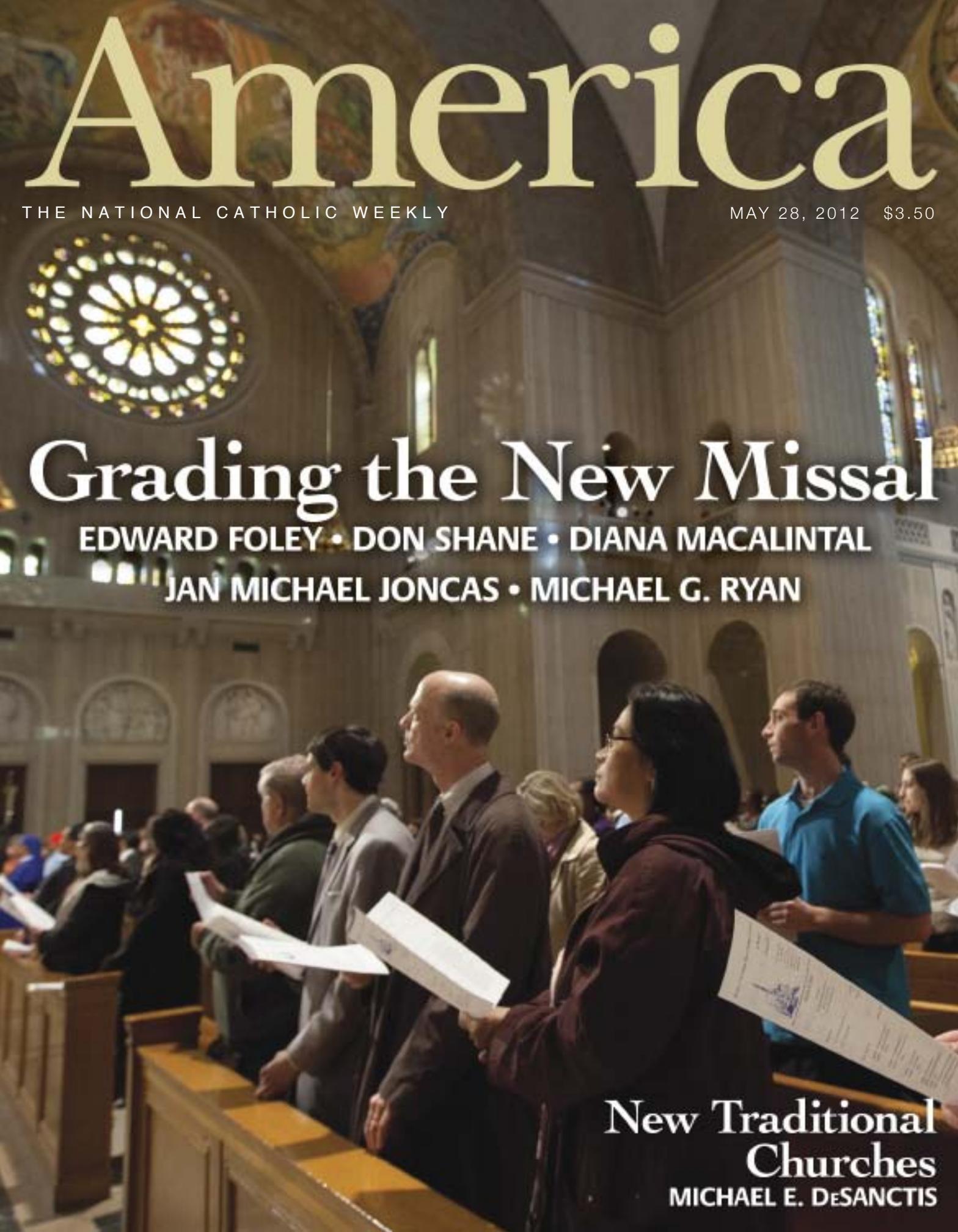


# America

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 (prayer books) and looking towards the front of the church. The church has high ceilings with intricate architectural details, including a large circular stained-glass window on the left and arched doorways in the background. 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**

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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

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All at [americamagazine.org](http://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.”

