.

The woman leaned in and she listened, even when we didn’t agree. It was not the easiest conversation I’ve ever had. But it was actually sort of fun. I found myself speaking passionately, wishing I had more time. I can only muster so much enthusiasm for discussions about New York City’s sky-high rents. But this stuff—issues of faith and relationships and politics—I love.

I realized that as much as I sometimes dread being dragged into these conversations, most of the time I end up enjoying them. I don’t have any interest in hedge funds or the weather. I would rather get straight to something deeper, more revealing. So I try to take these moments as a chance to prove some stereotypes wrong and to add nuance to people’s impressions of Catholicism. I try to be honest, compassionate and open. It’s not part of my job description as an editor. But as a Christian, it’s central to what I do.

KERRY WEBER

America

PUBLISHED BY JESUITS OF THE UNITED STATES

PRESIDENT AND PUBLISHER
JOHN P. SCHLEGEL, S.J.

EDITOR IN CHIEF
Drew Christiansen, S.J.

EDITORIAL DEPARTMENT

MANAGING EDITOR
Robert C. Collins, S.J.

EDITORIAL DIRECTOR
Karen Sue Smith

ONLINE EDITOR
Maurice Timothy Reidy

LITERARY EDITOR
Raymond A. Schroth, S.J.

POETRY EDITOR
James S. Torrens, S.J.

ASSOCIATE EDITORS
Kevin Clarke
Kerry Weber

CONTRIBUTING EDITOR
James Martin, S.J.

ART DIRECTOR
Stephanie Ratcliffe

ASSISTANT EDITOR
Francis W. Turnbull, S.J.

BUSINESS DEPARTMENT
CHIEF FINANCIAL OFFICER
Lisa Pope

106 West 56th Street
New York, NY 10019-3803
Ph: 212-581-4640; Fax: 212-399-3596
E-mail: america@americamagazine.org;
letters@americamagazine.org
Web site: www.americamagazine.org
Customer Service: 1-800-627-9533
© 2012 America Press, Inc.

Cover: People attend midday Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. CNS photo/Nancy Phelan Wiechec

CONTENTS



ARTICLES

11 GRADING THE MISSAL

Catholics across the country consider the new translation.

Edward Foley • Don Shane • Diana Macalintal • Jan Michael Joncas

16 WHAT'S NEXT?

A pastor reflects on the new Roman Missal.

Michael G. Ryan

COLUMNS & DEPARTMENTS

4 Current Comment

5 Editorial Voting Out Austerity

6 Signs of the Times

10 Column Polarization Wins Again

John J. DiIulio Jr.

19 America Associates Roll Call

32 Poem Suscipe *Mary-Patrice Woehling*

37 Letters

39 The Word Love Makes Sense of God

Peter Feldmeier



BOOKS & CULTURE

28 ARCHITECTURE Are new church designs taking us backward?

BOOKS *Behind the Beautiful Forevers; Steve Jobs; The Starboard Sea*



ON THE WEB

Karen Sue Smith reviews **"Porgy and Bess,"** right, and Jon M. Sweeney reviews **"The Five Year Engagement."** Plus, a video tribute to **women religious.**

All at americamagazine.org.



Feminism and Patriarchy

Theological and doctrinal developments sometimes come out of officially discredited movements. Though Pope John Paul II and the Congregation for the Doctrine of the Faith criticized the errors of liberation theology, for example, the church soon afterward incorporated leading liberation ideas like “structural sin” and “the preferential love of the poor” into its own teaching. Blessed John Paul, even as he tutored Eastern European countries on their transition to market economies in “Centesimus Annus” also reminded them of Marxian insights on alienation, exploitation and marginalization that are still valuable (Nos. 41-42).

In the same way, it is past time for church officials to recognize the proven insights of feminist theology and to dialogue with its critique of the injustices done by patriarchy. It is unfitting for all those insights to be dismissed as theologically “radical.” Jesus’ contemporaries held him in suspicion for openly keeping company with women. The Gospels of Luke and John and the letters of Paul provide ample evidence that women played key roles in the early church. Even in the patristic era, the Christian practices of celibacy and the love of learning led to the emancipation of upper-class women and to their friendship with men. That Christian-inspired social equality ended because the church failed to evangelize fully the military culture of the German tribes, who subordinated women.

Particularly when it comes to the equality of women, both inside and outside the home, the church should acknowledge its own historical inculturation, accept the legitimate insights of feminist theology and purify official theology of the distortions inflicted by patriarchal, pre-Christian Roman and later feudal Teutonic images of womanhood. For as the church proclaims the Gospel as the guarantor of human dignity for all, those vestiges of history continue to impart a counterwitness.

Far-Sighted Leaders

Too many elected leaders continue to subject the country to an especially ruinous trend, which is to put short-term political or partisan advantage ahead of the long-term public interest. Consider, for example, the recently passed House bill to eliminate the Prevention and Public Health Fund, which is part of the Affordable Health Care Act. The reason given for cutting this fund is to use the money to extend for a year the low interest rate currently charged to college students. But the bill is a double fault.

First, in this economy, which has produced so few jobs

for graduates, there is no excuse for giving students such a short extension—except election-year politics. What will happen to the interest rate after that? Few economists expect the economic recovery to eliminate the need for low-interest student loans. Far-sighted leaders ought to make a better-educated work force a priority—more engineers, math majors, gerontologists, scientists, inventors, not to mention critical thinkers.

Second, it makes no sense to cut preventive health services. The fund’s major expenditures are for immunization; local, city and state programs to reduce obesity and smoking; and the training of primary care doctors and physician assistants. The nation faces an epidemic of childhood obesity, an increase in diabetes, a prescription-drug addiction crisis and other preventable health issues, plus a shortage of physicians and ever-rising health care costs. Far-sighted leadership, in fact, established the prevention fund. It is one of many future-oriented parts of the health care reform, which is designed for long-term public benefit—healthier citizens—and ought to lower health care costs.

Still Invisible

The homeless man under a bush in the park and the bent-over woman pushing a shopping cart loaded with all she owns are familiar sights. They strike a chord especially this year, the 50th anniversary of Michael Harrington’s *The Other America*. He coined the term “invisible poor,” who are unseen both because they are socially marginalized and because the affluent look the other way. Mr. Harrington, who died of cancer in 1989, would now be 84. Though he said the intellectual decadence of the neo-Thomism taught at Holy Cross College alienated him from the church, his years at the Catholic Worker and Catholic social teaching enriched his commitment to socialism. His biographer, Maurice Isserman, recently reported a conversation with Harrington’s sons (*The Nation*, 5/14). What would Harrington do today? he asked. They mentioned his respect for European socialism and suggested he would regret that incivility dominates our political discourse and would be dismayed that 46 million Americans live in poverty.

In 1971 Holy Cross gave Harrington an honorary degree. Catholic universities should honor others who lift the veil of invisibility from the 49.9 million without health insurance, the 8.1 percent unemployed, those in low-wage jobs without benefits, the 46 million on food stamps, the growing lines at soup kitchens. They believe, as President Obama put it, that the growing gap between rich and poor is “the defining issue of our time.”

Voting Out Austerity

Europe's electorates have given their answer to austerity as the way to recover from debt and recession. In council elections across Britain, in the fall of the center-right Dutch coalition government and in the Greek parliamentary elections, voters have rejected Germany's attempt to impose austerity on the European Union. In France, President-elect François Hollande's campaign message was simple—without growth there can be no recovery. It had the rhetorical advantage of being true. This minor revolution should provoke a reassessment of austerity in the United States, where the policy has likewise been prescribed as public debt mounts and economic uncertainty persists.

Sharp cutbacks in government spending—which would cause the loss of thousands of public sector jobs and deep reductions in social services and infrastructure spending—have been pitched as part of the counterintuitive recipe for a long-term revival of flagging national economies. Deficit hawks hope to reduce government debt and thereby encourage expansion in the private sector. But the swing to austerity, whether propelled by philosophy, as in Great Britain, or by the edicts of the credit market and the I.M.F., as in Greece, Spain and Ireland, has stifled growth while creating severe hardship for the European public.

Unemployment remains at Great Depression levels in Spain. Recession has revisited Great Britain, Italy, Belgium and the Netherlands. The Irish economy has locked up. Whole populations are taking the hit for risky banking methods and speculative housing investments. Banks have been salvaged, for the most part. But so far, they have shown their gratitude for the public bailout by resisting new capitalization requirements and government re-regulation.

There are two main problems to solve: debt and the stimulation of national economies to provide jobs. Greece, with its complex of overgenerous social spending, flagrant tax avoidance and widespread corruption, is a special problem. But for the rest of Europe, a combination of economic stimulus, budgetary restraint and revenue-raising would help.

Mario Monti, the technocratic Italian prime minister, has proposed a number of stimulus measures for consideration at the European summit in June. Reportedly he has received support from Chancellor Angela Merkel of Germany. That is good news. Government budget-tightening is no way to reduce deficits and debt unless workers and businesses are prosperous enough to pay down their nations' debts with their taxes.

There remain viable options toward a more measured restoration of fiscal health in Europe by promoting job creation, tweaking monetary policy and retooling the European Central Bank. While some nations within the European Union are incapable of expansionist policies, others, Germany primarily, can embark on pro-growth strategies that will benefit the entire continent. Lagging European economies can focus on resolving longstanding problems with corruption, government waste and tax collection that can help improve their national balance sheets.

A program of fiscal reform will succeed only if the public perceives that the cure is not creating more suffering than the disease. Some economists and political leaders continue to advocate shock treatment as a path to long-term solvency—surely a desirable goal—but this approach is seldom humane and threatens to create social unrest that could jeopardize the entire program of reform. Establishing more modest fiscal goals and reasonable social boundaries—a glide path toward fiscal stability rather than an emergency hard landing—is a more practical and responsible course of action. It is more amenable to the public and hence more likely to be embraced by it.

Pro-growth politicians should create face-saving space so that the austerity advocates, recognizing the economic facts on the ground, can step back from public positions that have hardened into ideology. Despite the economic calamity of our times, European unity remains a worthy goal; the political progress and economic integration achieved in recent decades must not be allowed to backslide because of a short-term imbalance.

Voters in Europe were not endorsing Keynes over Hayek when they went to the polls; they were voting out leaders who had brought them no relief from economic uncertainty because they failed to create more jobs and improve national solvency. They are suggesting moderation in government efforts to deal with historical overspending and government deficits by prodding economies forward, not by throwing them into reverse. The voters' instincts for change may be precisely the right strategy toward a fiscally and economically restored Europe. It would be a shame if politicians in the United States, who appear bent on repeating Europe's recent mistakes, do not learn from the hard-earned wisdom of European voters.



SIGNS OF THE TIMES

SAME-SEX MARRIAGE

Catholic Leaders Object As Public Attitudes Shift

Catholic leaders rejected President Obama's declaration during a television interview on May 9 that "personally it is important for me to go ahead and affirm that I think same-sex couples should be able to get married."

"President Obama's words today are not surprising since they follow upon various actions already taken by his administration that erode or ignore the unique meaning of marriage," said Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, in a statement released the same day. "We cannot be silent in the face of words or actions that would undermine the institution of marriage, the very cornerstone of our society," he added. "The people of this country, especially our children, deserve better."

In December 2010, Obama said his views on same-sex marriage were "evolving" and that he "struggles with this," adding he would continue thinking about the issue. On May 10 the president said he had wanted to announce his support for such unions "in my own way, on my own terms" but acknowledged that remarks a few days earlier by Vice President Joseph Biden prompted his announcement.

On May 6 Biden, a Catholic, said he was "absolutely comfortable" with same-sex couples marrying, adding they should get "the same exact rights" heterosexual married couples receive.

"I pray for the president every day, and will continue to pray that he and his administration act justly to uphold and protect marriage as the union of one man and one woman," Cardinal Dolan said.

The Catholic Church upholds the sanctity of traditional marriage as being only between one man and one woman and also teaches that any sexual activity outside of marriage is sinful, but across the country the views of many Catholics appear to be trending toward support of same-sex marriage. A poll conducted in March jointly by the Public Religion Research Institute and Religion News Service found overall Catholic support for same-sex marriage to be 59 percent, with 36 percent opposed. Support by Americans overall is at 52 percent, with 44 percent opposed. Among white Catholics 57 percent support same-sex marriage and 37 percent oppose it.

According to polls conducted over the past five years by a number of dif-

ferent research and media outlets, public support for same-sex marriage has risen from 40 percent in 2006 to majority support today. The demographic groups that showed majority opposition to same-sex marriage were respondents age 65 and up, white evangelicals, Republicans, African-Americans and those with a high school education or less.

In a statement on May 9, the Archdiocese of Washington said it "opposes the redefinition of marriage based on the clear understanding that the complementarity of man and woman is intrinsic to the meaning of marriage. The word 'marriage' describes the exclusive and lifelong union of one man and one woman open to generating and nurturing children. Other unions exist, but they are not marriage." The archdiocese said it would "continue to strongly advocate



for the federal government's existing definition of marriage as the union of one man and one woman."

DEMOGRAPHICS

U.S. Catholic Population At 59 Million

The U.S. Catholic population stood at 58.9 million in 2010, according to a new census of religious congregations. That figure was below the number of 62 million Catholics reported in 2000, but the difference is due to a change in the way data was collected during this ground, said Cliff Grammich, a researcher working for the Glenmary Research Center. Glenmary compiled statistics from 20,589 parishes, mis-



Parishioners of St. Ann Catholic Church in Charlotte, N.C., form a prayer chain in front of the church on May 6 to support a statewide constitutional amendment to outlaw same-sex marriage. It passed on May 8.

sions and other places with regularly scheduled weekend Masses.

The “2010 U.S. Religion Census: Religious Congregations and Membership” study, released on May 1, showed that the number of Catholics is three times that of the country’s second largest religious body, the Southern Baptist Convention, which has just under 20 million members. Catholic churches, missions or communities are located in 2,960 of the nation’s 3,143 counties, more than any religious body except the United Methodist Church, which claims a presence in 2,991 counties and 9.9 million members.

The new study indicates a Catholic population that is significantly lower than two other often-cited sources. The Official Catholic Directory for 2010 reported 68.5 million Catholics, and the 2010 General Social Survey of

the National Opinion Research Center estimated there were 77.9 million American Catholics, based on percentages applied to the entire U.S. population.

Grammich explained that the survey’s findings are based on the definition of a Catholic in canon law as someone who is linked with the Catholic community through baptism and burial. He analyzed statistics provided by individual parishes on the number of registered households, registered individuals, infant baptisms, burials and Mass attendance to arrive at the final count. In earlier studies, less specific data was sought from individual dioceses rather than from parishes, he said.

According to Grammich, “the counts are the best that could be supported by religious data, sacramental statistics and survey data.”

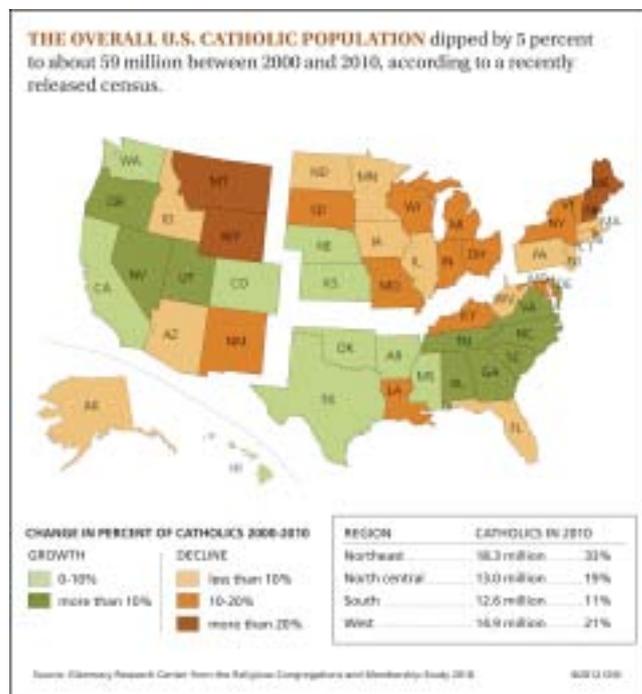
Sponsored by the Association of Statisticians of American Religious Bodies, the study is conducted every 10 years and coincides with the once-a-decade U.S. census. Data was also collected from Protestant, Jewish, Muslim, Hindu, Buddhist and other religious congregations.

Catholic parishes in the Northeast and North Central states reported the greatest losses in population. Grammich attributed the decline to the number of deaths outpacing infant baptisms. By region, the Northeast maintained the highest number of Catholics,

at 18.3 million. Elsewhere, 13 million Catholics lived in the North Central region, 12.6 million in the South and 14.9 million in the West.

According to the report, Catholic populations in urban areas of the Northeast and Midwest declined, while they grew in the South and West; the number of Catholic churches by region remained more stable. Nearly two-thirds (65 percent) of Catholics lived in metropolitan areas of at least 1 million residents, compared with 69 percent in 2000.

The number of Catholics grew in 19 states and increased by 10 percent or more in 10 states: Alabama, Delaware, Georgia, Nevada, North Carolina, Oregon, South Carolina, Tennessee, Utah and Virginia. The number of Catholics declined by at least 10 percent in 17 states—among them, Louisiana, Michigan, Maryland and New York. The density of the Catholic population ranged from 3.5 percent in Tennessee to 44.9 percent in Massachusetts.



'Arab Spring' Evaluated

The consequences of the Arab Spring were considered during a seminar in Brussels on May 9, convened jointly by the Commission of the Bishops' Conferences of the European Union and conservative blocs from the European Parliament. It was "a very bitter truth" that "democratization of the Middle East does not bring relief to the people who live there," said Konrad Szymański, a member of the European Parliament from Poland. He said that if the European Union wishes to remain credible on human rights, it "has to take a clear stance in defense of Christians in the Middle East." The Rev. Joe Vella Gauci of Malta, representing the bishops' commission, called the Arab Spring a crucial historical paradigm shift. He worried, however, that positive developments are "overshadowed by barbarous incidents." A fundamental outcome of Arab democratization, he said, should be "respect for all citizens; the elimination of parallel societies; respect for diverse communities and cultures; and the creation of socio-political systems worthy of safeguarding human rights and democratic values."

Budget a Moral Bust?

House Republicans passed a 2013 budget reconciliation package on May 10 that included cuts in social services despite an appeal on May 8 from the U.S. bishops. In a letter to Congress, Bishop Stephen E. Blaire of Stockton, Calif., chair of the U.S. bishops' Committee on Domestic Justice and Human Development, wrote that "deficit reduction and fiscal responsibility efforts must protect and not undermine the needs of poor and vulnerable people." He said the proposed cuts "fail this basic moral test." Bishop

NEWS BRIEFS

On May 10 Pope Benedict XVI formalized the status of the 12th-century German mystic **St. Hildegard of Bingen**, "inscribing her in the catalog of saints." • On May 9 Pat Gaffney, general secretary of Pax Christi, appealed to South Korea's President Lee Myung-Bak to stop the **destruction of Jeju Island**, which is to be paved over for use as a naval base. • Gov. Jan Brewer of Arizona signed legislation on May 4 that **prohibits the use of tax dollars** to contract with organizations that offer abortion as part of their services. • On May 7 in Michigan, a group of Catholic members of Legatus **filed a federal lawsuit** seeking to block a controversial Health and Human Services requirement that new insurance plans include contraceptive care. • Caribbean bishops on April 27 urged Suriname officials to **uphold human rights laws** after an amnesty was offered to people convicted in the massacre in 1982 of 15 people who had opposed Suriname's military government. • On May 4 Archbishop Charles J. Chaput of Philadelphia **reinstated three priests** who had been suspended because of allegations of past misconduct or child sexual abuse and declared five others "unsuitable for ministry."



Hildegard of Bingen

Blaire singled out an "unfair" proposal to change the Child Tax Credit to exclude children of immigrant families, "the large majority of whom are American citizens"; cuts to the nutrition assistance, which would affect all poor families and be "a direct threat to their human dignity"; and the cutting of the Social Services Block Grant, "an important source of funding for programs throughout the country" that serve "the homeless, the elderly, people with disabilities, children living in poverty and abuse victims."

Irish Seek Dialogue

Speakers at a conference in Dublin, Ireland, on May 7, sponsored by Ireland's Association of Catholic Priests, called on the hierarchy to open structures of dialogue with lay

Catholics about the future of the church. The A.C.P. has called for a re-evaluation of the church's teaching on sexuality and a "redesigning" of ministry "to incorporate the gifts, wisdom and expertise of the entire faith community, male and female." The Rev. Gerry O'Hanlon said the crisis of sexual abuse by members of the clergy and its serious mishandling by church leaders have revealed deeper fault lines in the national and universal church. Participants pointed to the report from the recent apostolic visitation of the Irish church, which criticized a "fairly widespread" tendency among Irish Catholics to hold views contrary to the teaching of the church, as an indication that Irish Catholics are eager for reform.

From CNS and other sources.

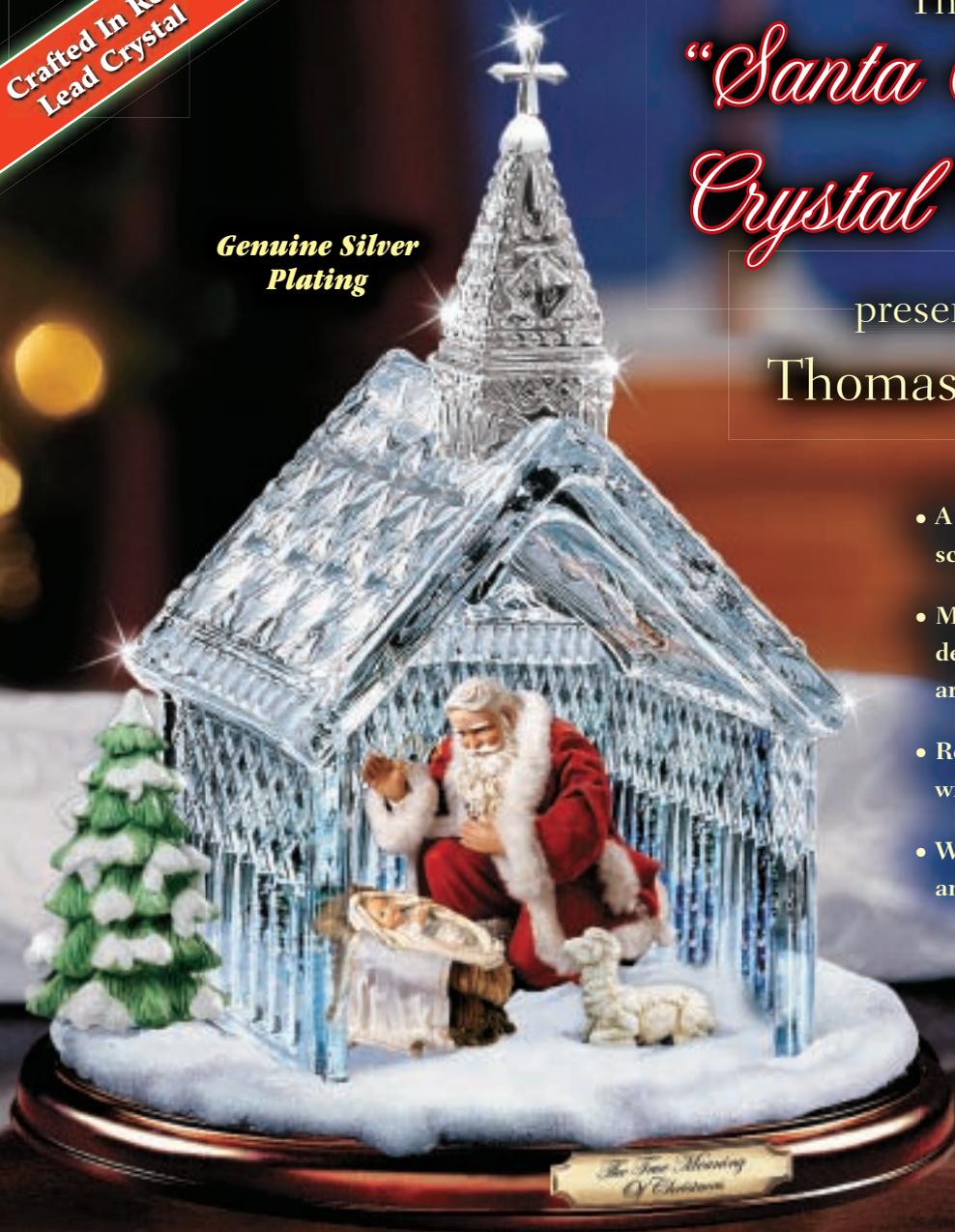
Crafted In Real
Lead Crystal

Genuine Silver
Plating

The "Santa Nativity Crystal Chapel"

presented by
Thomas Kinkade

- A Hawthorne first-ever sculptural masterpiece
- Meticulously crafted, with delicately hand-painted fine artist's resin figurines
- Real lead crystal chapel, topped with a silver plated steeple
- With Certificate of Authenticity and a 365-day Guarantee



Shown larger than
actual size of 6" tall.

