

America

A photograph of an elderly man walking a dog on a path through a forest with autumn foliage. The man is seen from behind, wearing a brown jacket, dark pants, and a flat cap. He is holding a leash for a medium-sized dog. The path is covered in fallen leaves, and the trees are in various stages of autumn color, from green to yellow and orange. The lighting is soft and natural, suggesting a late afternoon or early morning setting.

THE NATIONAL CATHOLIC WEEKLY

MARCH 22, 2010 \$3.50

Retirement Ministry

WILLIAM D. KARG

Bishops Emeriti

FRANK J. RODIMER

OF MANY THINGS

Will there be reading in heaven? This question came to mind one morning as I walked to work, thankful for the enduring gifts I've received from teachers. Among those gifts, a love of reading stood out like a skyscraper in a neighborhood of brownstones.

I am not sure when or how I learned to read. I recall at age 3 waiting for a neighbor lady to read me my favorite book, one of the many I had memorized. The breakthrough to reading likely came a year later when my brother started first grade, and his learning to read and write proved contagious.

The teachers at public school read aloud at storytime, a magical period that I loved, though my enthusiasm could be disruptive. During a reading of *Raggedy Ann and Raggedy Andy*, I once fell into such giggles that I couldn't even stand up to leave the room and had to be carried bodily out into the hall to recover myself. What tickled me was a character who said the opposite of what he meant to say. "Opposite"—what a conceptual revelation!

A fifth-grade teacher read a chapter a day from children's classics like *Follow My Leader* and *The Wheel on the School*. Despite such encouragement, I seldom read outside the classroom until seventh grade. That year my homeroom teacher was a book addict. He wrote class assignments on the blackboard, then sat in the last row and read for hours, absorbed. Not the best teacher, you might think. Yet his habit intrigued me. What did books contain that could grab you and not let go? To find out, I began to read in earnest and discovered biography (George Washington Carver), autobiography (Benjamin Franklin) and the Bible. I was hooked.

Reading has literally changed my life: A book about Koinonia Farm wooed me to South Georgia in the late 1970s to experience the ecumenical Christian community for myself; dozens of books by Thomas Merton

helped usher me—and thousands of others—into the Catholic Church; reading and writing became my vocation. Over a lifetime I have spent more money on bookshelves than on cars. And my retirement dreams include time for leisurely read-a-thons. Will I be finished reading when my final bell is rung? Doubt led me to ask about reading in heaven. Being a reader means leading a privileged life, even though the gift comes with responsibilities.

While reading is a private pleasure, it is also a social force with global consequences. The written word probes the depths of the human heart and mind: its aspirations, delights, disappointments and perversions. The word can transport us, and when it does, the destination matters. Consider the Bible and the Koran, Plato's *Republic*, the works of William Shakespeare, the Declaration of Independence and *Uncle Tom's Cabin* and where those have led individuals and societies. Think of *Das Kapital*, *Quotations From Chairman Mao* and *Mein Kampf* and where they have led. After World War II observers expressed shock that neither German high culture nor its Christian faith prevented the Nazis from drawing ordinary citizens into acts of appalling inhumanity. Truth is, we bear responsibility for what we read and write and ascribe to. Where does our reading lead?

It is easier to trace the opposite route: where illiteracy leads. Illiteracy still stalks the globe, disproportionately among women. Tyrants use it to isolate, impoverish and enslave. In my book, literacy is a human right that should be promoted as such. Yet it is also a fragile undertaking that a natural disaster, a tribal conflict or a war can set back for a generation. Here's the irony: Readers wonder if there will be reading in heaven, while those bound by illiteracy could experience some heaven on earth if only they could read.