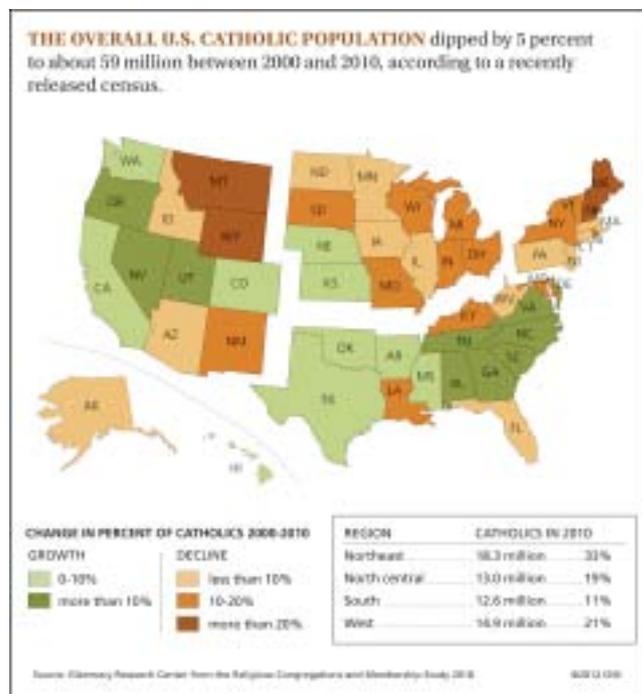
Sponsored by the Association of Statisticians of American Religious Bodies, the study is conducted every 10 years and coincides with the once-a-decade U.S. census. Data was also collected from Protestant, Jewish, Muslim, Hindu, Buddhist and other religious congregations.

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.

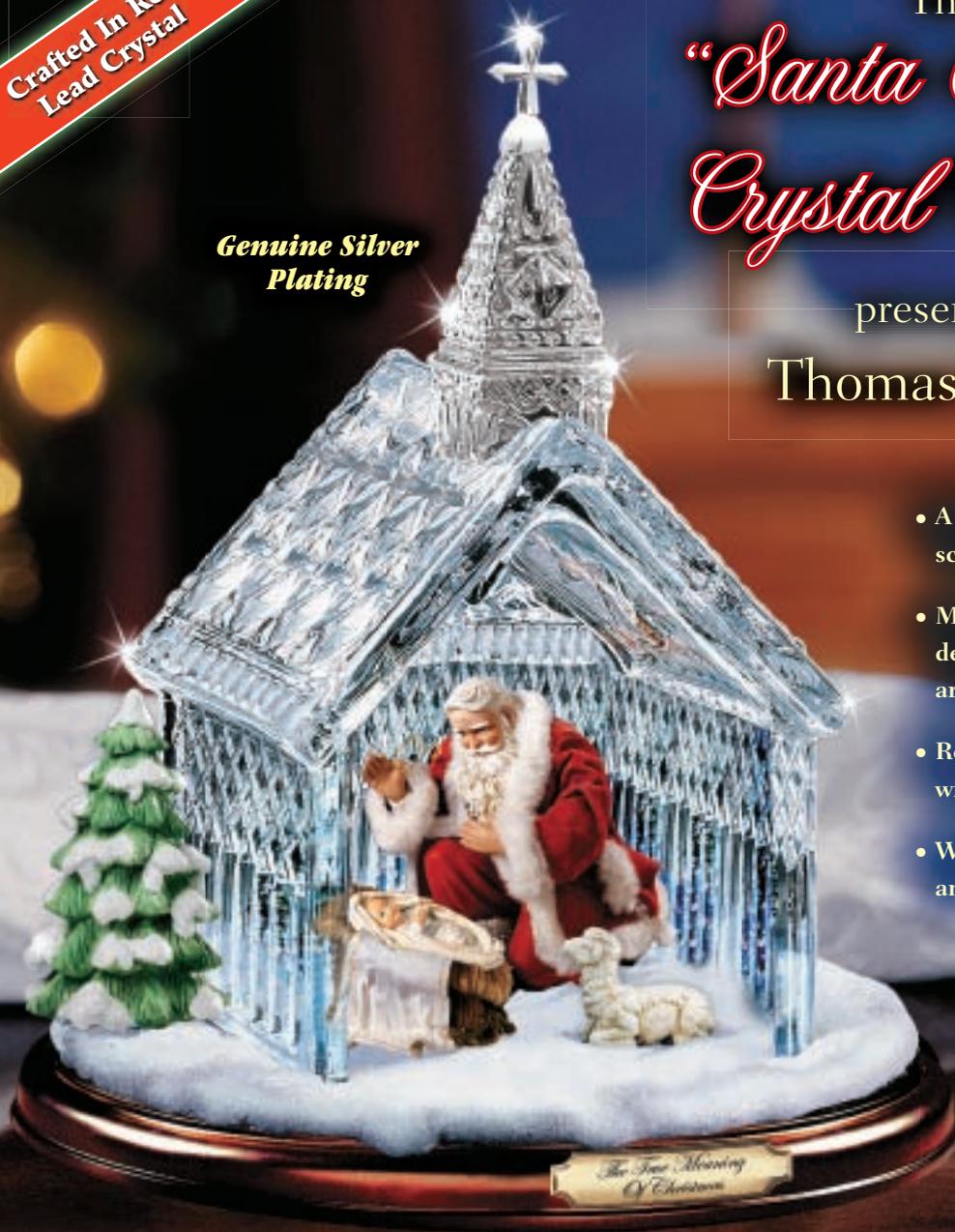
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# Polarization Wins Again