The "Santa Nativity Crystal Chapel," presented by Thomas Kinkade, is a beautiful reminder of what Christmas is all about. It is certain to become a treasured part of your family's holidays.

First of Its Kind, and Satisfaction Guaranteed.

The fine artist's resin figures are brought to life with intricate hand-crafting and hand-painting. From its mahogany-toned base to the tip of its silver-plated steeple it is impressively sized at 6 inches tall and glistens with real lead crystal. It can be yours at the exceptional price of just \$149.99, payable in five interest-free monthly installments of \$29.99*, the first billed before shipment. Our best-in-the-business 365-day guarantee assures your satisfaction.

Not available in any store. Order Now!

This could be your only chance to participate in this special opportunity. Demand for this extraordinary first-of-its-kind piece, presented by Thomas Kinkade, is expected to be strong. So don't wait. Just mail the coupon today!

www.bradfordexchange.com/CrystalChapel

© Hawthorne Village
14-01384-001-BI

RESERVATION APPLICATION

PLEASE RESPOND PROMPTLY

THE
BRADFORD EXCHANGE

HAWTHORNE VILLAGE DIVISION

9345 Milwaukee Avenue · Niles, IL 60714-1393

YES. Please reserve the *Santa Nativity Crystal Chapel* for me, as described in this announcement.
SEND NO MONEY NOW

Signature _____

Mrs. Mr. Ms. _____

Name (Please Print Clearly)

Address _____

City _____

State _____

Zip _____

14-01384-001-E16101

*Plus \$19.99 shipping and service. Please allow 4-6 weeks after initial payment for shipment. Sales subject to product availability and order acceptance.



Polarization Wins Again

With less than six months to go before the 2012 November elections, two results are sadly certain: first, the voting public will be the most ideologically divided ever; second, the 113th Congress (2013–14) will be the most partisan and polarized ever.

Between 1972 and 2008, the percentage of Republican voters who self-identified as “conservative” rose by about 41 percent, and the percentage of Democratic voters that self-identified as “liberal” rose by about 44 percent. Meanwhile, ever more citizens with more moderate views, politically less attentive people and 18- to 29-year-olds either failed to register to vote or voted at anemic rates relative to more ideologically driven citizens.

In national election after national election, voter turnout among independents and other more centrist voters has been lower than voter turnout among their partisan and hyper-partisan neighbors. As Alan I. Abramowitz of Emory University writes in a newly released book, *The Polarized Public? Why American Government Is So Dysfunctional*, “Republicans have gone from a predominantly conservative electoral base to an overwhelmingly conservative electoral base,” and while “conservative Democrats are not as rare as liberal Republicans,” the “Democratic electoral base has a decidedly liberal tilt today.”

As each party’s electoral base has marched ever farther to the right

(Republicans) and ever farther to the left (Democrats), each party’s respective activists and elected leaders have gone still farther to one or the other extreme. Thus, as successive surveys on a wide range of domestic, economic, cultural and foreign policy issues reveal, at every national convention since 1972, Republican delegates were more conservative, and Democratic delegates more liberal, than their party’s rank-and-file voters, and even farther in their respective views from the American public at large.

This electoral polarization did not happen overnight or by accident. In a forthcoming tribute to James Q. Wilson, the award-winning former president of the American Political Science Association who died this past March at the age of 80, the Brookings Institution’s Pietro Nivola highlights one of Wilson’s 17 books, *The Amateur Democrat* (1961), and recommends that anyone “contemplating the power of ideologues in both the Democratic and Republican parties today” ought to re-read it.

Amen. As Nivola writes, a half-century ago Wilson predicted that the Progressive “idea of the direct primary as the preferred means of nominating candidates,” while breaking the illicit power of urban political machines, would in due course unduly empower “amateur democrats,” ideological activists and elected leaders in each party defined by their “willingness to go down in flames over professed principles, and disdain for politics as the

art of the possible.”

Just one recent example is the rise of the Tea Party as a force in Republican primaries. In the aforementioned new book, Abramowitz analyzes the American National Election Survey data from October 2010. Compared with other Republicans, Tea Party Republicans are more than twice as likely to claim a “strong Republican ideology” (45 percent to 21 percent) and also more likely to “dislike Obama” (90 percent to 55 percent), “oppose health care reform” (88 percent to 58 percent) and “oppose clean energy” (81 percent to 32 percent).

The disproportionate influence of “amateur democrats” in each party’s primary election politics has revolutionized and polarized politics on Capitol Hill. In an analysis of “The Polarization of the Congressional Parties,” published in March 2012, the political scientists Howard Rosenthal and Keith Poole use various measures to track the level of polarization in Congress dating back to 1879. “Polarization in the House and Senate,” they conclude, “is now at the highest level since the end of Reconstruction.”

Rosenthal and Poole are number-crunching scholars not given to hyperbole. To doubt the reality that they and other experts have now documented beyond a reasonable doubt, or to pretend that only the “other” party is to blame, is to vote for more of the same.

JOHN J. DIJULIO JR. is the co-author of *American Government: Institutions and Policies* (2012) and other books on politics, religion and public administration.



Grading the Missal

CATHOLICS ACROSS THE COUNTRY CONSIDER THE NEW TRANSLATION.

The new translation of the Roman Missal was implemented in parishes on the first Sunday of Advent, 2011, six months ago. To explore how Catholics in the pews and behind the altar are receiving the translation, we asked four people from around the country who are knowledgeable about liturgy to describe what they have personally observed, heard and experienced.

The Editors

Mixed Messages

BY EDWARD FOLEY

On the morning of the First Sunday of Advent last November, we were prepared. The workshops had been well attended, the pew cards were in place, and the new settings of the eucharistic acclamations that we had been singing since September were starting to feel familiar. After the opening song, I intoned the Sign of the Cross and then the greeting: “The grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you all.” Nine hundred of the baptized thundered back, “And also with you.”

CNS PHOTO/ANCI PHILAN WIECHEC

First there was a moment of shocked silence as the assembly realized what had transpired. Then they collectively burst into loud and sustained laughter. Our journey into the new translation of the Roman Missal had begun.

That was last November. Since then, assemblies have been earnest in their responses, demonstrating a strong commitment to “getting it right.” The short responses are firmly under control, and there is obvious earnestness as worshipers crack open the worship aid after the homily and prepare to revisit the Creed many had learned in their childhood. We have yet to venture into the retranslated Nicene Creed; anecdotal information suggests that it is being abandoned in many places. The new response to the Communion invitation is still a little wobbly. At the beginning of Lent I changed the dismissal text to “Go and announce the Gospel of the Lord.” I think the brevity of the cadence may have caught them off guard, and I was surprised that their normally powerful “Thanks be to God” was unconvincing.

As far as I can tell, my brother priests are struggling much more than members of the assembly. One sacristan for weekday Eucharist echoed that perception when empathetically opining “these are some tough texts.” It is a point echoed by many members of the clergy. Sometimes there is no extended conversation but only a passing comment about the “word of the week.” *Prevenient*, from the Prayer over the Offerings on the Feast of the Immaculate Conception, is one example that received a lot of clergy airtime.

Many priests are working very hard to stay faithful to the texts. Some for whom English is a second or even third language report they are employing only one Eucharistic Prayer (II) for the time being until they get the cadence and language down. It is a practice that I know at least one native English speaker also has adopted. As I travel around the country, I have heard from a few priests who are vocal about their unwillingness to say certain texts: the phrase *for many* in the institution narrative over the “chalice” is the prime example. More often, however, I hear of presiders who are employing a strategy of selective proclamation, editing out some of the more obscure language and occasionally dropping the ever-recurring “we beseech you.” It suggests that the hybrid English liturgy might be on its way to being even more so.

EDWARD FOLEY, O.F.M.CAP., is the Duns Scotus Professor of Spirituality and a professor of liturgy and music at Catholic Theological Union in Chicago.

Learning From Mistakes

BY DON SHANE

Directives regarding the celebration of the Eucharist following the Second Vatican Council had a direct impact on me as a new priest. I worked hard to understand the history and the rationale for change. I was excited to share with the people the thinking that the church wanted them to experience a deeper intimacy with Jesus through the Eucharist. The changes often seemed drastic. The altar now had the priest facing the congregation, and often there was an altar in front of an altar. Changes in music often seemed inappropriate. There was a gradual change from Latin to English and finally the complete use of vernacular



Francis M. Hull, S.S.J., reads from the new Roman Missal during Mass on the First Sunday of Advent at St. Joseph's Catholic Church in Alexandria, Va.

English. Many were happy to pray in the vernacular. Many were hurt and disappointed and felt that reverence for the Real Presence diminished. There was real division.

On the national scene it was a time of protest. It was the time of Vietnam, flower children, free love and demonstrable rejection of systems and values. The “God is dead” philosophy came on the scene. Some theologians supported the use of violence to bring about social justice. Not only were the values of our nation questioned but also the values of our church. Priests were leaving in large numbers. For many it was a time of chaos and of great soul searching.

Vatican II, Pope John XXIII and Pope Paul VI directed that we examine each sacrament and make sure that we celebrate the sacraments much as they were celebrated in the early church. We were directed to implement changes and we did. Many Catholics were upset. It seemed as if the church was not the stable rock it claimed to be but instead was swept up in all the chaos. Many left the church. Looking back, we who were priests at the time should have done a

CNS PHOTO/ANANCY PHELAN WIECHEC

better job explaining the changes and making use of teaching opportunities.

In Advent 2011, when the time came to begin using the new Roman Missal, church leaders and pastors were able to draw on what they had learned about implementation from mistakes of the past. Leaders at both the national and diocesan level developed a marvelous preparation program for priests. There was unity throughout the country. In my archdiocese we set aside eight consecutive weeks to present to parishioners the history of the various parts of the Mass and the rationale for the changes that we know will be in place for a long time. All of it has been a great opportunity to study the Mass more closely and to reaffirm that it is our greatest prayer, our greatest spiritual treasure. This time, because pastoral leaders at all levels respected our people and gave a thorough preparation, we all came away with a great appreciation and reverence for the Mass.

As a celebrant I have been frustrated that I can no longer recite prayers of the Mass from memory. The language, though faithful to the Latin, sometimes seems clumsy and awkward. But knowing that we are closely aligned to the church throughout the world in the celebration of the Eucharist makes it all worth it. We priests, especially the older priests, just have to get used to it. It is already becoming more and more comfortable.

Our people have been most receptive. Not only do they participate enthusiastically, they also have demonstrated much tolerance for the celebrants, who sometimes stumble along. The congregation seems to appreciate the sense of solemnity the new translation brings. I think we have solemnity without losing the sense of the Lord's closeness to us. Our people are supportive.

Parishioners and priests have learned more about the beauty of the Eucharist. Pope John Paul II's wish that the vernacular of English-speaking countries more closely follow the Latin translation of the rest of the world has been accomplished. The implementation has been successful beyond my expectations. We really did learn from the late 1960s and 70s. We are blessed indeed.

REV. DON SHANE is the pastor of St. Robert Bellarmine Church in Omaha, Neb., a parish of over 2,800 families.

Making Sense of Change

BY DIANA MACALINTAL

The first time the new translation began to make sense to me was last January at a diocesan Mass. In the Diocese of San Jose, Calif., we celebrate Mass in 11 different languages every Sunday, and over half of our households speak a language other than English at home. To reflect the reality of who we are, every major diocesan

liturgy incorporates multiple languages, with English, Spanish and Vietnamese as the primary ones.

Most of the people at that Mass were English-speakers. Our bishop, however, according to custom, led the Sign of the Cross and the opening greeting in Spanish. When the assembly got to the response, "Y con tu espíritu," it clicked. That means "And with your spirit!" I could sense a light bulb turning on.

The assembly's newly revised English responses have been coming more naturally over the months, except for the response to the invitation to Communion: "Lord, I am not worthy..." Even at the Chrism Mass in Holy Week, packed with members of the clergy and parish leaders, we still could not find the common cadence to make this a unified response. Most assembly members no longer need the pew cards, but they still scramble for these aids at the Nicene Creed. Many parishes have opted to make more use of the Apostles' Creed.

The people in our diocese, in general, can recall the new words. But do the new words help them pray? That is still uncertain. At a gathering of parish liturgy coordinators, I asked the participants if their assemblies were now more engaged or less engaged in the Mass. The overwhelming response was that they have mostly lost touch during the priest's prayers. Perhaps this was true before the new translation, but those leaders perceive that their assemblies find the prayers unmemorable and unremarkable. When the parishioners do notice these prayers, it is for the wrong reasons. The most-cited example I have heard from lay leaders and clergy alike was the phrase *prevenient grace* from the prayer over the offerings for the feast of the Immaculate Conception.

Most of our priests have been publicly silent about their opinion. The priests I have heard celebrating the Mass, including our bishop, have been very diligent in practicing the prayers. Those who have been most successful pray more slowly and deliberately. Yet some who have privately shared their opinions about the texts with me have hoped that we might have a revision of the revision within the next several years. One heartbreaking comment I heard from a priest shortly after the feast of the Immaculate Conception and again after Ash Wednesday, when the imagery of the prayers seemed especially unfamiliar, was that he was "embarrassed in trying to pray it."

The new translation has brought us closer to one another, but in some ways it has drawn us further away from communal prayer. The good we have seen is an increased urgency to attend to the other "languages" of the Mass: music, hospitality and preaching. In the meantime, we will continue together to do our best with what we have been given.

DIANA MACALINTAL has been the director of worship for the Diocese of San Jose for 10 years.

Some Confused, Many Composed

BY JAN MICHAEL JONCAS

When considering the musical reception of the new translation of the Roman Missal, one must first realize that it takes time for any new musical repertoire to become sung prayer in a local worshipping community. For this reason, and because the worshipping communities I am most familiar



Aaron Kaleniecki and his wife, Ruth, go over music he composed and arranged for Mass at St. Aloysius Church in Detroit, Mich.

with are parishes, monasteries, university centers and convents of women religious in the upper Midwest, I need to make clear at the outset that my remarks are limited and tentative.

Since the new Missal was implemented in the United States, I have been especially interested to see how many of the chants included in it are being used in parishes. This repertoire is divided into categories, including chants for the priest's prayers, dialogues between individuals and the assembly and litanies, hymns and acclamations sung by the assembly. Despite a significant educational effort aimed at the clergy and music ministers prior to the implementation, as well as a plethora of printed and recorded aids for the clergy, I do not experience a strong upsurge in the number of priests who are chanting the collect, the prayer over the offerings, the post-Communion prayer, the prayer over the people or the eucharistic prayer, using either the simple or the solemn tones. I have heard more priests chanting the dialogues at the introductory rites, before the Gospel, before the eucharistic prayer (continuing with the preface), and at the concluding rites than previously, with congregations gradually becoming familiar with their responses. Very few of the communities with which I have celebrated have used the

Missal chants for the Lord, Have Mercy (in either Greek or English, whether troped or not), the Glory to God, the Holy, Holy, Holy (in Latin or English) or the Lamb of God (in Latin or English). These elements are almost always sung to settings other than those offered in the Missal, although the Missal chants are sometimes done a capella at daily Masses. I have never heard the Creed chanted.

About half the communities I have visited since the implementation of the new Roman Missal use what I call a retrofitted musical setting of the Order of Mass, by which I mean a setting composed for the earlier text that has been modified to fit the new translation. Good examples would be the new versions of Marty Haugen's "Mass of Creation" or Richard Proulx's "Community Mass." While there have been some signs of confusion—portions of the assembly singing by heart what they remember of the earlier setting, while others sing the new setting according to the printed score—this transition has actually been smoother than many predicted.

The other half of the communities I have visited since the implementation of the new Missal are using new musical settings of the Order of Mass, with no particular setting seeming to dominate. While some hoped that the implementation would establish a common English-language repertoire for the

Order of Mass in the United States, I see no evidence of that happening. The vast majority of the communities I have visited employ settings from one of the three most popular liturgical music publishers (GIA Publications, OCP, World Library Publications) or from a composer in their own community. Very few employ settings from smaller publishers or Internet sources.

In my judgment, the major disruption in musical practices that some predicted would occur at the implementation of the new Roman Missal last year has not occurred. Communities with strong musical traditions took the changes in texts in stride and are already familiar with at least one new setting; they may be taking on the challenge of incorporating the entrance and Communion antiphons in creative ways. Average communities struggle to find musical settings of the Glory to God that both respect the new text and invite congregational participation. Communities with little or no musical tradition might be best advised to work on a foundational repertoire of dialogues and acclamations, possibly from the Missal chants.

REV. JAN MICHAEL JONCAS, a priest of the Archdiocese of St. Paul-Minneapolis who is a composer and liturgist, is associate professor of Catholic studies at the University of St. Thomas in Minneapolis, Minn.

SMALL TOWN SEEKS PARISH PRIEST.



Join America's Navy Chaplain Corps

A small town of 5,500 men and women travel the world on peacekeeping missions, sometimes with no one for spiritual guidance and sacramental opportunities. That is why the Navy needs you. As a member of America's Navy Chaplain Corps, you'll minister to the needs of sailors and share with them the challenges and rewards of Navy life. It's an exciting opportunity for you to see the world, receive excellent benefits, while at the same time, serving both God and country. To learn more about the Navy Chaplain Corps, go to navy.com/chaplain



**AMERICA'S
NAVY**
A GLOBAL FORCE FOR GOOD™

What's Next?

A pastor reflects on the new Roman Missal

BY MICHAEL G. RYAN

In December 2009, in an article on the new Roman Missal (*Am.*, 12/14/09), I asked the question: “What if we just said ‘wait?’” I proposed that the new translation be “road tested” for a year before being widely implemented. More than 23,000 people from around the English-speaking world liked that idea and signed on to a Web site to say so. Now, after several months of using the newly translated Roman Missal, I find myself asking a new question: “What’s next?”

On the first Sunday of Advent, after carefully preparing my parishioners, I swallowed hard, read the prayers, chanted the chants and did what I was required to do. I told myself it would get easier over time. Now I am not so sure. The overloaded sentences and convoluted syntax of the collects and other prayers may be less jarring than at first, but by calling attention to themselves they continue to get in the way of prayer, at least for me. The same is true for frequently recurring words like “humbly,” “graciously,” “beseech” and “grant, we pray.” And I have an almost visceral reaction when it comes to “precious chalice,” “oblation of our service,” “summoned before you,” “conciliation,” “consubstantial with the Father” and “shed for you and for many.”

Perhaps it is a bit different for the people in the pews. My own parishioners have joined in the new responses in fairly good spirit (though with some initial eyebrow-raising), and if our varied renditions of “Lord, I am not worthy” occasionally sound like we are speaking in tongues, their “and with your spirit” comes across loud and clear (even if it sometimes sounds like “There, we did it!”).

An Early Report Card

So how does the report card look? Is the worst over? Apart

REV. MICHAEL G. RYAN, *pastor of St. James Cathedral in Seattle since 1988, serves on the board of the national Cathedral Ministry Conference.*

Alyssa Brooks smiles as the congregation recites a newly worded response at the beginning of Mass at St. Joseph’s Catholic Church in Alexandria, Va., Nov. 27. Churchgoers at St. Joseph’s took the changes in stride and with good humor as they stammered through the new wording.



from critics like me, has the new Missal been well received? Can it be called a success? I do not think so. The Missal continues to be an obstacle to prayer and to raise many more questions than it answers.

First, there is the question of justice. In spite of the outspoken concerns of liturgists, theologians, pastors and lay faithful (and some bishops, too), the new Missal, a book as heavy, awkward and clumsy as the new texts themselves, was rolled out right on schedule—in far more timely fashion than the new Boeing 787 Dreamliner, although to considerably less acclaim. This was no small achievement given that, after the Missal finally received the approval of most, not all, of the bishops’ conferences of the English-speaking world, its test flight to Rome resulted in hundreds of last-minute, behind-the-scenes changes made by some nameless Vatican editors.

Second, there is the question of language. Some of the Latin originals of our prayers are wonderful composi-

tions—simple yet profound and expressed with classical economy of language. Not so these translations, where “Roman brevity” is nowhere to be seen. On almost every page, there are passages so turgid as to be distasteful and, in many cases, downright baffling. Here are some cases in point:



To read
these
prayers is
difficult; to
pray them
is almost
impossible.

- *Look kindly, we pray, upon the handiwork of your mercy....*
- *This oblation, by which divine worship in its fullness has been inaugurated....*
- *As you preserved her from every stain by virtue of the Death of your Son, which you foresaw, so, through her intercession, we, too, may be cleansed* (Awkward language aside, the clear implication that Mary needed to be “cleansed” should get the attention of the U.S. Bishops’ Committee on Doctrine)....
- *Just as the Savior of the world, born this day, is the author of divine generation for us, so he may be the giver even of immortality....*

Lent and Easter provided even more egregious howlers that left priests and people scratching their heads and, if not beating their breasts, then perhaps beating their pew cards and missalettes against the pews.