KAREN SUE SMITH

America

PUBLISHED BY JESUITS OF THE UNITED STATES

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Customer Service: 1-800-627-9533

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Cover: Shutterstock/Anyka

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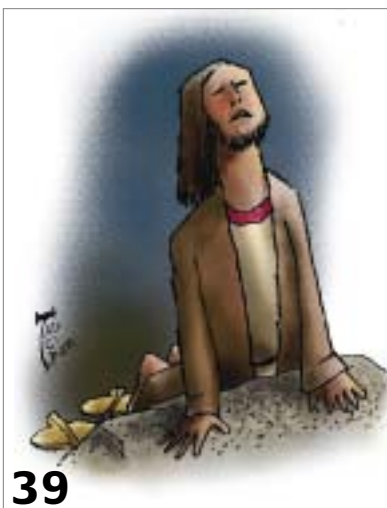
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ON THE WEB

Newsweek’s Lisa Miller, right, talks about her new book *Heaven* on our podcast, and Kerry Weber reviews “**The Art of the Steal.**” Plus, from the archives, **Henri Nouwen** on a spirituality of ministry. All at americamagazine.org.



A Real Miracle

A new movie that opened last month in art-house theaters (but will one day be available to all on Netflix) focuses on something that remains mysterious for many moderns: miracles. “*Lourdes*” stars Sylvie Testud as Christine, a more-or-less believing pilgrim suffering from multiple sclerosis. Christine has come to the French shrine for healing as a guest of the Order of Malta. She admits, though, that she goes on pilgrimages mainly to travel. It is difficult to travel with MS otherwise. The film nicely depicts the reality of pilgrimage: the crowds of people squeezing into an underground church, knights and dames of Malta pushing the *malades* in their carts; the functional hotels where everything seems to be tiled, as in a hospital; and the overcast weather punctuated by flashes of sunlight.

“*Lourdes*” shows, with surprising respect and intelligence, the mix of approaches to the miraculous, even among believers. Midway through the film, Christine experiences a miraculous recovery, beautifully filmed. Or does she? One doctor is not sure; the other is. An amusing duo of women argues about what counts as a “real” miracle. Later, the same two pilgrims sit in a Lourdes hotel, and over dinner one wonders about God’s failing to heal everyone. “If God is not in charge,” she asks, “who is?” Her companion considers the question and then says, “I hope they have a good dessert here.” Though many modern men and women doubt it, miracles can still happen. Sometimes they even happen onscreen.

Divide and Conquer

After months of gut-wrenching work on health care reform, the Senate majority leader, Harry Reid, may have learned a strategic lesson: to break up a complex, comprehensive bill into smaller legislative parts. His first such effort, a modest \$15 billion jobs bill that gives employers incentives to hire the unemployed and keep them on payroll for at least a year, was a surprising success. It passed by a vote of 70 to 28, with the support of 13 Republicans—an unusual display of bipartisanship.

The small-bill approach entails risks: Some provisions might be impossible to pass, and the efficiency of multiple parts designed to work together could be lost. Yet the approach has two significant advantages: simplicity and accountability. A no vote on any straightforward proposal begs to be explained to constituents. And a small bill allows senators to cross party lines if a particular proposal serves their constituents; on a large bill, by contrast, the same sen-

ators might vote no because of a single provision.

Senator Reid’s next bill illustrates the plusses. A proposal to extend by 30 days the unemployment benefits and Cobra health coverage of millions of U.S. workers was stalled for a week by one senator, Jim Bunning, Republican of Kentucky. After Bunning’s obstructionism made the news, the Senate defeated an amendment Bunning wanted and voted for the extension 78 to 19.

In future bills, Reid plans to offer incentives to small businesses that need workers and to the tourism and clean-energy industries, and to promote jobs in public works infrastructure and for youth. If the small-bill approach works and the public sees more being accomplished in Washington, the gains could be disproportionately large. A string of small successes might be better than landing a big one.

Erasing One of the Rs?

Reading, writing and arithmetic—the three Rs—formed the basis of much elementary education in the United States for the past two centuries. Now the middle R is under fire. No more Palmer method of penmanship, a favorite in Catholic grammar schools for generations. Instead of learning the curves and loops of cursive writing, students, some as early as the first grade, find a letter on a keyboard and punch it. Keyboard lessons replace handwriting lessons. If they must write, youngsters today prefer to text or e-mail a short note rather than try to create one in cursive handwriting. In this age of communication by computer and cellphone, text messaging and Facebook, there is little need for good penmanship except occasionally to sign your name. Even that often becomes an illegible scrawl rather than readable script.