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.

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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

**O**n 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.

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**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

**D**irectives 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 WIEGHEC

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.

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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.

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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.

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**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.

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# What's Next?

A pastor reflects on the new Roman Missal

BY MICHAEL G. RYAN

**I**n 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

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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](http://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

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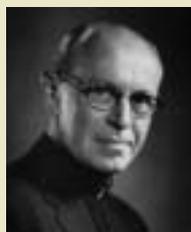


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 Mr. William W. Frett • 1969 ..... Illinois  
 Mr. Joseph E. Geoghan • 1988 ..... New York  
 Mr. and Mrs. Jerome B. Grundmayer • 1983 ..... Minnesota  
 Dr. and Mrs. John V. Hartung • 1987 ..... New York  
 Mr. and Mrs. J. Kenneth Hickman • 1988 ..... 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

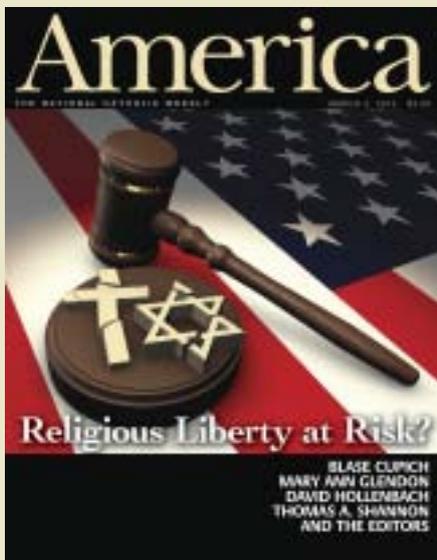
Ms. Susan Abbott • 2003 ..... Mass..  
 Dr. Susan B. Abelein • 2011 ..... Arkansas  
 Fr. John A. Acri • 2005 ..... Pennsylvania  
 Mr. James Akata • 1981 ..... Hawaii  
 Ms. Antoinette C. Allen • 2005 ..... Pa.  
 Ms. R. D. Arenth • 1997 ..... Virginia  
 Mr. Stanley Aslanian • 1987 ..... California  
 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. Carozza • 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. Loran • 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