- *Accept, we pray, O Lord, the sacrifice of conciliation and praise, and grant that, cleansed by its working, we may offer minds well pleasing to you....*
- *May the venerable exercises of holy devotion shape the hearts of your faithful....*
- *[S]urpass, for the honor of your name, what you pledged to the Patriarchs by reason of the faith, and through sacred adoption increase the children of your promise, so that what the Saints of old never doubted would come to pass your Church may now see in great part fulfilled.*
- *But now we know the praises of this pillar, which glowing fire ignites for God’s honor....*
- *Grant, we pray...that we who have been renewed by paschal remedies, transcending the likeness of our earthly parentage, may be transformed....*
- *Overcome by paschal joy* (Happily, at this point in the Easter Vigil, most people were so overcome by paschal joy that they failed to be overcome by this rather amusing overstatement)

To read these prayers is difficult; to call them prayerful is to redefine the word; to pray them is almost impossible.

How Is It Being Received?

Third, there is the question of reception. A large number of the Catholic faithful seem to have shrugged helplessly and gone along with the new program, but can their passive acceptance be read as approval? I think not. An informal, admittedly unscientific survey offered by www.whatifwe-justsaidwait.org indicates that 70 percent of those who have responded have a negative or strongly negative reaction to the Missal (in spite of feeling “very well prepared” by their parishes for the transition).

Many mainstream Catholics, the people who fill our pews and our collection baskets Sunday after Sunday, are quietly asking questions: Why? Whose idea was this? Who said it would improve our prayer life and deepen our relationship to God? Who thought this was a good idea, when the church has so many more pressing issues to deal with? Who authorized the massive expenditure of money that was required? And who came up with these awkward, clumsy, tongue-twisting and, in some cases, virtually unintelligible translations?

The acquiescence of priests cannot necessarily be read as approval, either. In many cases, our willingness to go along with the program can be chalked up to: our powerlessness to do anything else, our fear of reprisals or our unwillingness to sacrifice the unity of the communities we serve.

Speaking for myself, it was difficult to make the decision to implement the Missal, but I took hope in the thought that our people, once they heard it, would speak out. Some have. But most people have been quiet. A friend recently

asked me how realistic it was to expect the people to speak up about the Missal. “I don’t know,” she wrote, “if you’re right to hope that your people will resist even as you yourself are yielding and going along with a diminished Mass. They trust you and they will follow your lead.” Her question has kept me awake some nights.

More Questions

So I come to the question I hope we will respectfully but insistently ask: What’s next? That triggers a series of other questions.

Can our bishops begin at once to talk about necessary modifications: correcting the most egregious flaws in the new Missal—errors in translation, grammatical problems and theological anomalies? This would provide some temporary relief.

Can our bishops begin to engage scholars, liturgists and poets in a conversation about the art of translation and the principles that should govern it? Can they talk about how to treasure our long tradition while also treasuring the great breakthrough of the Second Vatican Council, which called not just for a translated liturgy but for a genuinely vernacular liturgy? Can they then bring the fruits of this dialogue to Rome?

But it is not enough for the bishops alone to talk. A more

general conversation is called for. Instead of carping in private, can we all talk openly and honestly about the texts we have been given? Can we talk about what works well and what clearly does not? Can we talk about tortured texts being forced into lines of music with all the comfort of an ill-fitting pair of shoes? Can we talk about what contributes to prayer and what gets in the way?

Can we talk about a new edition of the Missal, not someday, but soon? (A costly question, for sure, but something tells me that many a priest would gladly help foot the bill.) Can we even talk about the beautiful 1998 translation of the Missal—the product of 17 years of labor by seasoned professionals?

If we do not talk, we may face two very unfortunate outcomes. The first is that the people will simply tune out the texts when they realize how much effort is required to make sense of them. (This is clearly already happening.) The second is that we will see a kind of liturgical free-for-all in which celebrants alter the texts to fit their comfort level—whether theological, literary or both. (This, too, is already happening.)

So can we keep talking, not letting weariness with the whole business or indifference or fear of reprisals prevent us from talking and listening to each other?

We need to talk about what’s next. A

ON THE WEB
America is
 on the Kindle.
americamagazine.org/kindle



CATHOLIC SOCIAL TRADITION CONFERENCE

Peace Yesterday, Today, and Tomorrow

CELEBRATING 50 YEARS SINCE *PACEM IN TERRIS*

March 21–23, 2013
 University of Notre Dame
 Notre Dame, Indiana

KEYNOTE SPEAKERS

Rev. Kenneth R. Himes, O.F.M. ✕ *Boston College*
Rev. James Channan, O.P. ✕ *Peace Center in Lahore, Pakistan*
Ms. Amina Rasul ✕ *Philippine Center for Islam and Democracy, Philippines*
Mr. Ken Buttigan ✕ *Pace e Bene, Chicago, Illinois*
Ms. Kathy Kelly ✕ *Voices for Creative Nonviolence, Chicago, Illinois*

DETAILS, CALL FOR PAPERS, REGISTRATION:
<http://bit.ly/NDCSTConference2013>

COSPONSORS:

Center for Social Concerns; Catholic Relief Services; Catholic Social Tradition Minor; Center for Civil and Human Rights; Center for the Study of Religion and Society; Cushwa Center for American Catholicism; Department of Political Science; Department of Theology; College of Arts & Letters, Henkels Lecture Series; Institute for Scholarship in the Liberal Arts; Institute for Church Life; Institute for Latino Studies; Kellogg Institute for International Studies; Kroc Institute for International Peace Studies; National Center for the Laity; Notre Dame Graduate School; Office of Sustainability; Poverty Studies Interdisciplinary Minor



Thirty-ninth Annual

Loneragan Workshop

JUNE 17-22, 2012, BOSTON COLLEGE

The Promise of Vatican II: 50 Years Later

| | | |
|--------------------|------------------|--------------------|
| <i>Speakers:</i> | | |
| Peter Bisson | Brian Braman | Patrick Brennan |
| Patrick Byrne | David Burrell | Victor Clore |
| Ivo Coelho | Patrick Daly | Theodore Damian |
| Robert Doran | Harvey Egan | Evaristus Ekwueme |
| John Haughey | Charles Hefling | Christine Jamieson |
| Grant Kaplan | Paulette Kidder | Christian Krokus |
| Paul LaChance | Richard Liddy | William Mathews |
| Michael McCarthy | Ken Melchin | Gilles Mongeau |
| William E. Murnion | Elizabeth Murray | Neil Ormerod |
| John Ranieri | Randy Rosenberg | Maurice Schepers |
| Timothy Shriver | Linda Shriver | Francis Sullivan |
| Charles Tackney | Michael Vertin | |
| Gerard Whelan | Jeremy Wilkins | |

Fred Lawrence, Director, Loneragan Workshop
Theology Department, Boston College
 Chestnut Hill, MA 02467. lawrence@bc.edu
 (H) 617.543.9853 (O) 617.552.8095

America Associates



Dear Friends of America,

On behalf of the America Press Board of Directors, our editors and staff, I thank those of you who have contributed to the support of our ministry at **America** and our online productions at www.americamagazine.org.

As we enter our 104th year, America Press strives to fill the need for a credible and trustworthy Catholic voice as well as the need for religious and ethical perspectives in the public square. We do so in a way that contributes to the progress of civil society while making the Gospel accessible and relevant. **You enable us to do that.** Your gift is greatly appreciated. In these challenging economic times, your gift is even more meaningful.

We know many of you see **America** as essential reading, so we are conscious of our responsibility to keep it a forum for new ideas, critical thought and reflection on issues in church and world.

With faith in our future, may I encourage you to remember **America** in your estate planning. Thank you! Happy Reading!

Gratefully yours in Christ,

John P. Schlegel, S.J.
President and Publisher



The Thurston Davis Associates

\$1,000 or more

Mr. E. Burns Apfeld + 1983 Wisconsin
William and Mary Ard + 1998 New Jersey
Dr. and Mrs. A. Sidney Barritt, III + 2001 Virginia
Mr. and Mrs. Robert L. Berner, Jr. + 2003 Illinois
Dr. and Mrs. Eugene E. Bleck + 1969 California
John and Marianne Borelli + 2007 Maryland
Rev. Don G. Brinkman + 1988 Missouri
Mr. and Mrs. Cyril J. Buersmeyer + 1979 Michigan
Ms. M. Louise Butler + 1987 Massachusetts
Mr. John L. Cady + 1994 New York
Tom and Ginny Cahill + 1997 California
Mr. Robert L. Cahill, Jr. + 1974 New York
Rev. Nicholas J. Calabro + 1999 Connecticut
The Honorable Joseph A. Califano, Jr. + 1988 New York
Mr. LeRoy T. Carlson, Jr. + 1980 Illinois
Rev. Thomas Catania + 2002 New York
Drs. Michael and Jean Cavanaugh + 1979 Illinois
Ms. Phyllis M. Corrigan + 1982 California
Tom and Miriam Curnin + 1993 New York
The Cushman Foundation + 2006 New York

Mr. and Mrs. Valentine G. Desa + 1999 ... District of Columbia
Ms. Rose F. DiMartino + 2010 New York
Rev. Joseph T. Donnelly + 1993 Connecticut
Mr. James H. Duffy + 1998 New York
Ms. Margaret A. Dwyer + 1987 Massachusetts
Mr. and Mrs. Michael S. Feeley + 2002 California
Dr. and Mrs. Thomas C. Finnerty + 1988 New York
Rev. John J. Fitzgerald + 1991 New York
Mrs. Mary D. Forsmark + 1989 Maine
Ms. Vivian I. Goeb + 2004 Illinois
Rev. Ronald D. Gonzales, S.J. + 2010 Texas
Dr. and Mrs. Gerald W. Grawey + 1973 Illinois
Most Rev. Bernard J. Harrington + 1994 Minnesota
Rev. T. L. Herlong + 2005 Louisiana
Richard L. and Ann W. Hodges + 1988 Colorado
Ms. Mary E. Hoppe + 1996 Vermont
Mr. Lawrence H. Hyde + 1983 Massachusetts
Mr. Harold W. Kimble, Jr. + 1990 New Jersey
Rev. James F. Kleffman + 2004 Iowa
Mr. and Mrs. Peter G. Kleinhenz + 2003 Ohio
Mr. Claude L. Kordus + 1988 California

Mr. and Mrs. Vincent W. Kyle • 1992 Ohio
 Ms. Julia M. Ladner • 1983 Illinois
 Rev. Robert E. Lauder • 1977 New York
 Mr. Charles E. Long • 2002 Florida
 Dr. Virginia R. Lupo • 2005 Minnesota
 Ms. Charlotte M. Mahoney • 2010 District of Columbia
 Marquette University • 1999 Wisconsin
 Mr. Harold O. McNeil • 1997 California
 Mr. John T. Moroney • 1982 New York
 Francis X. Murphy • 2001 New Jersey
 Mr. William O. Murphy • 1987 Connecticut
 Rev. James S. Musumeci, I.V. Dei • 2007 New York
 Hon. James L. Oberstar • 2005 Maryland
 Mr. Raymond V. O'Brien, Jr. • 1988 Florida
 Mrs. Veronica Pheny • 1983 Florida
 Dr. Albert C. Pierce • 2006 Virginia
 Dr. Carol Pyron, M.D. • 2008 New York

Mr. Francis P. Raispis • 1988 Illinois
 Mr. Viggo B. Rambusch • 2004 New York
 Mr. Robert F. Reusche • 1995 Illinois
 Rev. David J. Riley • 2001 Connecticut
 Mr. and Mrs. Joseph J. Roach • 1991 New York
 Dr. Mike J. Kaminski and Ruben de Anda • 2007 Washington
 Rev. A. J. Schumacher • 1985 Wisconsin
 Rev. Joseph N. Sestito • 2003 New York
 Ms. Karen Sue Smith • 2009 New York
 Mr. Francis J. Sullivan • 1995 Virginia
 Dr. Stephen J. Sweeny • 2000 New York
 Mr. Patrick J. Waide, Jr. • 1990 New York
 Rev. Andrew J. Walsh • 1985 New York
 Mrs. Agnes N. Williams • 1992 Maryland
 Mr. and Mrs. Stephen R. Wojdak • 2006 Pennsylvania
 Mr. Steven A. Zabicki, Jr. • 1977 Maryland

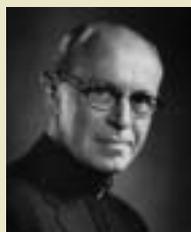


The John LaFarge Associates

\$750 to \$999

Ms. Jean L. Artz • 2004 California
 Rev. William J. Bausch • 1989 New Jersey
 Ms. Mariel Birnbaumer • 1997 North Carolina
 Dr. Kevin M. Cahill • 1981 New York
 Rev. Msgr. Angelo M. Caligiuri • 1985 New York
 Rev. John P. Fallon • 1995 California
 Dr. Mary Margaret Flynn • 1990 California
 Mr. and Mrs. Michael E. Fox, Sr. • 1999 California
 Mrs. Patricia Franz • 2002 Arizona
 Mr. William W. Frett • 1969 Illinois
 Mr. Joseph E. Geoghan • 1988 New York
 Mr. and Mrs. Jerome B. Grundmayer • 1983 Minnesota
 Dr. and Mrs. John V. Hartung • 1987 New York
 Mr. and Mrs. J. Kenneth Hickman • 1988 New Jersey
 Mr. and Mrs. William R. Holmes • 1991 North Carolina
 Mr. Richard S. Kilty • 1994 Minnesota

Rev. James F. Leary • 2004 Connecticut
 Rev. Robert O. Luck • 1993 California
 Mr. Thomas C. MacAvoy • 2001 Virginia
 Ms. Susan J. Metcalf • 2002 Virginia
 Dr. O. Fred Miller, III • 1982 Pennsylvania
 Rev. Arthur G. Minichello • 1975 New York
 Mr. Edward I. O'Brien • 1983 New York
 Mr. and Mrs. Matthew O'Connell • 2003 Ohio
 Rev. Vincent O'Reilly • 1990 California
 Mr. James E. Power • 1982 New Jersey
 Ms. Alma Roginel • 2003 Connecticut
 Dr. and Mrs. Harry R. Ruth • 1990 Illinois
 Dr. John F. Sanfelippo • 2008 Missouri
 Mr. Bernard J. Verkamp • 1987 Indiana
 Rev. Daniel L. Warden • 2003 Texas
 Rev. Jonathan A. Woodhall • 2004 North Carolina



The John Courtney Murray Associates

\$500 to \$749

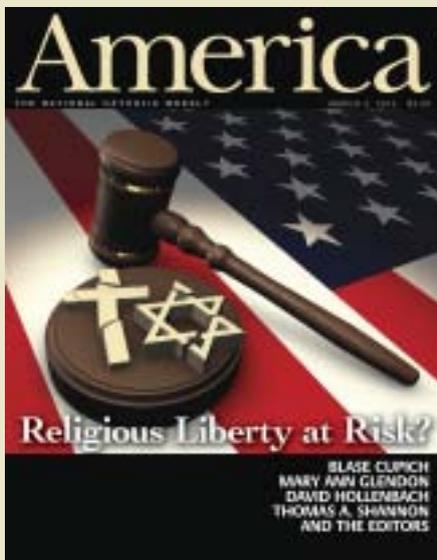
Ms. Susan Abbott • 2003 Mass..
 Dr. Susan B. Abelein • 2011 Arkansas
 Fr. John A. Acri • 2005 Pennsylvania
 Mr. James Akata • 1981 Hawaii
 Ms. Antoinette C. Allen • 2005 Pa.
 Ms. R. D. Arenth • 1997 Virginia
 Mr. Stanley Aslanian • 1987 California
 Ms. Janis Attridge • 2008 Connecticut
 Mrs. Abigail M. Benkeser • 1999 Indiana
 Mr. John A. Boyle • 1987 Virginia

Dr. and Mrs. John E. Breen • 1990 Texas
 Rev. Francis E. Bryan • 2008 Indiana
 Mr. and Mrs. William G. Burns • 1999 Florida
 Dr. and Mrs. Harry D. Carrozza • 1982 Arizona
 Mr. Robert M. Cassidy • 2009 Massachusetts
 Gustavo and Patty Cisneros • 2005 New York
 Mr. Edmund W. Clarke, Jr. • 2004 California
 Mr. and Mrs. John F. Coleman • 1988 Massachusetts
 Mr. Francis X. Comerford • 2003 New York
 Kevin and Eileen Concannon • 2003 Maine

Rev. Michael J. Bova Conti • 2004 Massachusetts
 Mr. Robert A. Conway, Sr. • 1989 Ohio
 Ms. Doris J. Costello • 1997 Massachusetts
 Rev. Michael Culligan • 1987 California
 Mr. Joseph A. D'Anna • 2002 New Mexico
 Mr. Edward J. Degeyter • 2008 Louisiana
 Rev. Lawrence M. Deno • 2008 New York
 Mrs. J. Devaney • 1982 Florida
 Mr. and Mrs. Richard W. Doney • 1991 New York
 Most Rev. Robert W. Donnelly • 1987 Ohio

Mrs. Elizabeth A. Donnelly • 2004 Massachusetts
 Mrs. Valerie D. Downing • 1998 Pennsylvania
 Msgr. Leon Duesman • 2007 Texas
 Dr. and Mrs. John A. Duggan • 1989 Massachusetts
 Mrs. Adrian G. Duplantier • 1989 Louisiana
 Dr. Edward A. Ellis • 1991 Florida
 Mr. and Mrs. John J. Falzon • 1993 New Jersey
 Mr. Stephen J. Fearon • 1989 New York
 Mr. Thomas P. Feit • 1986 California
 Mr. and Mrs. Laurence T. Fell • 1990 New York
 Mrs. Helen F. Findlay • 1997 Pennsylvania
 Mr. James Fisko • 2002 Indiana
 Ms. Nancy Fiumara • 2002 Massachusetts
 Rev. John P. Flanagan • 1993 New York
 Rev. James B. Flynn, Ph.D. • 1988 Massachusetts
 Jesuits of Fordham, Inc. • 2010 New York
 Mr. Edward J. Geary • 2002 Massachusetts
 Kenneth C. Gertsen, M. D. • 1995 Maryland
 Mr. and Mrs. Peter J. Gilligan • 1988 Minnesota
 Mr. John Girardi • 2003 California
 Mr. Donald J. Glaser • 1969 Kentucky
 Rev. John Golas • 2008 Connecticut
 Mr. and Mrs. Charles A. Guerin • 1985 New Jersey
 Mrs. Marie-Jeanne Gwertzman • 1993 New York
 Rev. Msgr. Leo E. Hammerl • 1993 New York
 Mr. John J. Hardiman • 2007 New York
 Mr. John M. Harding • 1996 Washington
 Mrs. Doris Z. Harrington • 1985 Connecticut
 Rev. George J. Haspedis • 2000 Washington
 Mr. George T. Hayes, Jr. • 2001 New Jersey
 Mr. and Mrs. John P. Hengesbach • 1987 Indiana
 Rev. Msgr. Joseph P. Herron • 1988 New Jersey
 Rev. Joseph P. Higgins • 2003 Wisconsin
 Rev. Robert S. Hochreiter • 2009 Virginia
 Ms. Joan R. Huber • 1996 Pennsylvania
 Mr. Horace C. Jones, II • 1988 Massachusetts
 Miss Elinor L. Josenhans • 1985 New York
 Msgr. Milam J. Joseph • 1996 Texas
 Rev. James W. Joslyn • 2009 District of Columbia
 Dr. Edmund F. Kal • 2005 California
 Rev. Edward J. Kealey • 2003 New York
 Mrs. Mary E. Kearns • 2006 Massachusetts
 Mr. James R. Kelly • 1990 New York
 Rev. Ronald M. Ketteler • 1988 Kentucky
 Mr. B. Melvin Kiernan • 1993 New Jersey

Mr. and Mrs. Stephen A. Klein • 2010 Washington
 Robert and Marie Knoblock • 1997 New Jersey
 Edward J. and Marguerite M. Kowaleski • 1988 Michigan
 Mr. and Mrs. Ronald M. Krainz • 1989 Texas
 Rev. Joseph E. LaVoie • 1990 New Mexico
 Ms. Madeline Lacovara • 2003 Florida



Mr. William R. Loichot • 1998 Virginia
 Nicholas and Anne Lombardo • 2006 Virginia
 John J. Lynch, M.D. • 1999 District of Columbia
 Ms. Mary E. Lyons • 1987 Massachusetts
 Dr. and Mrs. Robert E. Mack • 1988 Michigan
 Mr. Mark Mahowald • 1979 Illinois
 Mrs. Patricia M. Martin • 2001 Michigan
 Rev. Charles B. McDermott • 2008 New Jersey
 Dr. John R. McDonough • 1999 Washington
 Rev. John P. McDonough • 1982 Massachusetts
 Mr. and Mrs. Daniel J. McMahon • 2000 Maryland
 Mrs. Joan McNamara • 2002 New Mexico
 Mr. Jason Meyers • 2011 New York
 Ms. Jane Miklo • 2009 Florida
 Fr. John F. Millen • 2010 California
 Rev. Joseph M. Mills • 1988 Kentucky

Msgr. James A. Moloney, P.A. • 1997 Michigan
 Mr. Richard F. Morrisroe • 1982 Indiana
 Mr. John L. Mulligan • 2003 Arizona
 Mr. and Mrs. Morgan J. Murray • 1993 New Jersey
 Mr. Robert P. Ochocki • 1993 California
 Mr. Bryan D. O'Connor • 2009 Virginia
 Rev. Dr. Joseph P. Oechsle • 1993 Pennsylvania
 Mr. Jonathan O'Herron • 1998 Connecticut
 Fr. Richard T. Ouellette • 2004 California
 Fr. Michael L. Palazzo • 2000 New York
 John and Emma Pelissier • 2001 Virginia
 Most Rev. Daniel E. Pilarczyk • 2010 Ohio
 Rev. James H. Plough • 1998 Colorado
 Mr. Marcus P. Porcelli • 1997 New Jersey
 Ms. Patricia Rauch • 2000 Wisconsin
 Dr. and Mrs. P. Gregory Rausch • 2003 Maryland
 Ms. Elinor Myers Rees • 2000 Georgia
 Mr. and Mrs. John J. Richardson • 1987 New York
 Rev. Michael G. Roach • 2000 Missouri
 Mrs. Kerry Robinson • 2009 Connecticut
 Mr. Ricardo R. Rodriguez • 2007 Michigan
 Deacon Anthony J. Sciolino • 1998 New York
 Mrs. Mary DuBois Sexton • 1999 Maryland
 Michael and Phyllis Shea • 2000 California
 Mr. and Mrs. John F. Simonds • 2008 Texas
 Robert and Jane Sipos • 1987 New York
 Most Rev. John J. Snyder, D.D. • 1977 Florida
 Edith V. Sontag • 2003 New Jersey
 Mr. and Mrs. G. Gregory Stephen • 1993 Illinois
 Rev. John J. Sullivan • 1987 Ohio
 Rev. Msgr. Ronald J. Swett • 1995 California
 Edward and Eileen Vastola • 1991 Missouri
 John and Claire Ventosa • 1995 New York
 Rev. Emil A. Wcela • 1990 New York
 Rev. John B. Wehrle • 2007 New Jersey
 Rev. Robert M. Wendelken • 1988 Ohio
 Rev. Charles H. Wester • 2000 Wisconsin
 Ms. Lucy Wilde • 2002 Texas
 Mrs. Linda N. Winter • 2004 Missouri
 Mr. William L. Woodard • 2006 Missouri
 Ms. Karen M. Yost • 2005 New York
 Mr. Harold J. Zabsky • 2002 Florida
 Mr. Joseph F. Zuber • 1982 Michigan
 Mr. James J. Zwolenik • 1983 District of Columbia