The fading away of handwriting raises several implications. First, future generations will no longer be able to read John Hancock’s signature on the Declaration of Independence or the document itself. It will be like a medieval manuscript or the hieroglyphics of ancient Egypt, needing to be deciphered and translated by experts. Second, we will no longer be able to read the handwritten letters and recollections of our grandparents, often lovingly written with beautiful penmanship. A specialist will be needed to decipher such handwritten notes.

Indeed, cursive writing, the second R, may be a dying art, replaced by K—keyboarding—an ambiguous development. Yet maybe in the long run, future generations will look back and see that era of elegant penmanship as only a brief and passing chapter in the long history of human communication.

Toyota in Reverse

Making money is always job one for car manufacturers, but the nature of the product they bring to market entails special ethical responsibility. Protecting profit margins and preserving brand reputation can never be morally justified when people's lives and safety are at stake; but the developing story of Toyota and its secretive, and at times possibly obstructionist, handling of a widespread problem with its vehicles' uncontrolled acceleration shows that poor priorities are also simply bad business.

When Toyota Motors recruited two high-level bureaucrats from the National Highway Traffic Safety Administration to help manage its relationship with that federal oversight agency, it may have had an eye on cost-savings related to automobile recalls, not laying the groundwork for a great case study for a business ethics textbook. But just a few years later, that strategy has resulted not in corporate savings but in a historic recall of as many as 10 million cars, along with frozen sales and assembly lines for the international automotive giant. Hundreds of accidents and 52 deaths so far have been attributed to the unexplained acceleration now implicated in incidents involving Prius, Camry, Lexus and other Toyota models.

Prominent Toyota executives blame the carmaker's woes on too-rapid expansion, which distracted its attention from quality control, but the role played by former employees of the U.S. traffic safety department cannot be ignored and warrants further scrutiny. Other car manufacturers also employ onetime N.H.S.T.A. staff members, but it appears that only Toyota has gone so far as to use such employees specifically to work on managing the company's relations with the agency.

As early as 2004 the agency was looking carefully at accelerator problems experienced by Toyota Camry owners. A lawsuit in 2008 stemming from an unintended acceleration-related death revealed an agency decision to limit the scope of its investigation. That crucial decision came right after a former N.H.T.S.A. employee took a job with Toyota and essentially began negotiating for the company with his previous co-workers. In fact Bloomberg News reports that at least four investigations by the agency into unintended acceleration by Toyota models were favorably reduced or thwarted completely with the help of the former regulators hired by the automaker. Those aborted investigations succeeded in warding off expensive recalls, but they apparently did not do anything to make the cars safer.

Consumers expect that all reasonable efforts will be made to protect their safety, particularly when accumulating evidence suggests there is a problem. Toyota has much to do to win back public esteem for its previously highly regarded products, and the federal government and the N.H.T.S.A. also need to take a time-out for an examination of institutional conscience. The safety administration needs to determine precisely how influential former agency employees working at Toyota were on recall decisions and whether a stronger firewall needs to be established between industry and government safety investigators. Congress needs to assess whether the comparatively small staff of the N.H.S.T.A. is adequate for the job and able to keep up with rapidly changing automobile technology. Out of a total number of 635 agency employees, only 57 are in enforcement, and only 21 of these are investigators.

Federal regulators serve the common good. Most do so with integrity and dedication. Their reliability should be beyond reproach. Federal bureaucracies cannot be allowed to evolve into training facilities for future corporate corner-cutters. The public trust and people's lives are too much to risk. A too cozy relationship between corporate managers and federal regulators can lead to dangerous conflicts of interest. This may be one revolving door between government and industry worth jamming permanently.