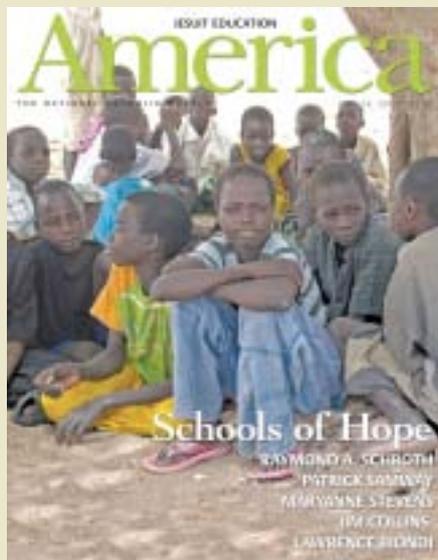
## The Associates

\$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

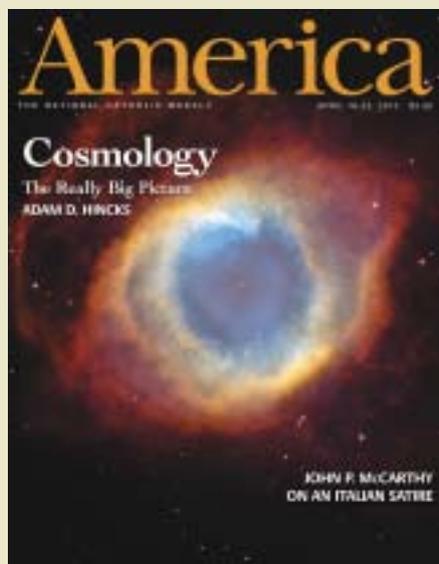


Mr. and Mrs. Nicholas P. Damico • 2008 ..... Maryland  
 Ms. Judith M. Davis • 1996 ..... Indiana  
 Rev. Stephen Deaver • 2005 ..... Nebraska  
 Mrs. Katherine E. DeBacker • 2008 ..... Colorado  
 Mr. Alfred C. DeCrane, Jr. • 2005 ..... Florida  
 Mr. Richard P. Delaney • 1988 ..... Texas  
 Mr. Andre 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. Kremmel • 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

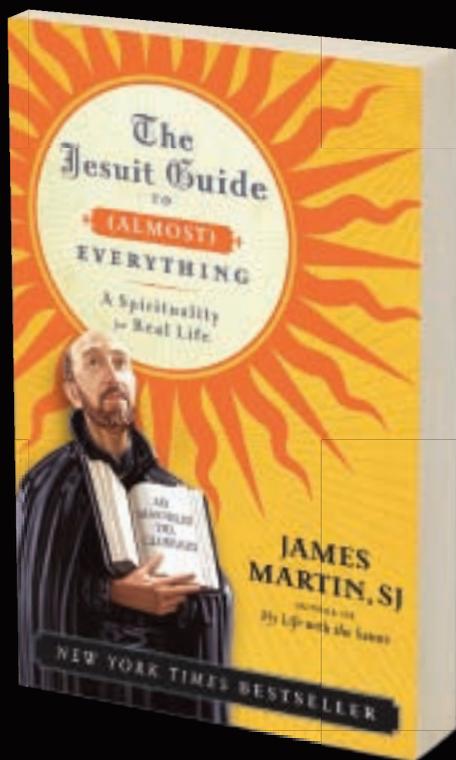


Ronald and Linda Lesko • 2009 ..... Maine  
 Mrs. Susan B. Levangia • 2009 ..... New York  
 Mary and Thomas Lewis • 1996 ..... New Jersey  
 Ms. Nancy E. Lindsay • 2008 ..... District of Columbia  
 Rev. Frank E. Lioi • 2008 ..... New York  
 Ms. Carol A. Litzler • 1993 ..... Ohio  
 Mr. and Mrs. Lloyd • 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. Ortmeier • 2009 ..... North Dakota  
 Msgr. Hugh A. Overbaugh • 2008 ..... Pennsylvania  
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 Ms. Josephine A. Pace • 2004 ..... New Jersey  
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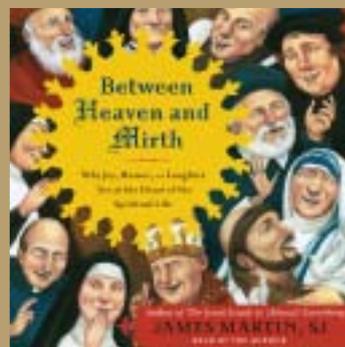
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# BOOKS & CULTURE