The Saint Edmund Campion Associates

\$300 to \$499

John and Mary Altmiller • 2000 Virginia
 Mr. Richard J. Ament • 2009 Iowa
 Rev. Kenneth J. Anderson • 2005 Illinois
 Dr. Joseph G. Antkowiak • 2004 N.Y.
 Msgr. Daniel K. Arnold • 1987 Pennsylvania
 Mr. Thomas G. Auffenberg • 2001 Missouri
 Mr. William J. Barnds • 2005 Colorado
 Mr. Michael F. Barry • 2002 Texas
 Mr. John J. Barry, III • 2010 Rhode Island
 Rev. C. Joseph Batchelder • 2005 Kentucky
 Rev. A. Thomas Baumgartner • 2005 Maryland
 Mrs. E. Joan Bear • 1988 California
 Mr. and Mrs. Paul A. Becker • 1983 South Carolina
 Mr. Andrew P. Begley • 1995 New Jersey
 James J. Benjamin, M.D. • 1990 Maryland
 Mrs. MaryAnn C. Bentz • 1990 Pennsylvania

Rev. Albert J. Berner • 1987 New Jersey
 Rev. Mr. Channing L. Bete, Jr. • 2004 Massachusetts
 Mrs. Adelaide E. Bialek • 1987 Illinois
 Mrs. Nancy L. Blake • 2009 Kansas
 Ms. Jan B. Bloss • 2005 New York
 Rev. Lawrence Bock • 1986 Connecticut
 Ms. Jo Ann Bonot • 1983 California
 Mr. and Mrs. Thomas H. Bottini • 1997 Missouri
 Jeffrey and Marion Bowe • 1995 Massachusetts
 Rev. George J. Boyle • 1988 Pennsylvania
 Rev. James P. Bradley • 2011 New York
 Ms. Dolores L. Brandao • 1997 New Jersey
 Mr. John P. Brennan • 1996 Pennsylvania
 Rev. John L. Brophy • 1975 Wisconsin
 Fr. Douglas C. Brougher • 1999 Louisiana
 Ms. Marie H. Brown • 2004 California
 Mr. Rex P. Brumbach • 1983 California

Theresa Krolkowski Buck • 1993 West Virginia
 Mr. Timothy P. Bukowski • 2004 North Carolina
 Mr. James D. Burke • 2003 Pennsylvania
 Dr. Vincent P. Butler, Jr. • 1982 New Jersey
 Dr. Amity P. Buxton • 1996 California
 Rev. Edward Byrne • 2006 New York
 Mr. Thomas E. Byrne, Jr. • 1995 Connecticut
 Ms. Josephine M. Cachia • 2009 Illinois
 Rev. James P. Cahill • 2009 North Carolina
 Mr. Jorge Caicedo • 2004 Illinois
 Mr. Arthur B. Calcagnini • 1998 Florida
 Msgr. Angelo Caliguiri • 2010 New York
 Ms. Ellen M. Campbell • 2004 California
 Mr. Dino M. Capone • 1987 New York
 Ms. Susan M. Carlson • 1999 Illinois
 Ms. Loretta J. Carney • 2005 New York
 Miss Ruth Carroll • 1988 Pennsylvania

Mr. William A. Carroll • 1992 Massachusetts
 Dr. John M. Casey • 1988 California
 Mr. Thomas J. Cassidy • 2008 Pennsylvania
 Mr. Thomas P. Christie • 2001 Virginia
 Mr. Kenneth P. Clancy • 1987 Pennsylvania
 Mr. James P. Clark • 2000 New York
 Mr. Robert J. Clerkin • 2009 New York
 Capt. William A. Coll • 1995 Virginia
 Mr. Daniel F. Collins • 2003 Illinois
 Mr. Ronald P. Collins • 1990 Washington
 Mr. and Mrs. Anthony J. Colucci, Jr. • 1993 New York
 Mr. William S. Connolly • 1993 Florida
 Mr. Joseph K. Cooney • 2005 Texas
 Rev. Raymond J. Cossette • 1993 Minnesota
 Mr. and Mrs. John P. Courtney • 1987 Delaware
 Ms. Elizabeth A. Crandall • 2001 New Jersey
 Prof. Jacques and Nancy Cremer • 2009 France
 Ms. Margaret A. Cromwell • 2000 South Carolina
 Fr. Richard Cronin • 2008 Missouri
 Ms. Elia R. Cuomo • 1999 Florida
 Mr. Henry J. Daaleman • 2001 New Jersey
 Mr. Steven J. Damozonio • 2002 California
 Ms. Rosemary Darmstadt • 1998 New York
 Rev. Anthony G. DeLuca • 1988 Pennsylvania
 Ms. Mary Ann Deskins • 1992 Kansas
 Msgr. Conrad R. Dietz • 1998 New York
 Mr. Robert L. Dineen • 2001 Alabama
 Mr. Robert F. Dobbin • 1993 New York
 Charles and Helen Dolan • 2006 New York
 Ms. Lenore J. Domers • 2007 Wisconsin
 Mrs. Barbara M. Donahue • 1999 Massachusetts
 Ms. Martha M. Dougherty • 2006 New Jersey
 Mr. and Mrs. Ralph Droste • 2000 Connecticut
 Mr. John P. Duffell • 2009 New York
 Mr. and Mrs. Anthony J. Dunleavy • 2006 Pennsylvania
 Michael and Susan Dunn • 1999 Maryland
 Ms. Lucetta Dunn • 2002 California
 Mr. John R. Dunne • 2004 New York
 Rev. Arthur J. Dupont • 1993 Connecticut
 Mr. Peter S. Dwan • 1998 California
 Mrs. and Mr. Pat Eden • 2004 Virginia
 Ms. Frances E. Edson • 2007 New Jersey
 Mr. John E. Egan • 1983 Pennsylvania
 Mr. John E. Ehmman • 1988 Indiana
 Mr. Raymond Ensman • 2002 Ohio
 Mr. and Mrs. Thomas Ewens • 1997 Rhode Island
 Rev. Charles J. Fahey • 1990 Virginia
 Mr. Nicholas Falco • 1989 New York
 Rev. Leo Farley • 2009 New Jersey
 Ms. Virginia L. Faulkner • 1988 California
 Ms. Patricia T. Finan • 1994 New York
 Rev. Msgr. James J. Finnerty • 2000 New Jersey
 Archbishop Joseph A. Fiorenza • 2010 Texas
 Mr. H. Kenneth Fitzgerald • 2008 New York
 Ms. Jacqueline Fitzgerald • 1993 Illinois
 Rev. J. Thomas Fitzsimmons • 2003 Ohio
 Mr. Thomas J. Flanagan • 2006 Wisconsin
 Dr. Arthur W. Fleming • 1992 Pennsylvania
 Ms. Carol Fleming • 2008 Arizona
 John and Mary Pat Fontana • 2003 Illinois
 Ms. Nancy Fontenot • 2007 Louisiana
 Mary A. Ford • 2010 New Jersey
 Dr. R. John Fox, Jr. • 1987 Texas
 Mr. Robert K. Freeland • 1998 New York
 Most Rev. James H. Garland, D.D. • 1991 Michigan
 Rev. Joseph A. Gaudet • 2001 Massachusetts
 Mr. Jerome P. Gilbert • 2003 Georgia

Ms. Terry Lynn Gilmore • 2001 California
 Mr. Edward Girres • 2010 Iowa
 Mr. and Mrs. Aaron W. Godfrey • 2003 New York
 Mr. Robert E. Goodfellow • 1999 New Mexico
 Ms. Margaret E. Grossenbacher • 2003 New York
 Dr. Kathleen A. Gruenhagen • 2007 Georgia
 Dr. and Mrs. Vincent F. Guerra • 1993 Massachusetts
 Rev. Msgr. James D. Habiger • 1988 Minnesota
 Dr. Edda H. Hackl • 2000 Illinois
 Mr. Edward W. Hagan • 1996 Washington
 Mrs. Lucie C. Hagens • 1991 California
 Mr. Thomas P. Haley • 1997 California



Mr. and Mrs. Francis X. Hall • 2001 Massachusetts
 Ms. Martha Hanns • 2008 Arizona
 Mr. James E. Harrington • 2008 Florida
 Mrs. Rose A. Harrington • 1995 Connecticut
 Mr. and Mrs. Robert S. Hathaway • 1983 Pennsylvania
 Rev. Robert Hawkins • 2002 Rhode Island
 Rev. Bernard Head • 1999 Indiana
 Rev. John H. Hedrick • 1988 Wisconsin
 Ms. Theresa M. Hein • 2006 Texas
 Rev. Kenneth J. Herbster • 2007 New Jersey
 Mr. John D. Herrick • 1999 Florida
 Mr. Harry H. Hinkle • 1983 New York
 Rev. Ralph R. Hogan • 2009 Rhode Island
 Mr. Ivan J. Houston • 2006 California
 Fr. C. Donald Howard • 2001 Virginia
 Rev. James F. Hughes • 2005 Pennsylvania
 Most Rev. William A. Hughes, D.D. • 1991 Kentucky
 Mr. Robert N. Hunziker, II • 2006 Florida
 Dr. John J. Hurley • 1993 Illinois
 Mr. John J. Hurley • 1996 New York
 Rev. Leon Hutton • 2004 California
 Most Rev. Joseph L. Imesch, D.D. • 1987 Illinois
 Dr. Pauline M. Jackson • 1983 Wisconsin
 Mr. Edward L. Jamieson • 2004 New York
 Mr. and Mrs. James T. Johnson • 2008 California
 Mr. and Mrs. Thomas S. Johnson • 1994 New York
 Ms. Mary A. Jolley • 2002 Alabama
 Mr. Patrick C. Joyce • 1987 Maryland
 Mr. John E. Joyce, Jr. • 1983 New Jersey
 Dr. Rosemary DeJulio • 2003 New York
 Msgr. Peter V. Kain • 1988 New York
 Mrs. Vickie V. Kalbian • 1990 Virginia

Rev. Robert J. Kash • 1999 Illinois
 Ms. Joan S. Keating • 2005 Pennsylvania
 Dr. Francis X. Keeley • 1993 New Jersey
 Rev. Neil J. Keller • 2008 Ohio
 Ms. Ann C. Kelley • 1998 Texas
 Deacon John P. Kelly • 1996 Texas
 Ms. Madonna M. Kennedy • 2008 Missouri
 Mr. Donald R. Keough • 1991 Georgia
 Rev. Eugene M. Kilbride • 1998 Connecticut
 Mr. John P. Killeen • 1996 California
 Mr. Stephen D. Killian • 2010 Iowa
 Rev. Stanley B. Klauck • 1994 Wisconsin
 Rev. J. Leo Klein, S.J. • 2006 Ohio
 Ms. Ann M. Klocke • 1997 Illinois
 Mrs. Thomas S. Knight, Jr. • 1990 Connecticut
 Mr. Stanley P. Kopacz • 1987 Pennsylvania
 Rev. Matthew J. Kornacki • 1985 Pennsylvania
 Mr. Joseph H. Kraker • 2002 Ohio
 Mr. William E. Kretschmar • 1997 North Dakota
 Mr. Edward F. Krieg • 2005 Maryland
 Rev. William F. Krulis • 1989 New York
 Rev. Msgr. Raymond J. Kupke • 1989 New Jersey
 Miss Doris M. Laffan • 1992 New York
 Rev. Joseph A. Lang, Sr. • 2003 Michigan
 Mr. Charles E. Langen • 2006 Washington
 Msgr. Richard P. LaRocque • 1996 Connecticut
 Ms. Barbara A. Larsen • 2003 California
 Rev. Allan R. Laubenthal • 2006 Arizona
 Mr. Edward R. Lavelle • 2004 Pennsylvania
 Mr. Bernard J. Lechner • 1988 Florida
 Mr. Donald G. Ledvina • 2002 Ohio
 Mr. and Mrs. Rhoady Lee, Jr. • 2002 Washington
 Most Rev. John J. Leibrecht • 1991 Missouri
 Mr. and Mrs. Paul Leitzinger • 1994 Ohio
 Dr. Mary A. Lenkey • 1982 Ohio
 Dr. Arthur J. Lennon, Jr. • 1977 New York
 Mr. John A. Leonard • 1998 Illinois
 Ms. Sarah N. Leonard • 2002 New York
 Rev. Thomas P. Leonard • 1985 New York
 Ms. Margaret C. Lewis • 2010 South Dakota
 Mr. Robert W. Lively • 2002 Virginia
 John and Dolores Loftus • 2002 New York
 Rev. Msgr. Alfred P. LoPinto • 1989 New York
 Ms. Mira L. Lorán • 1993 Illinois
 Dr. and Mrs. John B. Lounibos, Jr. • 1969 New York
 Mr. Ken Lovasik • 1998 Pennsylvania
 Dr. Paul Lucas • 1992 Michigan
 Mr. and Mrs. Joseph F. Lynch • 1998 Massachusetts
 Mr. Hugh G. Lynch • 2004 New York
 Frank J. and Mary T. Macchiarola • 1995 New York
 Ms. Joan B. MacDonnell • 2001 Maryland
 Mr. Robert Mack • 2010 Washington
 Ms. Julie Magri • 2010 Georgia
 Mr. and Mrs. Chris Maguire • 1992 Texas
 Mr. Anthony P. Mahowald • 2005 Illinois
 Rev. Edward A. Malloy, C.S.C. • 1988 Indiana
 Mr. William E. Maloney • 2008 California
 Ms. Anne M. Mannion • 1991 New York
 Rev. William D. Mannion • 2000 Illinois
 Victor and Katherine Martin • 2008 South Carolina
 Mr. Robert McAdams, Jr. • 2003 California
 Mr. James F. McAteer • 2004 Washington
 Mr. Brian J. McCarthy • 2001 California
 Mr. Donal F. McCarthy • 1991 New York
 Ms. Kathryn A. McCarthy • 1992 Massachusetts
 Mr. Daniel P. McCavick • 2008 Massachusetts
 Mr. George B. McCeney • 1996 Maryland

Mr. Robert W. McChesney, Jr. • 1997 Texas
 Rev. Paul F. McDonald • 1982 Iowa
 Col. John McGinn • 1998 District of Columbia
 Mr. John G. McGoldrick • 2002 New York
 Dr. Leonard F. McGovern • 2005 Alabama
 Rev. Eugene F. McGovern • 1988 New York
 Mr. Joseph K. McKay • 1977 New York
 Catherine A. McKeen • 1982 New York
 Ms. Ann E. McKenna • 1993 New York
 Mrs. Virginia M. McKeon • 2010 New York
 Fr. Paul McLaughlin • 2010 Florida
 Mr. Timothy K. McNamara • 2010 Missouri
 Ms. Beth Ann McPherson • 2006 California
 Msgr. John J. McSweeney • 2008 North Carolina
 Ms. Ellen M. Mehu • 1999 Maryland
 Mr. John J. Meiburger • 2005 Maryland
 Rev. Robert J. Meissner • 1993 Michigan
 Mr. and Mrs. A. J. Memmel • 1991 Illinois
 Mrs. Julie Merklin • 1994 Kansas
 Gail and Francis J. Mertz • 1991 New Jersey
 Mr. John E. Metzler • 2000 Virginia
 Mr. Frederick L. Milos • 1996 New Jersey
 Mr. Timothy S. Mitchell • 2007 Illinois
 Dr. Enrique H. Miyares, Jr. • 1988 New York
 Joseph and Constance Mondel • 1997 New York
 Geraldine D. Monteleone • 2006 New Jersey
 Mr. and Mrs. Richard B. Morris • 1983 California
 Mr. Robert Morris • 2010 New York
 Ms. Barbara Mosley • 2002 Iowa
 Mrs. Jeanne Anne Mucci • 2001 New Jersey
 Mr. Joseph W. Mullen, Jr. • 2003 California
 Mrs. Margaret F. Mullin • 1972 Massachusetts
 Mr. Dennis Mulvihill • 2010 California
 Mr. and Mrs. Daniel J. Murphy • 1996 New York
 Mr. George W. Murphy • 1991 Pennsylvania
 Mrs. A. Jane Murphy • 2000 Massachusetts
 Rev. William J. Murphy • 1988 Michigan
 Mr. and Mrs. Thomas J. Murrin • 1989 Pennsylvania
 Mr. Nicholas J. Nastasi • 1986 Pennsylvania
 Mr. Richard T. Nolan, Jr. • 1999 New Jersey
 Ms. Teresa C. Nolet • 2009 Kentucky
 Mrs. Francis J. O'Brien • 1982 New Jersey
 Ms. Alla O'Brien • 1989 Massachusetts
 Ms. Joan O'Brien • 2001 Illinois
 Rev. Thomas F. O'Brien • 1994 Florida
 Mr. Matthew J. O'Connell • 1980 Florida
 Mr. and Mrs. Charlie O'Connor • 1988 Washington
 Mr. James S. O'Connor • 2001 California
 Rev. Theodore Olson • 2006 California
 Mr. Hubert J. O'Toole • 2003 New Jersey
 Mr. Edward D. Ott • 1996 Louisiana
 Bishop Raymundo J. Pena • 2010 Texas
 Rev. Richard A. Peretto • 1993 Michigan
 Dr. Fred Pestello • 2001 New York
 Mr. Robert W. Peters • 2006 California
 Ms. June Peters • 2008 California
 Rev. Steven J. Peterson • 1990 New York
 Mr. Joseph C. Phayer • 2001 South Carolina
 Ms. Margaret K. Phillips • 2008 Pennsylvania
 Keldon S. Pickering • 2004 Indiana
 Mr. Gregory Pickert • 2008 California
 Ms. Mary K. Pickitt • 2008 South Carolina
 Mr. and Mrs. J. Kenneth Poggenburg • 1994 California
 Morris and Cheryl Pongratz • 2010 New Mexico
 Mr. and Mrs. Pierce J. Power • 1979 New York
 Robert and Katherine Power • 2004 Missouri
 Mr. Richard Quigley • 1987 New York
 Mr. Thomas E. Quigley • 2009 Virginia
 Mr. Matthew P. Quilter • 2010 California
 Most Rev. Francis A. Quinn • 1996 California
 Mr. Brian Abel Ragen • 1994 Missouri
 Bishop Ricardo Ramirez • 2004 New Mexico
 Mr. George E. Reid • 1995 New York
 Rev. William J. Reilly • 1995 New Jersey
 Rev. Patrick J. Reuse, S.J. • 2010 Utah
 Ms. Mary K. Rutherford • 1996 Maryland
 Rev. C. Phil Riney • 1996 Kentucky
 Mr. William E. Riordan • 2006 Illinois
 Mr. Ernest F. Roberts, Jr. • 2001 New York
 Mr. Kevin P. Roddy • 2000 California
 Mr. Gustaaf Roemers • 2010 California
 Dr. Uros Roessmann • 1996 Montana
 Mrs. Annmarie Rogers • 2000 Maryland
 Rev. Michael J. Rogers • 1988 Iowa
 Mrs. Therese Rohan • 1991 Indiana
 Mr. and Mrs. William J. Romanow • 2004 New Jersey
 Ms. Diane E. Rosztoczy • 2004 Arizona
 Ms. Mary K. Rutherford • 1996 New York
 Ms. Evelyn M. Saal • 2007 New York
 Col. James E. Sanner • 2002 Texas
 Mr. Stephen A. Scherr • 1977 Nebraska
 Rev. Edward L. Schuerman • 1990 Michigan
 Mr. Paul G. Schloemer • 2000 California
 Mr. John B. Schlosser • 1989 Ohio
 Mrs. Priscilla Schultz • 2001 California
 Mr. and Mrs. Ford Schumann • 1993 Arizona
 Ms. Demetra Schwieger • 2007 Washington
 Rev. Msgr. Joseph F. Semancik • 1985 Indiana
 Mr. Terrence P. Shaughnessy • 1995 Minnesota
 Mr. Thomas P. Sheridan • 2003 North Carolina
 Mr. Robert E. Shields • 2008 Pennsylvania
 Ms. Therese Sickles • 2008 Washington
 Rev. Bernard S. Sippel • 1987 Wisconsin
 Most Rev. Richard J. Sklba, S.S.L. • 1983 Wisconsin
 Mr. James L. Smith • 1997 Pennsylvania
 Msgr. Alfred E. Smith • 1989 Maryland
 Mary Anne Sonnenschein • 2004 Maryland
 Mr. and Mrs. William N. Stokes • 1993 Maryland
 Mrs. Gail L. Sturdevant • 1995 Missouri
 Dr. Robert H. Sueper • 1988 Nebraska
 Most Rev. Joseph M. Sullivan • 1994 New York
 Ms. Patricia M. Surdyk • 2001 Illinois
 Rev. James R. Swiat • 1990 Michigan
 Mr. Richard J. Teahan • 1988 New York
 Ms. Katharine M. Teipen • 2004 Ohio
 Rev. Carl Tenhundfeld • 1997 Texas
 Mr. and Mrs. Michael J. Thompson • 1992 Pennsylvania
 Veronica M. Thorsell • 2006 New Jersey
 Mr. Carmel J. Tintle • 2003 New Jersey
 Ms. Ann C. Tobey • 1990 New York
 Mr. Albert Y. Torres • 2008 California
 Mr. and Mrs. Enrique Torres • 1994 Florida
 Ms. Jo Goeke Vallo • 1980 Illinois
 Rev. Henry C. Vavasseur • 32005 Louisiana
 Mr. Eugene E. Vilfordi • 1995 Texas
 Rev. Michael E. Volkmer • 2008 Iowa
 Mrs. Alice P. Vorbach • 1999 Virginia
 Mr. Eugene P. Vukelic • 2003 New York
 Mr. Charles F. Wall • 2001 Georgia
 Dr. Margaret M. Waters • 2006 New York
 Col. Bernard A. Waxstein, Jr. • 1996 California
 Mr. Kent R. Weber • 2003 New Jersey
 Ms. Marianne K. Weed • 2009 Illinois
 Mr. George J. Welch • 2010 New York
 Mr. John C. Weldon • 1989 Washington
 Rev. Leo A. Wiley • 2007 New York
 Mrs. Olive E. Wilkins • 2001 Montana
 Mr. John S. Wintermyer • 2008 Maryland
 Mr. Richard M. Witt • 2002 Illinois
 Mr. and Mrs. John Wolfe • 1991 California
 Mr. Paul H. Young • 1977 New York
 Mr. James R. Zazzali • 1991 New Jersey
 Deacon and Mrs. Joel M. Ziff • 1993 Pennsylvania
 Mr. Don Zirkel • 1990 New York