## ARCHITECTURE | MICHAEL E. DESANCTIS UPON THIS FOUNDATION

*Are new church designs taking us backward?*

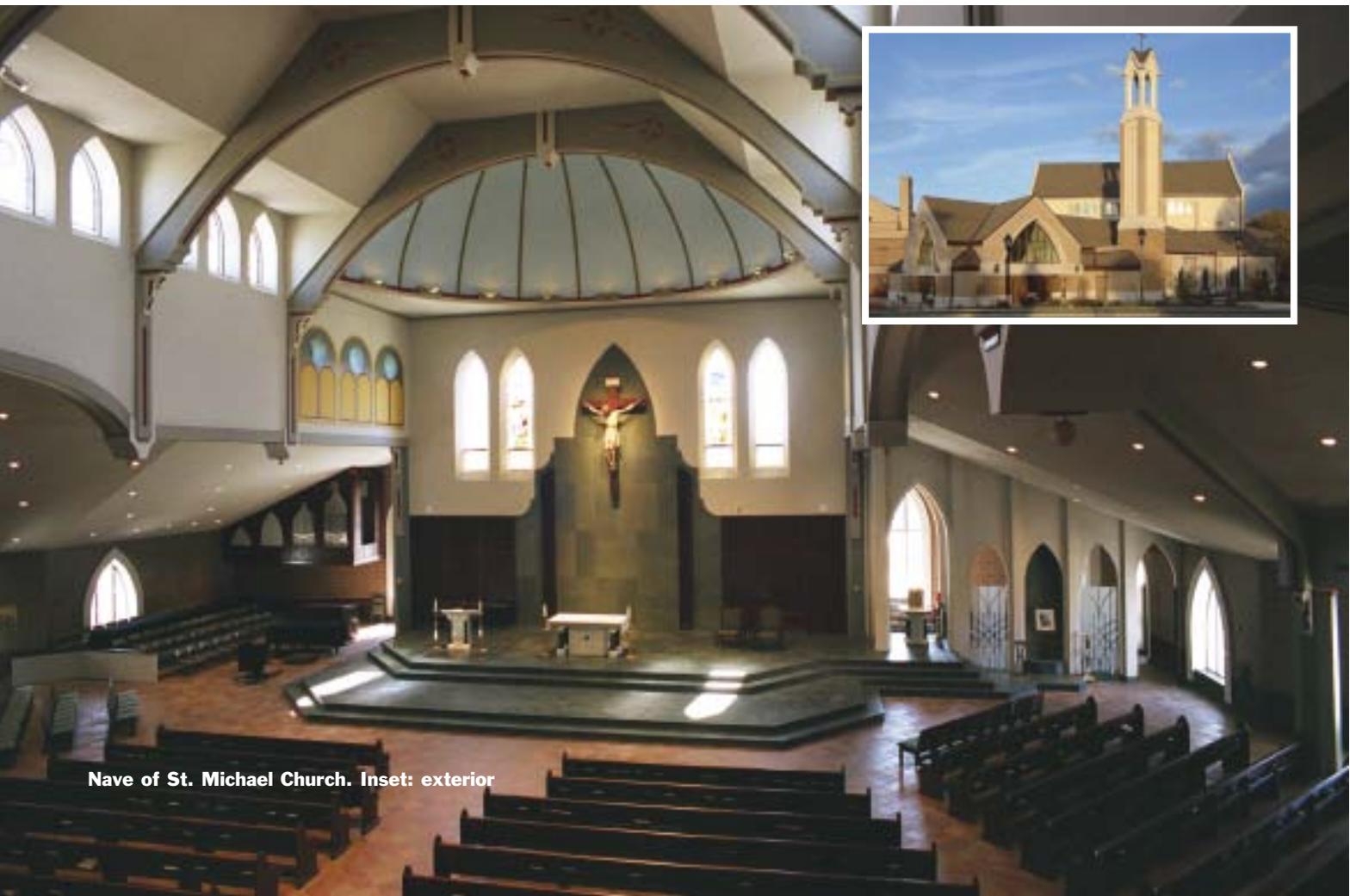
Just a decade ago, few observers of the Catholic architectural scene would have predicted a comeback of traditional-looking churches like those currently being constructed in parish communities across the United States. Until then, many architects and design professionals maintained that buildings as 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](http://americamagazine.org/culture)

**BOOKS** | DENNIS M. LEDER

## THE OTHER SIDE OF FANTASY

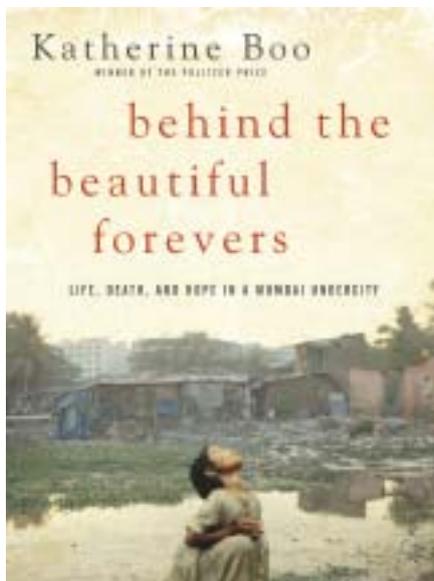
### BEHIND THE BEAUTIFUL FOREVERS

**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-

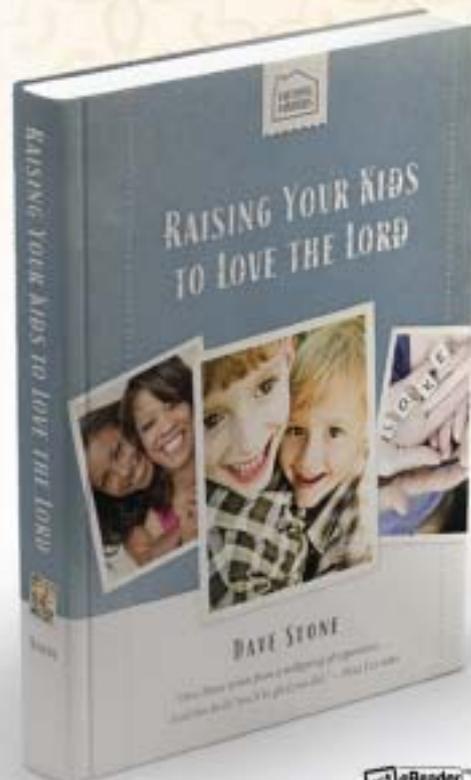
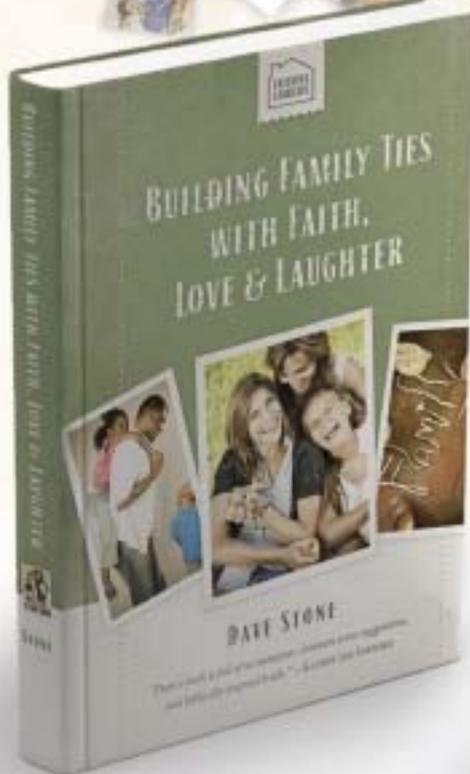
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mental meaning in a community where conditions make it “blisteringly hard to be good.” Life in an “undercity,” like the slums of Mumbai, blunts the “capacity for moral action,” making solidarity and fraternity almost impossible. Oftentimes the only 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.