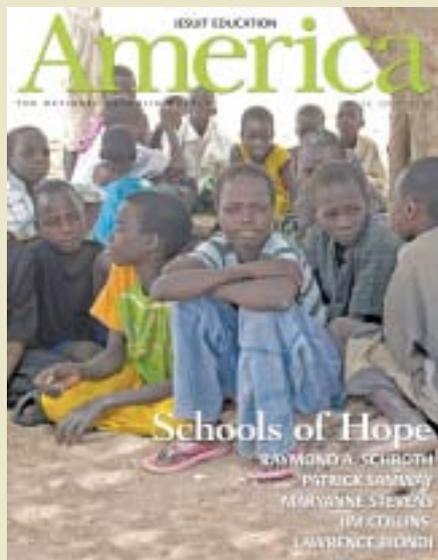
The Associates

\$150 to \$299

Mr. Hans D. Ackermann • 2000 Colorado
 Miss Lillian Adams • 1987 Pennsylvania
 Rev. Albert R. Adamich • 1998 Illinois
 Mr. Emmert J. Agoglia • 2000 New York
 Edward N. Ahearn, M.D. • 2010 California
 Mr. Anthony H. Ahrens • 2002 District of Columbia
 Anthony C. and Julia S. Albrecht • 1993 Maryland
 Rev. Bruce R. Allison • 2004 Pennsylvania
 Howard J. Alyward, Jr., M. D. • 2007 Pennsylvania
 Dr. Stephen L. Anderson • 2001 Indiana
 Ms. Beverly M. Anderson • 2006 Oregon
 Mr. Peter J. Andes • 1995 New York
 Ms. Jane Antrobus • 2008 Tennessee
 Joan Arrigan • 2008 Rhode Island
 Mrs. Mary K. Artz • 1994 Montana
 Rev. George A. Aschenbrenner, S.J. • 2004 D.C.
 Mr. Kenneth F. Bailie • 2003 New York
 Mrs. Angela A. Baker • 2001 Texas
 Mr. William A. Baker, Jr. • 1996 South Carolina
 Rev. John F. Baldwin • 2007 California
 Rev. R. James Balint • 1994 Texas
 Mr. Stewart L. Barbera • 2010 Pennsylvania
 Mr. and Mrs. Edward C. Barnidge • 2005 Missouri
 Ms. Marie J. Barry • 2006 District of Columbia
 Msgr. Patrick J. Barry • 2004 New York
 Mr. Adolph J. Barsanti • 2003 Virginia
 Dr. Paul E. Bates • 1987 New York
 Mr. and Mrs. Nicholas J. Battafarano • 2004 Nebraska
 Mr. and Mrs. Gerald M. Bauer • 1982 Oklahoma
 Ms. Magdalen A. Beaney • 2009 New York
 Mr. Thomas A. Beckett, Jr. • 2010 Arizona
 Rev. Joseph F. Beckman • 1987 Ohio
 Rev. Donald M. Beckmann • 2003 New York
 Mr. and Mrs. Paul O. Behrends • 1990 Maryland
 Mr. Raymond J. Behrendt • 2001 Illinois
 Mrs. Jean A. Beland • 1991 Minnesota
 Ms. Jane Bemko • 1983 Texas
 Mr. James J. Benjamin, Jr. • 2006 New York
 Mr. and Mrs. John J. Bennett • 1997 New York
 Ms. Carolyn K. Bensef • 1988 Massachusetts
 Mr. John J. Bernauer, Jr. • 2010 New York
 Rev. Amelio J. Bertelli, Jr. • 2005 Massachusetts
 Mr. and Mrs. Gary Beveridge • 1990 California
 Ms. Marianne Bilyk • 1992 California

Ms. Rosemary E. Binon • 2005 Ohio
 Ms. Norah M. Bischoff • 1998 New York
 Mr. Edward J. Blanch • 1994 Michigan
 Mr. and Mrs. Blasucci • 2010 New York
 Fr. Clair Boes • 2009 Iowa
 Mr. John G. Boor • 2005 Minnesota
 Mr. George F. Bourgeois • 2008 Florida
 Mr. Robert J. Boyles • 2003 California
 Dr. Robert F. Brady, Jr. • 2006 Maryland
 Mr. Thomas A. Brand • 2009 Arizona
 Mr. and Mrs. Mike Braun • 2010 Indiana
 Mr. Joseph P. Braun • 2009 Illinois
 Rev. Philip M. Breen • 1996 Tennessee
 Mr. Ralph J. Bremigan • 2010 Indiana
 Ms. Anne Brenaman • 2006 Washington
 Mr. Richard J. Brennan • 2007 Illinois
 Rev. Raymond A. Brenner • 2003 Indiana
 Dr. Brian E. Breslin • 2006 Maine
 Mr. and Mrs. Bresnan • 2001 New York
 Rev. John E. Brooks, S.J. • 2005 Massachusetts
 Ms. Marilyn M. Brown • 2003 California
 Ms. Mary A. Bruemmer • 1991 Missouri
 Mr. William James Burke • 1997 Connecticut
 Mr. Edward J. Burke, III • 2002 Texas
 Rev. Michael T. Buttner • 1998 Maryland
 Mrs. Eileen K. Byrne • 1983 Illinois
 Rev. Msgr. Harry J. Byrne • 1987 New York
 Ms. Anna M. Byrnes • 1988 Connecticut
 Mrs. Ellen L. Cady • 1998 Michigan
 Ms. Mary L. Cain • 2007 Kansas
 Mr. Pat W. Camerino • 1983 Texas
 Mr. and Mrs. John P. Campbell • 2008 Pennsylvania
 Greg and Mary Carnevale • 1994 Michigan
 Ms. Stella Carter • 2008 North Carolina
 Mr. Edward J. Carville • 1982 California
 Dr. Michael P. Casey • 2001 Pennsylvania
 Mr. John J. Casey • 1987 Missouri
 Mrs. Margaret T. Casey • 2009 Illinois
 Ms. Patricia Casey • 1996 Massachusetts
 Rev. Robert F. Caul • 1992 Rhode Island
 Ms. Doris E. Cimino • 2004 Florida
 Col. Dennis E. Clancey, U.S.M.C. • 1988 Virginia
 Mr. James F. Cleary • 1994 New York
 Mr. Nicholas R. Clifford • 2003 Vermont
 Ms. Jane E. Clifford • 2009 New York
 Dr. Jesus L. Climaco • 1985 Wyoming
 Mrs. Loretta F. Coghlan • 2000 Michigan
 Mr. John B. Coleman • 2008 Pennsylvania
 Rev. Gerald D. Coleman • 2009 California
 Mrs. Carol Ohmer Collins • 1994 Florida
 Dr. F. Farrell Collins, Jr. • 1979 North Carolina
 Mr. and Mrs. Francis W. Collopy • 1996 Colorado
 Rev. Edward A. Colohan • 2001 Connecticut
 Rev. John H. Comeskey • 2009 New York
 Deacon Robert L. Connelly • 1994 Maryland
 Rev. Gerald T. Connor • 2006 New York
 Rev. Robert L. Connors • 1998 Massachusetts
 John M. and Katherine W. Conroy • 2000 New York
 Mr. John J. Conway • 2006 Michigan
 Dr. William P. Cooney • 1998 Florida
 Ms. Julia Cornely • 1999 New York
 Mr. Thomas Costello • 2005 Virginia
 Ms. Andrea V. Cotter • 2008 New York
 Mr. Leonard V. Covello • 2003 Maryland
 Mr. Fred G. Cowden, Jr. • 1997 New Jersey
 Mrs. Frank J. Coyle • 1992 Connecticut
 Ms. Mary T. Coyle • 2002 Michigan

Ms. Margaret E. Crahan • 2008 New York
 A. Paul Cravedi • 2005 Massachusetts
 Mr. John D. Crawford • 1994 Illinois
 Ms. Margaret T. Cronin • 1995 Maryland
 Ms. Sheila C. Crowell • 2006 New Jersey
 Mr. James P. Crowley • 2006 Illinois
 Rev. Dennis Crowley • 2009 New Jersey
 Rev. Francis J. Culklin • 1988 New York
 Anne and Richard Cummings • 2003 New Jersey
 Ricky J. Curotto • 1999 California
 Mr. Richard F. Czaja • 2006 New York
 Mr. Ed Dailey • 2002 Massachusetts

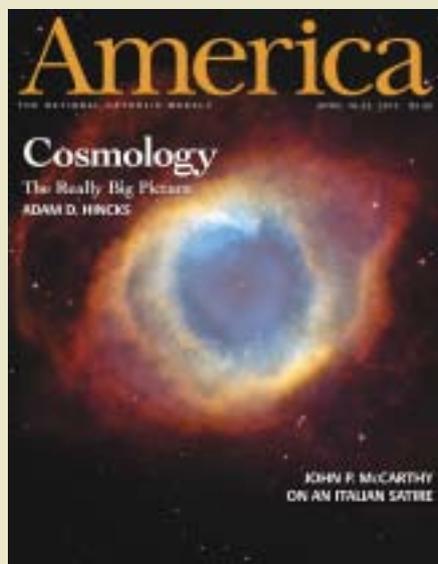


Mr. and Mrs. Nicholas P. Damico • 2008 Maryland
 Ms. Judith M. Davis • 1996 Indiana
 Rev. Stephen Deaver • 2005 Nebraska
 Mrs. Katherine E. DeBacker • 2008 Colorado
 Mr. Alfred C. DeCrane, Jr. • 2005 Florida
 Mr. Richard P. Delaney • 1988 Texas
 Mr. Andre L. Delbecq • 1999 California
 Ms. Catherine S. Delea • 11985 Texas
 Mr. Edward J. Dempsey • 2004 Connecticut
 Mr. and Mrs. Joseph S. DeNatale • 1991 Massachusetts
 Msgr. Timothy H. Desrochers • 2008 Michigan
 Ms. Colleen Detjen • 1988 Illinois
 Mr. and Mrs. Stephen C. Detommaso • 2000 Arizona
 Mr. William S. Dinger • 1993 New York
 Mr. John M. Dister • 2009 Virginia
 Thomas R. Doheny • 2010 North Carolina
 Dr. and Mrs. Floyd J. Donahue • 1994 New Jersey
 Ms. Susan Donahue • 2006 Georgia
 Mr. Steven J. Donaldson • 1997 Washington
 Mr. and Mrs. John G. Donohue • 2004 Florida
 Mr. Thomas J. Donovan • 2002 Arizona
 Ms. Margaret G. Dowd • 2006 New York
 Mr. Ronald Dower • 1989 Connecticut
 Mrs. William Downey • 1985 Illinois
 Mr. James L. Doyle • 2009 South Carolina
 Mr. and Mrs. David J. Drage • 2009 Ohio
 Rev. Michael A. Driscoll • 2005 Pennsylvania
 Mr. Venceslau D'Silva • 2004 New York
 Mr. Walter V. Duane • 1988 South Carolina
 Mr. Joseph Dubanowich • 2006 North Carolina
 Mr. Denny T. Duffell • 2006 Washington
 Mr. Maurice J. Dufilho, III • 2010 Texas

Mrs. Aloha R. Dufour • 2008 Pennsylvania
 Rev. Donald F. Dunn • 1996 Colorado
 Rev. James M. Dunne • 2008 New York
 Mr. David J. Dunne, Jr. • 1997 Massachusetts
 Dr. Pierre Durand • 2006 California
 Ms. Barbara A. Durbin • 1987 Arizona
 Mrs. Rosemary C. Durkin • 2007 Connecticut
 Mrs. Patricia A. Dwight • 2004 Ohio
 Mr. Leo A. Egan • 2008 New York
 Mr. Harry A. Eick • 2007 Michigan
 Dr. John A. Engers, Jr. • 2004 Maryland
 Mrs. Sheila E. Erlach • 2000 Nevada
 Dr. James W. Erlenborn • 1988 Illinois
 Mrs. Jeanette Esposito • 2010 Florida
 Mrs. Eileen F. Essaye • 2000 District of Columbia
 Mr. Gregory W. Evans • 2010 California
 Mrs. Maragaret M. Evans • 2010 Michigan
 Mr. and Mrs. Michael J. Falcone • 1983 New York
 Ms. M. Patricia Fallon • 1983 Massachusetts
 Mrs. Paula H. Fangman • 2005 Kentucky
 Mr. and Mrs. Joseph P. Ferguson • 2007 Virginia
 Mr. Alfredo J. Fernandes, Jr. • 1993 Michigan
 Ms. Gilda Ferrara • 2009 New York
 Mr. Robert J. Fien • 2010 New York
 Ms. Barbara Fink • 2006 Ohio
 Ms. Catherine S. Finn • 2002 Texas
 Mr. Charles J. Fitri • 1990 Pennsylvania
 Rev. Joseph A. Fitzmyer, S.J. • 1999 District of Columbia
 Mr. John L. Flannery • 1993 Connecticut
 Mr. Joseph H. Foley, Jr. • 1996 Georgia
 Mr. and Mrs. Joseph Forgue • 2010 Oklahoma
 Mr. Joseph M. Formica • 1991 New Jersey
 Ms. Katie D. Foster • 2003 California
 Rev. Leonard W. Fraher • 2005 Wisconsin
 Mr. Charles A. Frazee • 1996 California
 Mr. Bertram F. Frederick • 2007 Florida
 Rev. Paul J. Freemesser • 2004 New York
 Mr. Thomas M. Gaier • 2009 Ohio
 Fr. F. Anthony Gallagher • 2005 Ohio
 Mr. Michael J. Gallagher • 2011 California
 Dr. and Mrs. Efrain Garcia • 1997 Texas
 Mr. and Mrs. Frank Gariboldi • 1996 New York
 Ms. Kathleen T. Garry • 2003 New York
 Timothy A. Garry • 2002 Ohio
 Ms. Jean Gartlan • 1996 Maryland
 Mrs. Dorothy E. Garvin • 2010 New York
 Mr. Matthew Geiger • 2004 Massachusetts
 Mr. and Mrs. John A. Geishecker • 2004 Massachusetts
 Mr. John J. Gelinis • 1996 Massachusetts
 Most Rev. Peter L. Gerety • 1993 New Jersey
 Mr. and Mrs. Joseph F. Gersitz • 2003 New York
 Ms. Mary V. Gibbons • 1985 Michigan
 Mr. and Mrs. Paul A. Gifford • 1994 Maryland
 Rev. Michael E. Giglio • 1993 Florida
 Rev. John J. Gildea • 2004 New York
 Ms. Dorothy Gillan • 2009 California
 Mr. R. O. Gillick • 2002 California
 Ms. Jeanne M. Girsch • 2008 Texas
 Mr. and Mrs. Martin J. Gleason • 1998 D.C.
 Ms. Nina G. Glorioso • 2008 Louisiana
 Rudolf and Carolyn Ann Goetz • 1995 Michigan
 Mr. and Mrs. Lawrence P. Goldschmidt • 1987 Virginia
 Mr. Thomas S. Golich • 2006 California
 Mr. Michael R. Goonan • 2003 New York
 Mr. and Mrs. Horace C. Gordon, Jr. • 1989 Florida
 Ms. Patricia M. Gormley • 2005 New Hampshire
 Mrs. Frances S. Grace • 1999 Wisconsin

Mrs. Margaret F. Grace • 1994 New York
 Mr. Arthur E. Graham • 1983 Kentucky
 Rev. Charles P. Granstrand • 1991 New Jersey
 Jake and Ruth Graves • 2000 Iowa
 Mr. and Mrs. Michael D. Groshek • 1998 Colorado
 Rev. Richard J. Groshek • 1988 Michigan
 Mr. J. Ferrel Guillory • 1998 North Carolina
 Dr. M. K. Gumerlock • 1997 Oklahoma
 Rev. James G. Gutting • 1989 Pennsylvania
 Mrs. Genevieve M. Hagan • 1999 Maryland
 John and Rebecca Halleron • 2001 New York
 Mr. Joseph V. Hamilton, Jr. • 1995 New York
 Ms. Doris Hand • 2010 California
 Most Rev. Richard C. Hanifen • 2004 Colorado
 Mr. and Mrs. Francis L. Hanigan • 1987 Texas
 Rev. Joseph F. Hanley • 1989 South Carolina
 Elizabeth A. Harkin • 2002 New York
 Mr. and Mrs. Richard H. Harris • 1990 Wisconsin
 Mr. James J. Hastings • 2003 Maryland
 Mr. Thomas A. Hayden • 2010 Pennsylvania
 Mrs. Ellen W. Healey • 1972 Indiana
 Mr. Dennis M. Healy • 2006 Texas
 Rev. Philip A. Hearn • 2009 New York
 Rev. Lawrence A. Hecker • 2001 Louisiana
 Mr. James G. Heller • 2008 Michigan
 Msgr. Owen J. Hendry • 2005 New Jersey
 Rev. Douglas J. Hennessy • 1995 Illinois
 Rev. John C. Hergenrother • 1992 Wisconsin
 Mr. and Mrs. Thomas V. Heyman • 1987 New Jersey
 Rev. Charles J. Hiebl • 1991 Wisconsin
 Mr. James F. Higgins • 1998 Pennsylvania
 Rev. Richard J. Hoar, S.J. • 2003 New York
 Mr. Kenneth L. Holehouse • 1998 Wisconsin
 Mr. and Mrs. John J. Hollohan • 1996 Florida
 Mr. Richard V. Holmes • 1995 Pennsylvania
 Mr. and Mrs. Joseph P. Holohan • 1988 New York
 Mr. Harry K. Honda • 1992 California
 Mr. and Mrs. Francis J. Hone • 1987 New York
 Rev. Arthur H. Hoppe • 1996 Minnesota
 Mrs. Jean S. Horak • 1996 District of Columbia
 Mrs. Althea M. Howe • 2007 New York
 Rev. J. Norbert Howe • 2004 Ohio
 Ms. Helen S. Howlett • 2006 Wisconsin
 Mr. William H. Huber • 1997 New Jersey
 Most Rev. Francis T. Hurley, D.D. • 1991 Alaska
 Ms. Virginia A. Hurst • 2010 California
 Leroy J. and Virginia L. Hushak • 2002 Ohio
 Rev. Msgr. Elso C. Introini • 2006 New Jersey
 Mr. Frank P. Iovine • 1995 New York
 Mr. and Mrs. George M. Irwin • 1998 Louisiana
 Mr. Paul Izzo • 2009 Virginia
 Mr. Richard A. Jacobs • 1995 Maryland
 Rev. Robert J. Jallas • 1994 Illinois
 Mr. Raymond F. James, Jr. • 2000 Texas
 Mr. James G. Janssen • 2010 Arizona
 Fr. Mark R. Jette • 2004 Connecticut
 Ms. Ann F. Johnson • 1997 Virginia
 Mr. Thomas F. Jordan • 1990 California
 Mr. Leo J. Jordan, Esq. • 1987 Texas
 Dr. Carium Joseph • 1993 South Carolina
 Rev. Bernard W. Kahlhamer • 1981 Minnesota
 Mr. Peter P. Kalac • 2003 New Jersey
 Rev. David Kasperek • 2009 Wisconsin
 Mr. and Mrs. Thomas R. Kearns • 1990 Ohio
 Mr. George Keator • 1993 Massachusetts
 Mr. Harry W. Keaty • 2005 Washington
 Ms. Susan A. Keefe • 1980 North Carolina

Mr. John D. Kelleher • 2005 Massachusetts
 Mr. Thomas E. Kelleher • 1988 Massachusetts
 Rev. James G. Kelly • 2008 New York
 Ms. Mary Ann Kelly-Wright • 2002 Minnesota
 Msgr. Leo A. Kelty • 1988 New Jersey
 Mr. and Mrs. William J. Kendrick • 2002 Florida
 Mr. Peter C. Kenny • 2010 Massachusetts
 Francis J. Kicsar • 2002 Wisconsin
 Barbara S. Kiernan, Ph.D. • 2001 Georgia
 Mr. David P. Killen • 2007 Washington
 Ms. Mary E. Klink • 1989 Wisconsin
 Mr. Leonard A. Knobbe • 2006 Missouri
 Mr. Lawrence Konsin • 2001 Pennsylvania
 Mr. John N. Kotre • 2001 Michigan
 Mr. Joseph S. Kraemer • 2003 Virginia
 Dr. and Mrs. John F. Krager, Jr. • 2009 Nebraska
 Rev. William T. Kremell • 2009 Massachusetts
 Mrs. Marie B. Kunder • 1987 New York
 Ms. Barbara L. Kuttner • 2006 Arizona
 Rev. Joseph A. La Plante • 1995 Minnesota
 Mr. James J. LaBrie • 2003 Arizona
 Mr. Joseph A. Lagan • 2010 Colorado
 Mr. and Mrs. F. Vern Lahart • 1993 Wisconsin
 Mr. Christopher Lane • 2000 Colorado
 Mr. Timothy E. Lane • 2005 New Jersey
 Dr. Charles B. Larkin, M.D. • 1998 Wisconsin
 Joseph J. Lauber, M.D. • 1983 Missouri
 Ms. Mary Jo Lavin • 2005 Washington
 Mr. John F. Lawlor • 1990 Massachusetts
 Col. James E. Lawrence • 1999 Virginia
 Mrs. Ellen S. Leemputte • 1999 Illinois
 Mrs. Ann G. Lefever • 1997 New York
 Ms. Louise A. Lehman • 2006 California
 Mr. John J. Lehr • 2009 New York
 Rev. Donald E. Leighton • 2003 Pennsylvania

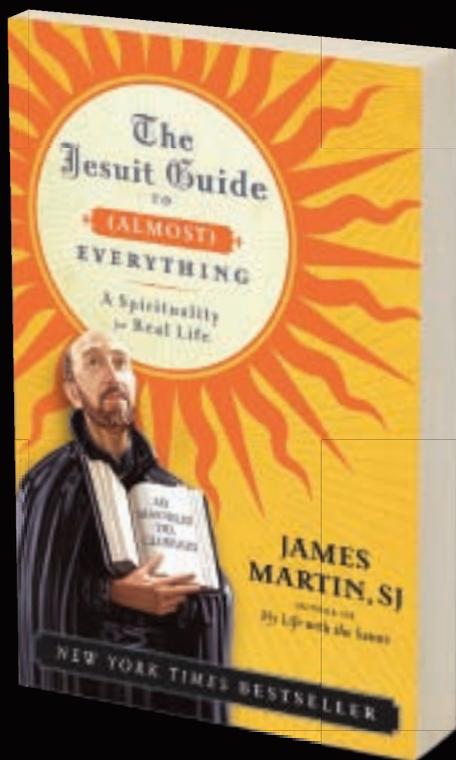


Ronald and Linda Lesko • 2009 Maine
 Mrs. Susan B. Levangia • 2009 New York
 Mary and Thomas Lewis • 1996 New Jersey
 Ms. Nancy E. Lindsay • 2008 District of Columbia
 Rev. Frank E. Lioi • 2008 New York
 Ms. Carol A. Litzler • 1993 Ohio
 Mr. and Mrs. Lloyd • 1988 Maine
 Ms. Martha Lohmeyer • 1976 Maryland
 Mr. Anthony Lombardi, Jr. • 2004 Colorado