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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."

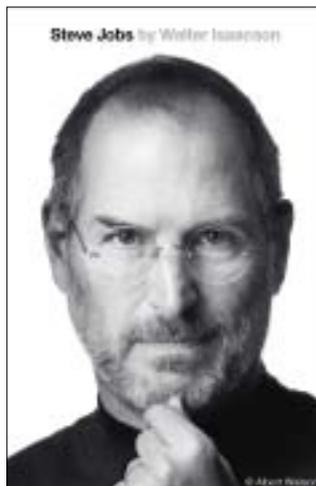
The famously combative Jobs took Grossman's words seriously. In the next generation of the iPad, Apple included more tools for creating content rather than simply consuming it. Yet six months after Jobs's death from cancer, and in the shadow of Walter Isaacson's weighty tome on his life, Grossman's critique 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

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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

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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

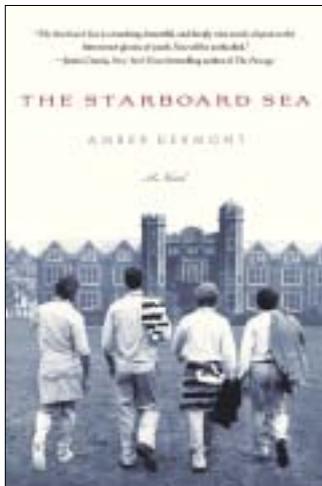
## A STORMY BEAUTY

### 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

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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.

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

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## 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

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## 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.*

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## 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!

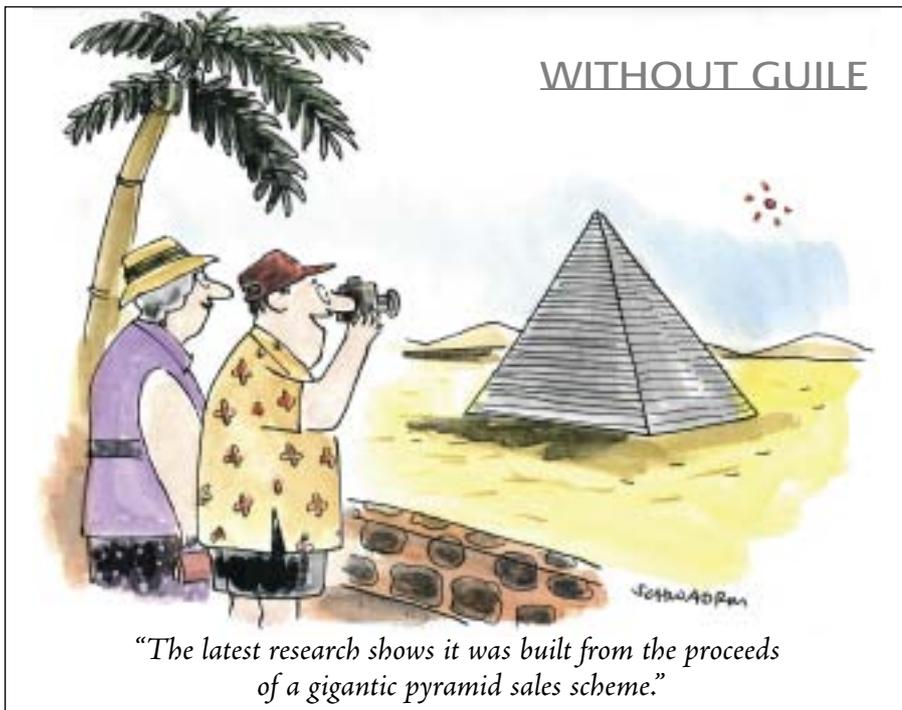
CATHLEEN RYAN, O.P.  
*New Britain, Conn.*

## 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.*



CARTOON BY HARLEY SCHWADRON

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# 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)*

**T**S. 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.



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