Dr. Nuria Lopez-Pajares • 2009 Pennsylvania
 Betty L. Lovett • 2009 Kansas
 Mr. and Mrs. Frederick J. Lower, Jr. • 1989 California
 Joyce Lubofsky • 1987 New York
 Dennis and Pam Lucey • 1998 Virginia
 Mr. Frank Luciano • 2011 New Jersey
 Mr. Albert F. Luckas • 1995 Wisconsin
 Rev. John P. Ludwig • 2005 Iowa
 Mr. and Mrs. John F. Lyons • 1987 New Jersey
 Rev. James H. MacDonald • 2007 California
 Rev. Paul V. MacDonald • 2006 Massachusetts
 Mr. John J. MacDougall • 2004 New York
 Ms. Beatrice A. Mackenzie • 2010 Connecticut
 Mr. John B. Madden, Jr. • 1988 New York
 Mr. and Mrs. James V. Maher, Jr. • 1993 Pennsylvania
 Mr. John L. Mahoney • 2003 Massachusetts
 Ms. Carol Malone • 2005 Missouri
 Mr. Robert D. Mannix • 2001 Oklahoma
 Mr. Rocco J. Marano • 1989 New Jersey
 Mr. John Maravilla • 2000 Colorado
 Mr. and Mrs. Paul Mariani • 1993 Massachusetts
 Dr. and Mrs. William H. Marmion • 2005 California
 Mr. and Mrs. John C. Marous, Jr. • 1987 Pennsylvania
 Mr. and Mrs. James F. Marran • 1993 Illinois
 Kathy Martin • 1995 Illinois
 Mr. and Mrs. Paul Martin • 1988 Washington
 Mary Martinen, M.D. • 2003 Michigan
 Rev. James D. Mathews • 2004 New York
 Mr. John R. Maule • 2004 Wisconsin
 Mr. Richard E. McAdams • 1987 Pennsylvania
 Mr. Robert F. McAndrew • 1996 Connecticut
 Mr. Mark J. McCabe • 1997 Pennsylvania
 Ms. Clare J. McCabe • 2000 Maryland
 Rev. Msgr. William J. McCaffrey • 2002 Rhode Island
 Mr. E. Michael McCann • 2010 Wisconsin
 Mr. Joseph F. X. McCarthy • 2008 Connecticut
 Mrs. Kathleen L. McCarthy • 1998 California
 Mrs. Virginia M. McCarthy • 1988 New Jersey
 Mr. John R. McConnell, Jr. • 2008 Pennsylvania
 Rev. Edward T. McCorry • 2004 New York
 Miss Catherine R. McCullough • 2003 Florida
 Rev. Henry McDaid • 2008 Alabama
 Mr. Alonzo L. McDonald • 2000 Michigan
 Gloria M. McDonnell, Ph.D. • 2005 New York
 Rev. Vincent P. McDonough, S.J. • 2003 New York
 Mr. Jerome E. McElroy • 1988 New Jersey
 Mr. and Mrs. T. F. McEvily, Jr. • 2004 New York
 Rev. Richard W. McGowan, S.J. • 1999 New Mexico
 Mrs. Barbara J. McGrattan • 2002 North Carolina
 Fr. Patrick McGurk • 2000 Montana
 Deacon and Mrs. Ronald L. McIntyre • 1990 Michigan
 Mr. Kerry A. McKeon • 2007 Maryland
 Ms. Mary J. McLaughlin • 2005 Pennsylvania
 Ms. Eileen T. McMahan • 2005 New York
 Msgr. John J. McMahon • 2009 Arizona
 Andrews McMeel Universal Foundation • 2002 Missouri
 Rev. John P. McNamara • 2010 Illinois
 W. A. McNamara • 2008 Rhode Island
 Ms. Cecilia L. McPeak • 1985 Pennsylvania
 Elizabeth B. Meers • 2009 District of Columbia
 Ms. Sarah J. Melici • 1998 New Jersey
 Ms. Mary Lou Menches • 1992 Illinois
 Miss Anne Menton • 1989 New York
 Mr. Michael G. Merriman • 1995 Oregon
 Mrs. Elizabeth A. Meyer • 1985 Massachusetts
 Mr. John J. Michalicka • 1997 Oklahoma
 Joe and Linda Michon • 1998 California

Mr. Donald N. Mickells • 2003 Massachusetts
 Rev. Msgr. Joseph J. Milani • 1987 California
 Mrs. Elizabeth E. Miller • 2000 Massachusetts
 Deacon William J. Mitchell • 2007 California
 Mr. John F. Mitchell • 2010 Missouri
 Rev. Msgr. Michael J. Mitchell • 1993 California
 Mobil Retiree Matching Gifts Program • 2009 New Jersey
 Mr. and Mrs. John F. Monroe, Jr. • 1997 Wisconsin
 Mr. Robert B. Moran • 1987 California
 Ms. Maura Morey • 2005 California
 Mr. and Mrs. Charles M. Moritz • 1988 Wisconsin
 Paul and Maureen Moses • 1993 New York
 Mr. Kevin Mulcahy • 1995 New Jersey
 Mr. Joseph P. Muriana • 2005 New York
 Mr. Eamon Murphy • 2009 California
 Mr. Cornelius F. Murphy, Jr. • 2004 Pennsylvania
 Mr. and Mrs. Paul B. Murray • 1969 Connecticut
 Mr. Daniel R. Murray • 2005 Illinois
 Mrs. Mary M. Murray • 1995 Maryland
 Rev. Sean Murray • 1997 California
 Col. John F. Murray • 1983 Tennessee
 Dorice M. Narins, Ph.D. • 2005 North Carolina
 Mr. James J. Navagh • 1983 New Jersey
 Rev. Peter Neeley • 2011 Arizona
 Mr. James J. Neerinx • 2006 North Carolina
 Ms. Charlotte L. Neseth • 2007 Wisconsin
 Rev. Thomas F. Nestor • 1992 Massachusetts
 Ms. Rose Nitz • 2010 North Dakota
 Mr. Joseph P. Nolan • 1997 North Carolina
 Rev. David J. Norris • 2008 California
 Charles and Sonja Earthman Novo • 2003 Texas
 Mrs. Katherine M. Nowak • 2003 California
 Mr. and Mrs. Hugh Nugent • 1991 Virginia
 Rev. Niles J. Gillen, O.Carm • 1998 Florida
 Ms. Jeanette A. Obal • 2009 Nebraska
 Ellin C. O'Brien • 2011 New Jersey
 Mr. and Mrs. Richard J. O'Brien • 1988 Nebraska
 Rev. Leo P. O'Brien • 2008 New York
 Mr. Charles J. O'Connell • 1994 New York
 Dr. Luke E. O'Connor • 2003 Connecticut
 Mr. J. Kenneth O'Connor • 1988 New York
 Mr. Sean O'Connor • 1988 Connecticut
 Rev. Robert B. O'Connor • 1989 New York
 Mr. Norman Odlum • 1996 New York
 Mr. and Mrs. Patrick M. O'Donnell • 1988 .. Pennsylvania
 Mr. Harold J. O'Donnell • 2007 Arizona
 Mr. Thomas L.P. O'Donnell • 1996 Massachusetts
 Mrs. Diedre O'Donnell-Griswold • 2007 Mass.
 Jim and Joan O'Hayer • 1989 New Hampshire
 Nellie H. Ohr • 2003 Virginia
 Rev. Msgr. Thomas M. O'Leary • 2006 New Jersey
 Dr. and Mrs. Chas A. Olivier • 2005 Louisiana
 Dr. Christine M. Olsen • 2008 Connecticut
 Ms. Hilary C. Olson • 2006 Texas
 Ms. Theresa E. O'Mara • 1997 New York
 Mrs. Maren M. Ortmeiger • 2009 North Dakota
 Msgr. Hugh A. Overbaugh • 2008 Pennsylvania
 Rev. Msgr. Thomas J. Owens • 2008 Pennsylvania
 Ms. Josephine A. Pace • 2004 New Jersey
 Mr. William Pagryzinski • 2009 Indiana
 Mr. Mario J. Paredes • 2001 New York
 Ms. Kay B. Partridge • 1988 Massachusetts
 Ms. Janet R. Pasha • 2006 California
 Ms. Mary K. Paul • 2003 Michigan
 Ms. Helen K. Penberthy • 2009 Virginia
 Mr. and Mrs. Joaquin A. Perez • 2005 Florida
 Mr. Drew M. Petersen, Jr. • 2009 Utah
 Ms. Mary Ann Pettigrew • 2004 Virginia
 Mr. Joseph Pettit • 1992 Virginia
 Mr. Joseph A. Placek • 1999 Michigan
 Emmy and William Plato • 2008 Ohio
 James and Mary Plummer • 1991 Oregon
 Mr. John A. Pocs • 1988 Ohio
 Ms. Suzanne Polen • 2001 Pennsylvania
 Mr. Joseph D. Policano • 1982 New York
 Mrs. Janet Pomeranz • 2008 New York
 Mrs. Florence E. Quinn • 2004 Virginia
 Mr. Joseph J. Rafacz • 2010 Wisconsin
 Jill Raitt • 2002 Missouri
 Dr. Jorge Rakela • 2002 Arizona
 Rev. Martin Rauscher • 1987 New Jersey
 Mr. Alex J. Ravnik • 1988 California
 Rev. Charles T. Reese • 1993 Florida
 Mr. and Mrs. James T. Regan • 1969 Wisconsin
 Mr. and Mrs. Robert T. Reilly • 1995 Texas
 Mr. John I. & Jeanne M. Reilly • 2001 California
 Paul and Rosemary Reiss • 1989 New York
 Mr. and Mrs. Timothy J. Reuland • 2001 Illinois
 Mr. and Mrs. Steven P. Reynolds • 1996 ... Massachusetts
 Rev. Joseph F. Reynolds • 2001 New York
 Rev. Thomas Rhomberg • 2004 Iowa
 Mr. Robert E. Richter • 2006 Florida
 Fr. Michael Ricker • 2001 Ohio
 Mr. Joseph M. Rigolio • 2004 New Jersey
 Mr. Allan J. Riley • 2005 Connecticut
 Mr. and Mrs. Riley • 2010 California
 Mr. John L. Rivard • 2008 Michigan
 Dr. Edward Rizy • 2010 Rhode Island
 Mr. Dennis J. Roberts, II • 1998 Rhode Island
 Mr. John F. Roche • 2002 New York
 Mr. and Mrs. Gilbert Roll • 2001 Illinois
 Mr. Thomas Romig • 1983 District of Columbia
 Mr. Ramon A. Rosado-Vila, Esq. • 1993 Puerto Rico
 Msgr. Allen J. Roy • 2006 Louisiana
 Mr. Bernard C. Rudegear • 1995 Pennsylvania
 Mr. Mark T. Ryan • 1998 New York
 Rev. William A. Ryan • 1989 Illinois
 Cruz and Kim Saavedra • 1999 California
 Rev. Marvin C. Salz • 2010 Iowa
 Rev. John Sandersfeld • 2010 California
 Mr. Donald F. Sauls • 1997 Illinois
 Mr. Peter J. Savage • 2007 Maryland
 Mr. Edwin J. Schafer • 1997 Virginia
 Mark and Margaret Scheibe • 1988 Washington
 Mr. Nicholas P. Schiavone • 2009 New York
 Mr. H. Joseph Schineller • 2000 New York
 Dr. Eugene J. Schmitt • 1985 Ohio
 Most Rev. Mark F. Schmitt • 1999 Wisconsin
 Rev. Lyle L. Schulte • 1989 Wisconsin
 Mr. and Mrs. Schwengber • 2002 Nevada
 Ms. Michelle P. Scott • 2000 New York
 Ms. Esther F. Seeley • 2004 Massachusetts
 Ms. Macrina H. Seitz • 2004 Maryland
 Most Rev. Carlos A. Sevilla, S.J. • 1998 Washington
 Mr. and Mrs. Robert L. Shafer • 1996 New York
 Mr. Ward A. Shanahan • 1991 Montana
 Rev. Richard J. Shannon • 2008 Illinois
 Lawrence and Kathleen Shearon • 2008 Minnesota
 Charlotte G. Sheehan • 2000 Illinois
 Rev. Thomas J. Shelley • 2008 New York
 Mr. John J. Sibley • 2004 Connecticut
 J. L. Sigler • 2001 Florida
 Mr. Jenaro D. Simpson • 2006 Delaware
 Dr. Stuart D. Sleight • 2004 Michigan
 Deacon James E. Smith • 2008 Oklahoma
 Mrs. Margaret R. Smith • 2008 Florida
 Ms. Virginia Smith • 1997 Montana
 Rev. Richard S. Sniezyk • 1987 Florida
 Ms. Mary J. Sobota • 2008 Wisconsin
 Mr. and Mrs. John W. Spollen • 1982 New York
 Ms. Kathryn Springs • 2011 Colorado
 Marilyn Stahl • 2011 Washington
 Ms. France F. Staudenmann • 2007 Maryland
 Mr. Robert J. Steltenkamp • 2009 New Jersey
 Ms. Ann M. Stuart • 1993 Colorado
 Mr. Leo Stueve • 2005 Kansas
 Mr. and Mrs. Edward C. Sullivan • 1995 Maryland
 Mr. Patrick J. Sullivan • 1997 Virginia
 Mr. and Mrs. John W. Swope • 2005 Florida
 Mr. Anthony J. Tambasco • 2002 Virginia
 Mrs. Mary Jean Tate • 1987 Arizona
 Ms. Elisabeth M. Tetlow • 2005 Louisiana
 Mr. Frank J. Thomas • 2005 Missouri
 Mr. Stephen H. Thomas • 1992 Indiana
 Mr. Robert E. Tobin • 1991 New Hampshire
 Mr. William R. Toller • 2008 Massachusetts
 Ms. Carol O'C. Toolan • 1991 New Jersey
 Ms. Virginia Tracey • 2009 New Jersey
 Mr. William J. Tucker, Jr. • 1983 Missouri
 Mr. Robert D. Tuerk • 1988 Illinois
 Rev. William R. Tuyn • 2005 New York
 Susan Nicastro and John Twohig • 2010 ... Massachusetts
 Dr. and Mrs. Stephen Upham • 1994 Connecticut
 Mr. Jay Vancura • 2006 Minnesota
 Rev. Thomas L. Vandenberg • 1996 Washington
 Mrs. James D. Vaughan, Jr. • 1993 Massachusetts
 Mr. Julio Vidaurrazaga • 2004 Puerto Rico
 Mr. Robert Villarreal • 2009 New Mexico
 Mr. J. Malcolm Visbal • 2000 California
 Rev. Eugene F. Vonderhaar • 2005 Ohio
 Ms. Kristine A. Wagner • 2008 Pennsylvania
 Rev. Deborah M. Wagner • 2003 Pennsylvania
 Mr. John T. Walsh • 1987 Massachusetts
 Mr. Joseph T. Walsh • 2001 Delaware
 Rev. John E. Watterson • 2004 Massachusetts
 Mrs. Ninette P. Webster • 1988 Mississippi
 Mr. and Mrs. Richard J. Wekerle • 1993 Idaho
 Mariellen Whelan • 1989 Maine
 Mr. Homer S. White, Jr. • 2003 Kentucky
 Ambassador Jean M. Wilkowski • 1993 D.C.
 Ms. Marjorie Williams • 2010 Virginia
 Mrs. Margaret A. Wilson • 2006 Virginia
 Mr. Robert L. Winston • 2007 California
 Ms. Doris A. Wintrose • 2008 California
 Mrs. Nancy C. Woodley • 2000 Virginia
 Rev. Gordon A. Yahner • 2005 Ohio
 Ms. Rosanne M. Young • 2005 New York
 Ms. Margaret M. Yungbluth • 2005 Illinois
 Mr. Joseph T. Zalko • 2009 Washington
 Mrs. Colette C. Zito • 1996 New York
 Pat and Ben Zolper • 1993 Delaware

The *New York Times* Bestseller Now in Paperback!



With a New Reader's Guide—
Perfect for the Classroom and
Reading Groups

“A remarkable achievement.”

—*The Tablet* (London)

“A read-along spiritual director.”

—*USA Today*

“An excellent introduction to Jesuit
spirituality for a general reader.”

—*Commonweal*

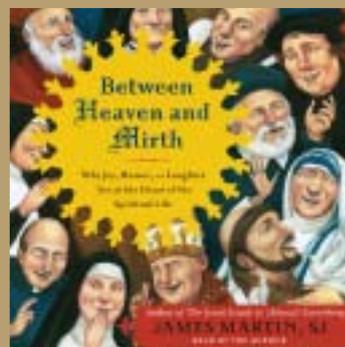
ALSO AVAILABLE | *Between Heaven and Mirth* — the Audiobook

“*Between Heaven and Mirth* will make any reader smile.”

Timothy Cardinal Dolan,
Archbishop of New York

READ BY THE AUTHOR

Available for download from iTunes, Audible.com,
BarnesandNoble.com, and eMusic.com



 HarperOne

An Imprint of HarperCollinsPublishers

www.harperone.com

BOOKS & CULTURE

ARCHITECTURE | MICHAEL E. DESANCTIS UPON THIS FOUNDATION

Are new church designs taking us backward?

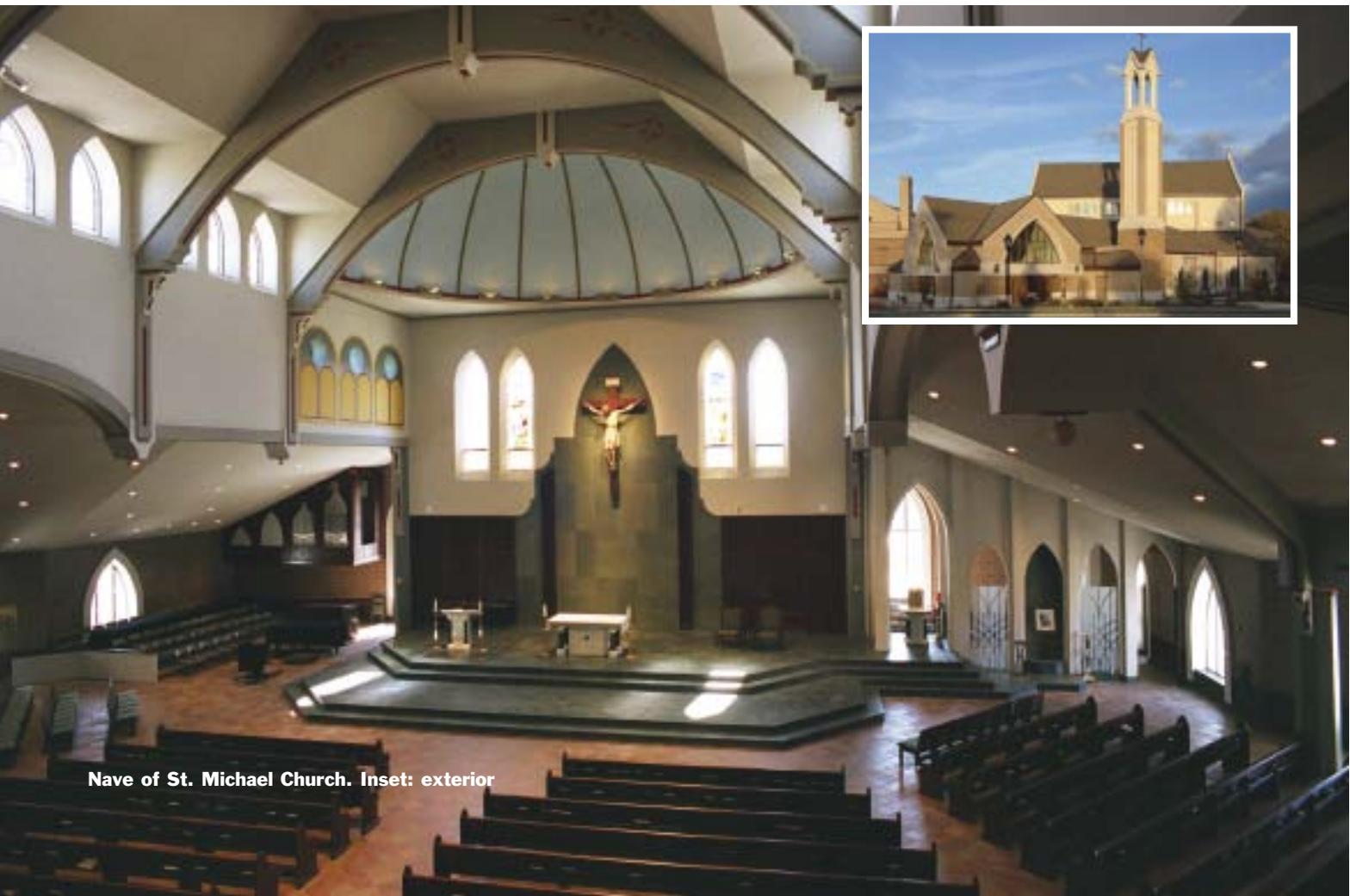
Just a decade ago, few observers of the Catholic architectural scene would have predicted a comeback of traditional-looking churches like those currently being constructed in parish communities across the United States. Until then, many architects and design professionals maintained that buildings as rich in historical detailing as those that served the pre-Vatican II church were beyond the means of most Catholic clients. More important, they thought that dressing new structures in period cos-

tume did not square theologically with the Second Vatican Council's demand for authenticity in every aspect of liturgical prayer.

Not everyone subscribes to the council's basics, of course. And not everyone sees the architectural implications in the same way. Some have concluded that overzealous interpretations of the *aggiornamento* heralded by the council, and a tendency to think that the new liturgy required new spatial accommodations, misled many parishes to assume that there was no

room in the contemporary place of worship for artistic conventions from the past. But to renew or reinvent itself, the church did not need to erase all physical traces of its past.

In recent years, this view has taken physical form in church architecture. Not only has dissatisfaction with the status quo grown. But anticipation of changes to the texts and texture of parish liturgical prayer has also spawned a revival of traditional-looking churches to replace the ubiquitous, Modernist structures of the previous half-century. Perhaps the same impulse within the church that has caused such changes in ritual practice as the decanting of the blood of Christ from "cup" to "chalice"—both literally and in the revised translation of the



Nave of St. Michael Church. Inset: exterior

Roman Missal—is also behind the return to traditional architecture.

Armed with Pope Benedict XVI's Christmas address to the Roman Curia in 2005, these proponents of the change (the neo-traditionalists) argue that the strictly forward-looking or Modernist architecture prevalent since the council embodies a "hermeneutic of discontinuity and rupture" that is inimical to the church's role as conservator of sacred memory.

Fortunately, the neo-traditionalists stop short of proposing a one-size-fits-all program for converting the physical environment of the liturgy back into a former version of itself. This point is best illustrated by two examples, the first a modification of the conciliar model, the second a departure from it.

St. Michael Church

The goal of parishioners at St. Michael Church in Wheaton, Ill., soon after a fire in 2002, was to erect a new, more symbolically potent structure they hoped would be "unmistakable as a Catholic church." Aided by Ruck/Pate Architects of Barrington, Ill., and a construction budget as lofty as its aspirations, the parish succeeded in creating a structure (2006) that wedes the principles of sound liturgical theology to its a desire for something nobler than the typical "drywall church." The design preserves the assembly's essential unity and participatory character, the various modes and stations of Christ's appearance in ritual and the latent presence of baptism in every sacramental action.

In plan, the major worship setting is familiar, a fan-shaped space ringed by areas for devotional and social activities. A large immersion font on axis with the altar dominates the setting's entrance bay, not far from twin reconciliation chapels.

The building is distinguished by the manner in which the upper registers of its enclosing shell have been made to mimic the effect of a longitu-



St. John Neumann Church. Below: exterior.

dinal space terminating in a half-domed apse—like those churches with which Catholic architectural history is replete. To this have been added stenciled truss-work and finish detailing in multicolored wood and marble that lend the interior volume a measure of luxury. The building's exterior features brick and cast-stone facing materials that hearken back to an era of masonry churches marked by permanence. Its ecclesiastical identity is amplified by a Gothic-style window and door surrounds and by an imposing bell tower.

St. John Neumann Church

Similar details characterize the external form of St. John Neumann Church in Farragut, Tenn., (2008) inspired by the Romanesque churches of Normandy. From the hardy stone masses of its major body parts to the terracotta tiling of its roofs, St. John's embodies the qualities of rootedness, strength and durability, which its architects (Cram & Ferguson Architects of Concord, Mass.) and

client-parish impute to Catholic Christianity itself. More striking than the building's sheer monumentality, perhaps, is its cruciform plan—a spatial configuration largely absent from liturgical design since Vatican II because of its fracturing effect on the assembly. Here, however, the attenuated expanse of the building's nave and the strict delineation of precincts for lay and clerical function seem consistent with the overall goal of formality.



The interior presentation is enhanced by a full complement of stained glass windows and masonry finishes and by the kind of freestand-

ing and applied sculpture likely to remind some older visitors of the churches of their youth.

As if to accentuate its departure from standardized models of postconciliar church-building, the design of St. John situates musicians in an old-fashioned choir loft at the rear of the nave, as opposed to a site more integrated with the assembly seating. The design makes no provision for the baptism of adults by immersion.

It also breaks with the widespread practice of placing the tabernacle somewhere other than at the heart of the sanctuary, the rules for which are clearly outlined in "Built of Living Stones" (2000), the U.S. Conference of Catholic Bishops' directive on church architecture. In St. John Neumann Church, the reserved Blessed

Sacrament is afforded optimum visibility behind the altar, where it is doubly tented beneath the domes of a metal tabernacle and marble ciborium.

Whether buildings like these are compromises, aberrations or the first fruits of a full-blown "movement" in American Catholic church design is still uncertain. Yet church architecture always raises the question, What is a church? Is it a temple in which God lives? A tent within which a pilgrim people assembles? Or many other things? And what does a post-Vatican II Catholic church look like if the answer is "both" or a variant of "all of the above"?

MICHAEL E. DeSANCTIS, a liturgical design consultant, is a professor of fine arts and director of the honors program at Gannon University in Erie, Pa.

ON THE WEB

A slideshow of new traditional churches. americamagazine.org/culture

BOOKS | DENNIS M. LEDER

THE OTHER SIDE OF FANTASY

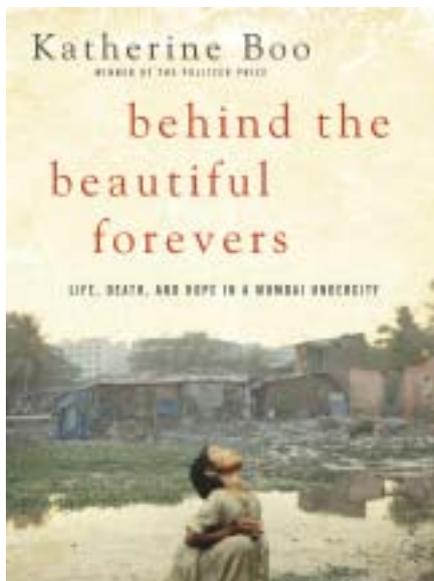
BEHIND THE BEAUTIFUL FOREVERS

Life, Death, and Hope in a Mumbai Undercity

By Katherine Boo
Random House. 288p, \$27

Mahatma Gandhi considered separateness, the sin of the Self, the desire to "have the world say I," as the basic transgression against community and interdependence.

In contrast to separateness, Hindus and Buddhists alike have long advocated attitudes that foster solidarity: the sacredness of all living creatures, the principals of nonviolence, openness of the heart in compassion. Gandhi would say that these attitudes gain clarity through suffering. In 1931, in his weekly journal, *Young India*, he wrote: "...the penetration of the heart



comes from suffering. It opens up the inner understanding in man. Suffering is the badge of the human race..."

Suffering has surely elicited massive and generous response in moments of

world crisis, but these exceptional moments are in notable contrast with ordinary modern life; we tend to flee from suffering and, consequently, experience a diminished sense of community and solidarity. Without a felt connection to the other, societies become indifferent or vengeful and out of touch with realities that penetrate the heart. Official claims promote liberty, justice and economic development, but what seems to be the motor of modern society is separateness, a virtue for the privileged and a weighty reality for the poor.

If our global economy proves more heartless than ever, what happens to the dreams of attaining a modest foothold in the world? This is the question that Katherine Boo began studying in poor communities in the United States. The investigation took on a new focus when the author married an Indian man and became acquainted with the complexities of an "infrastructure of opportunity" for the poorest citizens of developing India. If being poor in an affluent country like the United States poses significant challenges, what might be expected from a society with one third of the planet's poverty and a quarter of its hunger?

Believing that better arguments and even better government policies could result from knowledge of ordinary lives, the author set out to learn basic details from a desperately poor community in India's largest city, Mumbai.

She chose a community bordering the city's international airport. In 1991 the site was an unclaimed bog, which Tamil laborers from southern India cleared and settled. Neighboring communities, never hospitable toward migrants, begrudgingly applauded the enormous effort by giving the settlement a deferential Tamil name: "Annawadi" (the land of older brothers).

But this name, with its implications of fraternity, has little more than senti-

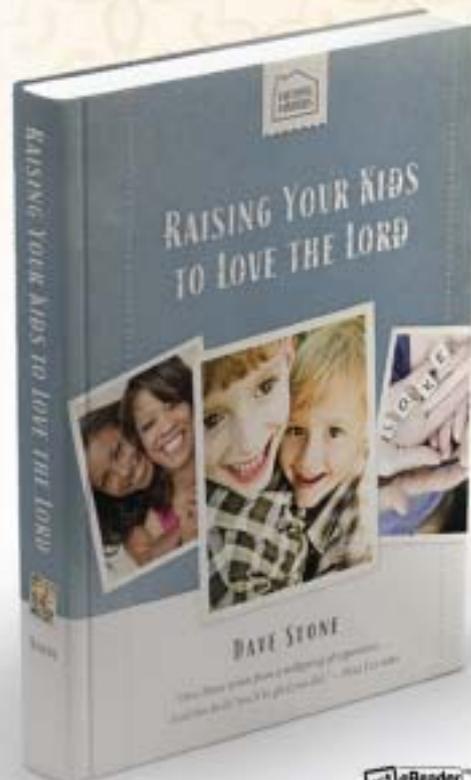
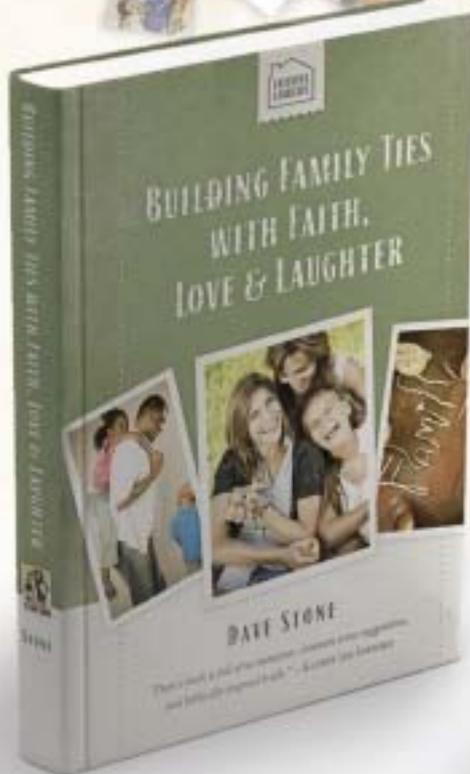
ADD FAITH & FUN TO YOUR FAMILY

Parents look in a lot of different places for guidance in how to influence their kids for Christ—church, school, or close relatives. These can all be helpful, but there's a better place to begin...you.

Raising Your Kids to Love the Lord and *Building Family Ties with Faith, Love & Laughter* share practical tips from Dave's experience as a father of three and pastor to add faith and fun to the heart of your family.

VISIT

www.nelsonfree.com/faithfulfamilies
TO READ THE FIRST CHAPTERS!



 FaithfulFamilies  @thefaitfulfam
www.pastordavestone.com



mental meaning in a community where conditions make it “blisteringly hard to be good.” Life in an “undercity,” like the slums of Mumbai, blunts the “capacity for moral action,” making solidarity and fraternity almost impossible. Oftentimes the only route available for the poor is psychological separation from the drudgery of life and physical separation (anonymity or suicide) from corrupt civil authorities and neighbors envious of the slightest signs of success.

From November 2007 through March 2011, Katherine Boo carried out an investigation of the people of Annawadi. Recognizing a lack of non-fiction in modern day India, she decided to write an account with real people and real names. Drawing upon written

notes, photographs, video and audiotapes and more than 3,000 public records, she presents the story of survival in a precarious and disease-ridden settlement, whose inhabitants scarcely make a living from the waste of the grand hotels nearby. It is a story of ingenuity and feeble advances, of envy and catastrophic failure, of cultural discrimination and petty rivalries, of government corruption and indifference that feed on the vulnerability of the poor.

The author had clear reasons for concentrating her investigation on one community: In an “undercity” like Annawadi, where economic possibilities are as close as the international airport and its five glamorous hotels, an astute investigator would want to

observe who in the community actually advances and who does not.

The size of the community was another factor in the choice of Annawadi. Because of its manageable scale, the settlement made possible “door-to-door household surveys,” allowing problems of a personal nature to be distinguished from those commonly shared by all. The author’s success in accessing public records served to confirm what she heard in her interviews, and reveal how the poor and their daily sufferings are taken advantage of and then summarily erased from society’s consciousness.

At the beginning of Boo’s book the reader is introduced to a crisis in the family of Abdul, a teenage Muslim boy whose entire life has been spent “buying and selling to recyclers the things that richer people threw away.” The saga of Abdul and his family runs through the book’s narrative. Other figures emerge larger than life in a population of “undercitizens,” some outstanding for their ingenuity, ethical imagination and innate nobility, others consumed by the Self and controlled by envy or the need for power and economic gain.

The author offers no remedy for the hopelessness of Annawadi or for our global sin of the Self. Nonetheless, her narrative has a tone of hope in its clear preference for the “undercitizens” and its rejection of the powers that exploit them.

Behind the Beautiful Forever is an invitation to look on the other side of well-being and fantasy, and identify with a world of stark reality where the majority of humanity lives. Gandhi would say that the very willingness to do so is redemptive, because in sharing suffering, we share our common condition, and the resultant solidarity is itself the catalyst for change.

DENNIS M. LEDER, S.J., *director of the Central American Institute in Miami, Fla., writes from Guatemala City in Guatemala.*

Suscipe

You know me, and You love me: dark and light.

You know my shadows and my meteors.

Eclipses, supernovas. All are Yours.

You know my good and evil. In my night

You blaze stars. Take my fervor and my will,

My comprehension and my memory.

I beg you to enthrall my liberty.

Please drain me, so that You alone will fill

My spirit. I know loving takes its toll.

Relentless love had left me in despair,

But harrowed in my hell, I saw You there.

Please take the shreds that are my weary soul.

Inspire with your breath this barren sod

To bloom and glorify You, Triune God.

MARY-PATRICE WOEHLING

MARY-PATRICE WOEHLING *teaches English at the Mary Louis Academy in Jamaica Estates, N.Y. She has been a finalist in poetry competitions in Scotland and England.*

I-VISIONARY

STEVE JOBS

By Walter Isaacson
Simon & Schuster. 627p \$35

There are many ways to assess the legacy of the prickly, irascible, brilliant Steve Jobs, but perhaps the most perceptive critique came from Lev Grossman of Time magazine.

Commenting on Apple's first iPad, Grossman wrote in April 2010: "The iPad shifts the emphasis from creating content to merely absorbing and manipulating it. It mutes you, turns you back into a passive consumer of other people's masterpieces."

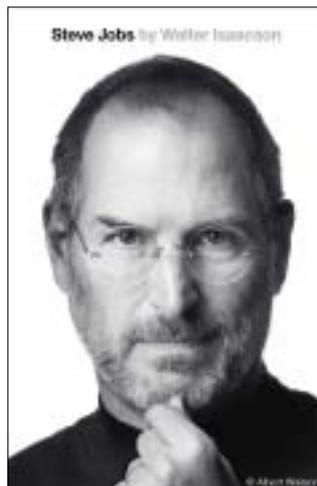
The famously combative Jobs took Grossman's words seriously. In the next generation of the iPad, Apple included more tools for creating content rather than simply consuming it. Yet six months after Jobs's death from cancer, and in the shadow of Walter Isaacson's weighty tome on his life, Grossman's critique still provokes questions. What was Jobs's principal contribution to American culture? Was he a true father of innovation, or was his real achievement the creation of a generation of expert consumers?

There is little doubt as to how Jobs would answer the question. The appearance of Isaacson's biography so soon after Jobs's death is a testament to his dogged determination to shape his legacy. It was Jobs who approached Isaacson to write the book, knowing full well that Isaacson's previous subjects were Benjamin Franklin and Albert Einstein. Jobs clearly saw himself as an inventor in the tradition of these pioneers.

Is that judgment warranted? Judging from the positive press following Jobs's death, the question seems already to have been answered. Yet a close examination of his life, seen through the lens of Isaacson's impres-

sive if unwieldy reportage, reveals a more complex story.

Jobs certainly saw himself as an artist. A basic fact of his life that many people did not know until his death was that he was not a tech guru. Unlike Bill Gates or Steve Wozniak, Apple's cofounder, Jobs was not trained as a computer programmer. Technology fascinated him, of course, but his genius was in the marketing of the product, not the making of it. Jobs liked to say that he worked "at the intersection of humanities and sciences." It is as good a description as any of his career. In a



now famous commencement speech at Stanford University, Jobs explained that Apple's innovative graphical interface was inspired by a class he took in calligraphy at Reed College.

Jobs treated artists better than most other people in his life. Isaacson's biography is filled with anecdotes describing Jobs's petulant behavior toward friends, family and colleagues. (His early years at Apple, before he was forced out in 1985, were particularly turbulent.) Yet people like John Lasseter, the cofounder of Pixar Animation Studios, and Jonathan Ive, the designer of Apple's iconic products, generally commanded his respect. Jobs spent several years as chief executive at Pixar, the studio that produced "Finding Nemo," "Wall-E" and other innovative films. Isaacson

America

TO SUBSCRIBE OR RENEW

New subscription **Renewal**

Yearly rates are \$56 for each subscription. Add \$30 for postage, handling and GST on Canadian orders. Add \$54 for foreign subscriptions. Payment in U.S. funds only.

Payment enclosed **Bill me**

On occasion America gives permission to other organizations to use our list for promotional purposes. If you do not want to receive these promotions, contact our List Manager at our New York offices.

FOR CHANGE OF ADDRESS AND RENEWAL:

Please attach the mailing label from the front cover when writing about service or change of address. Allow 3 to 4 weeks for change of address to take effect. Thank you.

EA0909

Name

Address

City

State

ZIP

E-mail

Mail to: America
 P.O. Box 293159, Kettering, OH 45429-9159
 or call 1-800-627-9533
 or visit www.americamagazine.org



Seek Wisdom

Love of Eternal Wisdom
June 9, 2012
Evelyn Eckhardt, DW

Book of Ecclesiastes
July 13-15, 2012
Rabbi Rami Shapiro

Directed Retreats:
July 15-20, 2012 and August 10-17, 2012

Guided Retreat: Meister Eckhart
August 10-17, 2012
Rev. Ward Bauman

The Greatest Prayer: Ecumenical Seminar
September 21-22, 2012
John Dominic Crossan

WISDOM HOUSE

229 East Litchfield Rd.
Litchfield, CT 06759
860-567-3163
www.wisdomhouse.org
info@wisdomhouse.org

describes the experience as a formidable one: "It was at Pixar that he learned to let other creative people flourish and take the lead."

The result, upon Jobs's return to Apple in 1997, was a string of striking and novel products, each more popular than the previous. At Apple Jobs cultivated a culture of artistic integrity that drew upon his own passion for simple design and sleek European aesthetics. He treated every element of design and development with the utmost seriousness. Even the interior design of products mattered. Earlier in his career Jobs's obsessive nature infuriated colleagues, but this time it worked to his advantage. When the first Apple store opened in 2001, complete with Italian stone Jobs chose himself, critics widely expected a failure. They were wrong. Apple's Fifth Avenue store in New York, for example, grosses more per square foot than any other store in the world.

Isaacson's biography overflows with

this kind of detail. The result of hundreds of interviews, including several with Jobs in his last days, *Steve Jobs* is a classic example of the challenges facing biographers in the digital age. Isaacson simply had too much material to work with. At almost 600 pages, the book reads like a series of well-reported magazine articles, but it has little sense of narrative sweep. Steve Jobs will be the subject of a great biography some day, but this is not it. More time and historical distance are required.

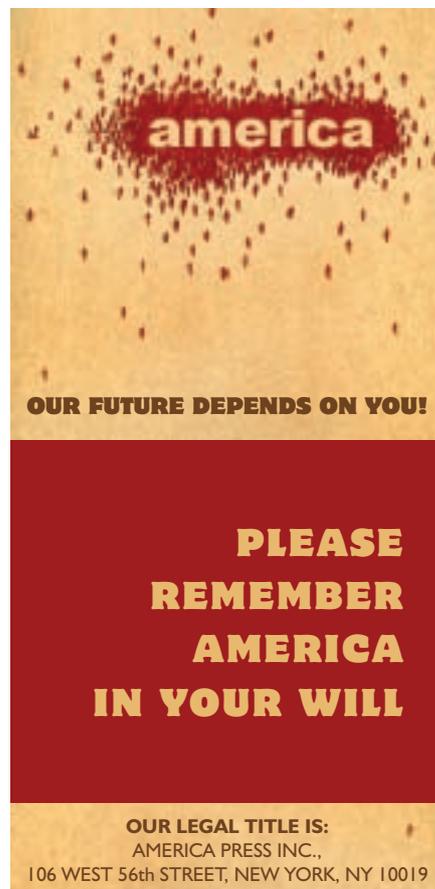
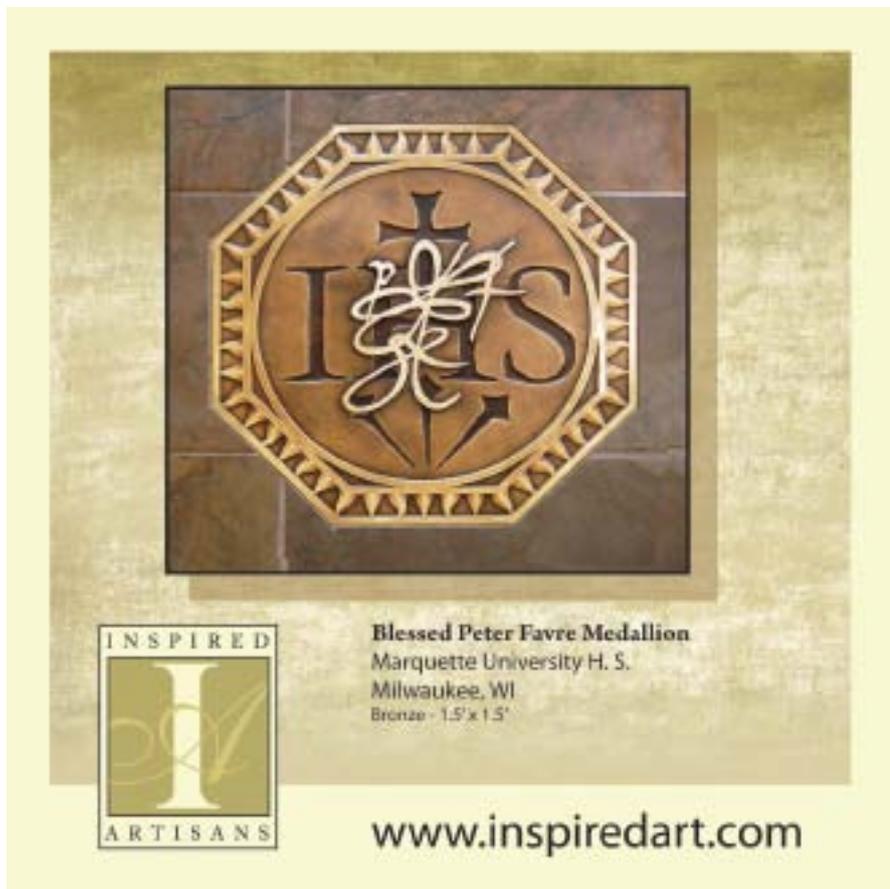
A future biographer will have to wrestle with the working conditions in Apple's factories in China. Strangely, Isaacson ignores this part of the Jobs story. It may take a cultural critic to explore Jobs's life and legacy fully, to discern how his inventions shaped the culture. Already we have seen the way the iPod has changed the way people listen to music. Singles and personal playlists

take precedence over albums curated by seasoned producers. Yet the iPod has also given rise to social habits that have yet to be truly understood. The culture of tuning out, white earphones in place, has significant ramifications for social and political engagement.

The iPad, too, seems destined to change the way we choose to amuse ourselves. Before long, tablet devices may replace desktop computers, making the process of creativity that much more difficult. Even with the new additions prompted by Grossman's review (for editing music and video, for example), the iPad is still primarily a vehicle for consumption. Why sit down to compose a song, or write a book review, when you can check email or stream movies on Netflix? Even reading on the iPad poses a challenge for the restless mind. *The Thorn Birds* cannot compete with

ON THE WEB

Select America articles
in Spanish.
americamagazine.org/espanol



Angry Birds.

Of course, Steve Jobs is not solely responsible for these developments. An eager public has made Apple the most profitable company in the world. With his exquisite attention to detail

and cool artistic style, Jobs nearly perfected the digital experience. We are all living in his world now.

MAURICE TIMOTHY REIDY is online editor of *America*.

GERALD T. COBB

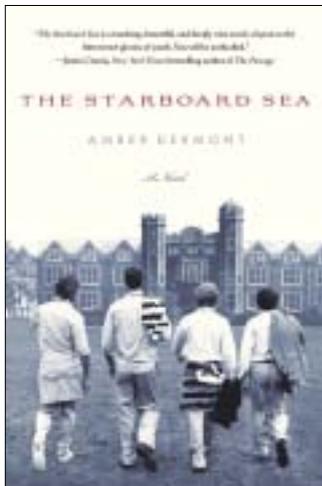
A STORMY BEAUTY

THE STARBOARD SEA

By Amber Dermont
St. Martin's. 310p. \$24.99

After reading Amber Dermont's ambitious first novel, *The Starboard Sea*, a friend of mine remarked half admiringly and half critically, "She has written the great American novels, plural." The novel is clearly influenced by classics like *Moby Dick*, *The Catcher in the Rye*, *The Sun Also Rises*, *A Portrait of the Artist as a Young Man* and Kate Chopin's *The Awakening*. Dermont freshly imagines and updates the coming-of-age novel to include contemporary concerns like teen bullying, confusion about sexual identity and the national character of the United States.

We first meet the 18-year-old narrator and protagonist, Jason Prosper, in 1988, driving with his father to begin senior year of high school at Bellingham Academy, a school of last resort for teenagers dismissed from other institutions. Under a veneer of wealth and prestige, these young people smolder with unresolved passions and a proclivity to violence. Jason observes, "We weren't bad people, but having failed that initial test of innocence and honor, we no longer felt burdened to be good."



At its heart the novel is the tale of Jason's star-crossed love life, marked first by his relationship with a roommate named Cal from his previous school and then by a burgeoning passion for Aidan, a young woman he meets at Bellingham. Jason finds himself psychologically at sea sorting out his memories of Cal from his hopes with respect to Aidan. When Jason's brother takes him to a whaling museum in New Bedford and observes, "You and Cal were like Ishmael and Queequeg" Jason tells himself, "If Cal was my past, Aidan was quickly becoming my future."

Dermont places a quasi-spiritual longing at the heart of her novel, as

Jason seeks redemption and forgiveness for his past wrongs everywhere except in formally religious environments. He says of his favorite book, Hemingway's *The Sun Also Rises*, "You could learn a lot about what it must have been like to go to war, to be wounded and unable to return to your former life. How Jake's impotence and expatriation were a metaphor for his guilt." Everyone in the novel seems to be in flight from shame and failure. The academy's headmaster preaches "shame is the scourge of cowards," but Dermont

M Fathers and Brothers
MARYKNOLL

**14th Annual
Pilgrimage/Retreat
TO CENTRAL AMERICA
FOR BISHOPS,
PRIESTS, BROTHERS
AND DEACONS**

January 14—25, 2013

Maryknoll invites you to pray at the shrines of modern-day martyrs in the lands where they gave their lives: Archbishop Oscar Romero of El Salvador; Bishop Juan José Gerardi of Guatemala; Father Stanley Rother, diocesan priest from Oklahoma City who served in Guatemala; the four churchwomen and six Jesuits and their companions murdered in El Salvador.

**Contact:
Deacon Steven DeMartino
Pilgrimage/Retreat Coordinator**

Maryknoll Fathers and Brothers
P. O. Box 305
Maryknoll, NY 10545-0305
Telephone: 914-941-7590, Ext. 2449
For further information
and to apply online:
<http://www.maryknollpilgrimage.org>



raises the possibility that there is a holy shame that comes from acknowledging one's wrongs and grieving their effects.

Jason's name alludes both to the leader of the Argonauts and to Shakespeare's island wizard Prospero. He is portrayed as simultaneously heroic and anti-heroic, for he is capable of despicable actions but also admirable in his radical devotion to those he loves.

Dermont skillfully charts the mood swings of adolescence, from giddy euphoria to suicidal depression; but occasionally her writing seems artificial, as when she makes the names of three female characters—Aidan, Nadia and Diana—to be anagrams of one another. This implausibility briefly makes the novel feel like a cre-

ative writing class exercise, and in fact Dermont is a professor of English and creative writing at Agnes Scott College. Midway through the novel the plot quickens as Jason ponders his peers' penchant for violence and the thin line between hazing and homicide.

Dermont's unanchored youths suffer much, but within that pain Jason and Cal's love for one another had opened a vista for them to the "starboard sea" that Cal defined as "the right sea, the true sea, or like finding the best path in life." Dermont's descriptions of competitive sailing echo Melville's richly detailed whaling arcana, but the breezes blowing through the book are also deeply symbolic of the shifting and perilous fortunes of young adulthood. Jason is

storm-tossed and shipwrecked more than once.

Many readers will find this a richly rewarding novel portraying a sensitive youth's growth into adulthood. The American dream symbolized by the green light at the end of a dock in *The Great Gatsby* has always had something to do with adolescence, whether delayed or occurring at an age-appropriate moment. It seems to be a time of life that is simultaneously euphoric with new freedoms and tragically sad with losses, whether the loss of childhood, a childhood companion, or one's idealized image of one's parents.

Several carefully woven images recur throughout the novel, including Jason's desire to learn celestial navigation, his laboring to write an honest autobiographical essay for his Princeton University application and images of storms, shipwrecks, secrets and stars. Cal and Jason charted their lives together beginning with the gold stars awarded by their grade school teacher and then moved to the mythically named constellations by which sailors navigate.

Dermont's frankness about the late 1980s version of adolescent cruelty and promiscuity may strike some readers as alarming or indelicate, but the author needs these moments in order to bring alive her important larger themes of self-forgiveness and forgiveness of others. Jason's sins are the sins of a not completely free person, someone bewildered by love, which acts as a mysterious wind, impossible to control or read precisely. The novel fittingly ends with an ambiguous scene that the reader must interpret. Dermont has laid out her fine and beautiful novel like the star constellations she describes, and the reader must chart his or her own journey through a rewarding and challenging narrative.

GERALD T. COBB, S.J., is associate professor in the English department at Seattle University.

transformation...

The SAT Sabbatical is a gateway to new beginnings and a time for rest, theological renewal, and spiritual transformation for women and men religious, laity and priests from around the world.

"At the conclusion of the SAT program, suddenly I am aware of a subtle but definite change in my whole being — body, soul, and mind.

This is for me transformation."

- Cait Gannon, RSM

For more information, visit our new web site

www.satgtu.org

Scholarships Available

SAT Sabbatical
School of Applied Theology

2400 Ridge Road
Berkeley CA 94709
510-652-1651 or 800-831-0555
Email: admissions@satgtu.org

Are you experiencing problems with the on-time delivery of your issues of America?

Postal regulations require that there be at least 3 instances of late or no mail delivery before requesting a publication watch. You should notify your local post office and make a complaint and/or request a publication watch. You may also notify us at 212-581-4640 ext 118 or by e-mail at subscriptions@americamagazine.org, and we will contact the USPS.

LETTERS

Renewal Service

Re "Vatican Seeks Reform of L.C.W.R. After Doctrinal Assessment" (Signs of the Times, 5/7): No organization is immune from criticism from within or without. That certainly is true of the Vatican and the various dicasteries and the U.S. Conference of Catholic Bishops. It is true of the Leadership Conference of Women Religious.

The C.D.F. assessment found serious doctrinal problems, a watering down of the Christological center and focus of religious communities and a loss of a lively sense of church among some religious. The L.C.W.R. leadership was criticized for not correcting erroneous visions and positions, for not exercising the charity of "fraternal" correction. The conference was perceived as favoring or at least not speaking out against the ordination of women and initiatives in promoting the reception of the church's teaching on homosexuality were absent.

Organizations are defined by mission. Missions tend to be specific. The L.C.W.R. focused on social justice issues.

It seems to me that there are valid concerns for a collaborative examination of the issues raised. But there is a cultural divide between the Roman style of operating and the American expectation of inclusive participation in decision making. It is not so much a gender issue as a cultural issue, authoritarian versus democratic.

What is mind-boggling is the lack of understanding and sensitivity to women's issues in Rome as they pertain to the United States. Today the church trails behind the corporate world in the acknowledgment of the ability and competence of women. Historically women religious surpassed the secular institutions in achieving positions of leadership, such as chief executive officers of hospitals, presidents of universities and executives of social services

agencies. Today women are the backbone of the church's ministries; 85 percent of the volunteer work in parishes is done by women.

It was my good fortune to have served as liaison of the U.S.C.C.B. to both Catholic Charities USA and the Catholic Health Association. Often it was these two organizations that took the initiative in promoting a collaborative working relationship with the bishops' conference. They brought to the table not only knowledge of Catholic social teaching on public policy issues, but practical experience as providers of services—what works and what doesn't.

In over four decades of work in social services and health care, I have had the opportunity to work closely with women religious. They were professionally trained, always prepared and consistently followed

through on assignments. They were motivated by a deep faith in God and a love of God's people. They were holy people, dependable and accountable. So many had a deep compassion for the poor.

What was distinctive about their lives was a capacity to deal with issues openly and honestly. They had the gift of discernment as members of a community. They were able to live with differences and yet maintain a profound unity. They lived and acted collegially. It is my hope in the renewal of the L.C.W.R. that those entrusted to work with the nuns will be evangelized in the process. If anyone can rescue the church from this public relations disaster, I believe it is the women religious.

(MOST REV.) JOSEPH M. SULLIVAN
FORMER AUXILIARY BISHOP
DIOCESE OF BROOKLYN
Brooklyn, N.Y.

CLASSIFIED

Positions

THE CONGAR INSTITUTE FOR MINISTRY DEVELOPMENT seeks bilingual applicant for full-time position of ASSISTANT DIRECTOR FOR HISPANIC PROGRAMS. The position involves ministerial formation and theological education consulting, support and program development in Spanish, and administrative support of the developing Institute. Ideal background includes theology, Hispanic ministry, adult education/catechetics and instructional technology. For more job information and instructions on how to apply, visit www.congarinstitute.org.

PERSONAL ASSISTANCE NEEDED. We are looking for an Office Assistant. Duties include greeting clients, answering phones and routing mail, data entry and retrieval, scheduling and calendar maintenance. Ideal candidates will have proven customer service skills in an administrative setting and experience with Microsoft Office applications. If interested, send résumé by e-mail to scott.jack9091@gmail.com.

Retreats

BETHANY RETREAT HOUSE, East Chicago, Ind., offers private and individually directed silent retreats, including dreamwork and Ignatian 30 days, year-round in a prayerful home setting. Contact Joyce Diltz, P.H.J.C.; Ph: (219) 398-5047; bethanyrh@sbcglobal.net; bethanyretreathouse.org.

SAN DAMIANO RETREAT, Danville, Calif.,

located 35 miles east of San Francisco. Upcoming retreats: Tom Bonacci, C.P.: June 1-3, Study of the Passion of Jesus; Dr. Jeremy Taylor: June 8-10, Dreams Workshop; Sr. Ishpriya: June 11-15, Silent Contemplative; Wil Hernandez: June 15-17, Henri Nouwen; Dan Riley, O.F.M.: July 22-27, 5-day Silent Contemplative. We offer a peaceful, prayerful setting for rest and renewal. Tel: (925) 837-9141, ext. 315, or www.sandamiano.org. Our location is excellent for retreats, meetings or conferences. Mid-week space is available. Contact Lisa: lisab@sandamiano.org. Private retreats with or without spiritual direction are also available. Contact Kateri: katerik@sandamiano.org.

Wills

Please remember America in your will. Our legal title is: America Press Inc., 106 West 56th Street, New York, NY 10019.

America classified. Classified advertisements are accepted for publication in either the print version of America or on our Web site, www.americamagazine.org. Ten-word minimum. Rates are per word per issue. 1-5 times: \$1.50; 6-11 times: \$1.28; 12-23 times: \$1.23; 24-41 times: \$1.17; 42 times or more: \$1.12. For an additional \$30, your print ad will be posted on America's Web site for one week. The flat rate for a Web-only classified ad is \$150 for 30 days. Ads may be submitted by e-mail to: ads@americamagazine.org; by fax to (928) 222-2107; by postal mail to: Classified Department, America, 106 West 56th St., New York, NY 10019. To post a classified ad online, go to our home page and click on "Advertising" at the top of the page. We do not accept ad copy over the phone. MasterCard and Visa accepted. For more information call: (212) 515-0102.

Faith From Within

Coming from a group of somewhat more traditionally oriented women, I find myself looking on with great sympathy and indignation on behalf of my sisters in the Leadership Conference of Women Religious. I think it laudable that the assessment seeks to reconcile the “minds and hearts” of our sisters to the “minds and hearts” of those who are currently in authority at the Congregation for the Doctrine of the Faith, but I believe this goal would have been more effectively achieved if the C.D.F. had sought union through humble listening in an open forum, as theological equals and colleagues, instead of through secrecy and intimidation.

Our L.C.W.R. sisters tend to be very well educated, not only in the subjects of faith and theology, but also in the sciences, psychology and the arts. They have not been cosseted in positions of authority with little to no familiarity with the ordinary faith experiences of the people of God in the world; these

sisters have been right there in the real world; tending, feeding, clothing, healing and educating. The men of the C.D.F. would do very well to listen to these women who have a greater “secular” education and more “secular” experience, as well as to the people whose faith they are ostensibly guarding, because faith has everything to do with the secular world. That is where people live, and that is where God lives, too.

Faith does not come from above at the end of a heavy stick; it comes from within. Well thought out, logical and persuasive theology is a much better approach; especially if it is itself open to transformation through the guidance of the Holy Spirit. Perhaps our leaders in the C.D.F. will come and join us one day here on planet earth so that together we may “joyously rediscover our faith” and be renewed, so that we can truly experience a union of minds and hearts, as God intended.

(SISTER) PATRICIA CARY, O. CARM.
Kearney, Neb.

To send a letter to the editor we recommend using the link that appears below articles on **America's** Web site, www.americamagazine.org. This allows us to consider your letter for publication in both print and online versions of the magazine. Letters may also be sent to **America's** editorial office (address on page 2) or by e-mail to: letters@americamagazine.org. They should be brief and include the writer's name, postal address and daytime phone number. Letters may be edited for length and clarity.

Bully Pulpit

Why was I not surprised to read about this next attack on religious sisters by the Congregation for the Doctrine of the Faith? There seems to be some confusion between the teachings of Jesus and church proclamation. At least sisters are given some credit for “promoting issues of social justice.” Dialogue and respect are never mentioned, only that Rome will provide review, guidance and approval, where necessary, of the work of the L.C.W.R. The bullying never lets up!

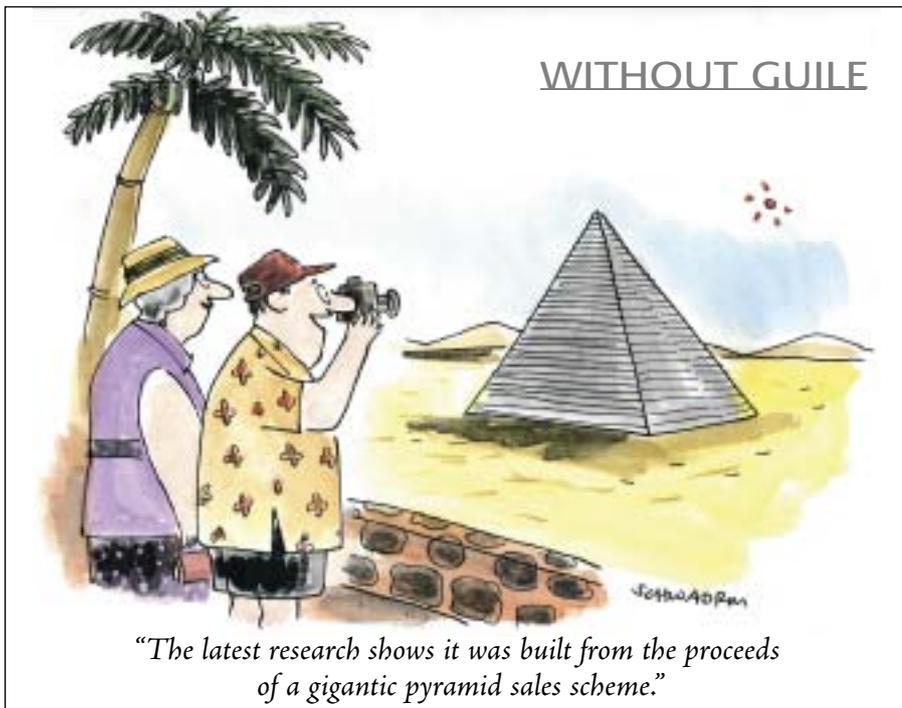
CATHLEEN RYAN, O.P.
New Britain, Conn.

Exit Interviews

Three days after reading “Why They Left,” I spoke with an active and supportive member of my parish and asked why I hadn't seen him and his wife at Mass lately. His complaints echoed those listed in the article, especially those concerning bishops covering up child abuse.

I sent him a copy of the article in the hope of maintaining the dialogue we had established about his departure. I then sent the article to a few members of the parish staff with a suggestion that when someone “goes missing” from Mass, an interested member of the community (not staff or pastor) should reach out and at least conduct an exit interview. The interview would not overtly try to bring the person back, but would give the missing an opportunity to communicate his or her complaints. The interview results could be used to clear up misunderstandings, serve as a basis for possible later reconciliation and provide feedback to parish staff.

WILLIAM BARLAK
Burbank, Calif.



America (ISSN 0002-7049) is published weekly (except for 14 combined issues: Jan. 2-9, 16-23, Jan. 30-Feb. 6, April 16-23, June 4-11, 18-25, July 2-9, 16-23, July 30-Aug. 6, Aug. 13-20, Aug. 27-Sept. 3, Sept. 10-17, Nov. 26-Dec. 3, Dec. 24-31) by America Press, Inc., 106 West 56th Street, New York, NY 10019. Periodical postage is paid at New York, N.Y., and additional mailing offices. Business Manager: Lisa Pope. Circulation: (800) 627-9533. Subscriptions: United States, \$56 per year; add U.S. \$30 postage and GST (#131870719) for Canada; or add U.S. \$56 per year for international priority airmail. Postmaster: Send address changes to: America, P.O. Box 293159, Kettering, OH 45429.

Love Makes Sense of God

THE MOST HOLY TRINITY (B), JUNE 3, 2012

Readings: Dt 4:32-40; Ps 33:4-22; Rom 8:14-17; Mt 28:16-20

“The Lord is God and there is no other” (Dt 4:35)

TS. Eliot once remarked that “there are some things about which we can say nothing, but before which we dare not keep silent.” This is a good starting place for the Christian understanding of God. Since our concepts apply to the world of objects in the physical universe, and God is not part of this, God cannot be conceptualized exactly. The witness of our philosophers, theologians and saints tells us that God dwells in absolute mystery. So when we consider divine revelation concerning God, we must be mindful of our limits.

But we dare not keep silent. In today’s first reading, we find Moses finishing his first long speech in Deuteronomy. It is clear that Yahweh is not one of many gods, a point that Israel did not really grasp until after the exile. Rather, there is only one God. “All this you were allowed to see that you might know the Lord is God and there is no other.”

Christianity, of course, remains loyal to this monotheism; our God is the God of Abraham, and there is only one God. But now we have to deal with such revelation as “The Word was with God and the Word was God” (Jn 1:1), “the Lord is the Spirit” (2 Cor 3:17). In the Gospel, Jesus sends his disciples out into the world “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19). This reflects the baptismal formula of

the early church and obviously witnesses to a Trinitarian revelation.

Now how does one conceive of one God as Trinity? Are there three divine beings separate from each other but all sharing the same divine nature? Scripture often seems to say this: the Father sending the Son, the Son giving us the Spirit, the Son glorifying the Father and the like. The use of the term *persons* also conjures up images of distinction. But such distinction, taken absolutely, undermines the monotheism of “The Lord is God and there is no other.”

Or perhaps we might consider a single divine being who is experienced in three modes. This view protects monotheism, but hardly seems Trinitarian. This position became known as the heresy of Sabellianism, and it has not been completely stamped out. Last Trinity Sunday I heard a homily in which the priest likened the Trinity to ice, water and vapor—three expressions of the same substance. After Mass I felt like saying, “You know you’re a heretic, right?” Instead, I said something like, “Nice homily, Father” and let it go. The early church debated for centuries about the Trinity, mostly deciding on what was unacceptable, trying to protect both revelation and the mystery of God.

The dogma of the Trinity is central to Christian spirituality. Our tradition sees the Holy Spirit as the spiritual horizon through which we come to the

risen Christ. Life in the Spirit brings us intimacy with Jesus. We believe that the Father is the eternal source from which the Son and Spirit eternally proceed. This gives the Father a kind of priority as we pray to the Father through the Son, in the Spirit.

The dogma of the Trinity tells me that the very nature of divinity is dynamic love. For any lover there must be a beloved, and



PRAYING WITH SCRIPTURE

- Consider how your love is creative.
- Pray the Lord’s Prayer very slowly; repeat the phrases for 20 minutes.

ART: TAD DUNNE

love shared abounds in creative power. Love gives love (Father to Son), shares love (Son and Father) and becomes a fountain of life (Holy Spirit). Love itself is triune. The Holy Spirit is the life of the church because the Spirit is the common good of the Father and the Son. The Spirit infuses us with God’s love for us and draws us into the mystery of our redemption. We know the Trinity not by mental abstractions but by the experience of the Father’s love for us, infused with the Spirit in intimacy with Jesus Christ. Trinity is a mystery for sure, but not meant for confusion. Fundamentally, the dogma of the Trinity reveals profound truths about God’s dynamic life and love.

PETER FELDMIEIER

PETER FELDMIEIER is the Murray/Bacik Professor of Catholic Studies at the University of Toledo.



2nd Biennial Joint Conference

June 10-13, 2012 Marriott West, Philadelphia, PA



Saint Charles Borromeo Seminary and

The Saint John Vianney Center
proudly announce



A Necessary Conversation: A Gathering of Experts; Inter-Cultural Competency



This conference will focus on the issues of ***Inter-Cultural Competency: Multi-Cultural Assessment, treatment and understanding these dynamics in formation.*** Vocation Directors, Formation Directors, Vicars of Clergy, Leadership and Assessing and Treating Psychologists are strongly encouraged to attend. Our creative, innovative, and research-based agenda will aim to:

- Engage and facilitate dialogue amongst and between treating and assessing psychologists, vocation directors, religious leadership, and formators
- More effectively respond to the Vatican Statement: "Guidelines for the proper use of psychology in the admission and formation of candidates into the Priesthood"
- Respond to these goals within the context of intercultural competencies.

Following this conference, there will be an opportunity for those interested in our inaugural conference held in 2010 entitled: ***A Necessary Conversation: A Gathering of Experts - Beginning a Dialogue*** from June 13-15, 2012. This workshop will review the issues and ideas shared as a result of the Vatican's 2010 statement, "Guidelines for the Use of Psychology in Admission and Formation of Candidates to the Priesthood." Vocation directors, formation directors and assessing and treating psychologists are encouraged to attend. Please check out the SJVC website for details of this previous workshop.

Additional details and registration information are available online at:
www.scs.edu or www.sjvcenter.org