Even as those structural problems are addressed, the basic question of the accelerator safety needs to be answered. A similar problem has now been reported among a number of other car manufacturers. It could be that our computer-reliant autos may be too sophisticated for our own good. Though Toyota executives emphatically deny there is a design flaw in Toyota's electronic throttle control system, a senior Toyota sales manager testifying before Congress in February admitted that the recall, which replaces floor mats and alters a gas pedal assembly, had responded satisfactorily to as few as 30 percent of the acceleration complaints. Owners of some allegedly repaired cars are reporting that the acceleration problem persists.

That is not good news for Toyota or its current customers, but it may be for future car buyers. Toyota's woes offer a powerful cautionary tale for corporate executives tempted to prop up profit margins by discounting safety with a strategy designed to elude government oversight.



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AFRICA

Hundreds of Christians Killed In Nigerian Attacks

Reports suggest as many as 500 people were killed in pre-dawn assaults on three villages close to the city of Jos in the Nigerian state of Plateau on March 7. The area was the scene of similar intercommunal attacks in January.

Many of the victims, which included women and children as young as a 4-day-old infant, were killed by machete as they attempted to flee men armed with guns who were setting fire to homes and churches in the villages. Some died in their burning homes. Initial reports blame the attacks on members of the Muslim Fulani tribe, who work as herders, against the Christian Berom tribe, for the most part farmers.

"My deepest condolences to the victims of the atrocious violence which has bloodied Nigeria and which has not even spared defenseless babies," Pope Benedict XVI said in Rome on March 10. "Once again, with a sorrowful heart, I repeat that violence does not solve conflicts but only worsens their tragic consequences," the pope said. "I call all those in the country who have civil or religious authority to work for the security and peaceful coexistence of the whole population."

Governor Jonah Jang of Plateau State blamed the Nigerian military for failing to respond to his warning that movements of armed men had been reported shortly before the attacks on sleeping villagers, which began at approximately 2 a.m. on March 7. Police have made 200 arrests, but Nigerian human rights groups are concerned that, as in past instances of such interreligious violence, those responsible may never be prosecuted.

Authorities remain worried about retaliation attacks, and a curfew was imposed in Jos, where army units patrolled the streets and sporadic shooting and at least one death were reported. "The atmosphere remains very, very tense," said Robin Waudo of the Red Cross. "Hospitals are under strain as they still continue to accept the wounded." Families from villages around Jos have been fleeing in fear of more violence; some were even warned by anonymous phone calls to leave.

Archbishop John Onaiyekan, of the Nigerian capital, Abuja, warned against describing the violence as a religious conflict. He told Vatican Radio that the violence was rooted not in religion but in other differences. "International media will say that Christians and Muslims are killing each other," he said. "But this is not the case because people don't kill for religion, but for social, economic, tribal and cultural reasons.

"The victims are poor people who don't have anything to do with all this and are not responsible," Archbishop Onaiyekan said. "It is a classic conflict between pastoralists and farmers, except that all the Fulani are Muslims and all the Berom are Christians."

Adding to the confusion is Nigeria's current leadership vacuum. President Umaru Yar'Adua returned in February from months of absence in Saudi Arabia where he was treated for an undisclosed illness and contin-

ues to recuperate. Vice President Goodluck Jonathon has been acting as president. It is unclear if he is willing to relinquish that role if Yar'Adua recovers.

"The church continues to work toward good relations between Christians and Muslims," Archbishop Onaiyekan said, "and we try to join together to quell the violence and solve concrete political and ethnic problems."

The Nigerian government is weak and not able to contain the groups who are vying for dominance of the territory, the archbishop said. Weapons are easy to obtain and the presence of mercenaries "ready to fight for a few dollars" makes the situation volatile, the archbishop said. "We pray for peace, for good government and that the people understand that the only way to survive is to recognize as brothers all the citizens of this country," he said.



A boy cries during a funeral March 8 for victims of an attack on a village in central Nigeria.



SAME-SEX MARRIAGE

Different Laws Mean Different Outcomes

Susan Gibbs, spokesperson for the Archdiocese of Washington, recalled weeks of hard discussions leading up to an “extremely difficult decision” to transfer a long-running Catholic Charities foster care and adoption service into the hands of another agency and to cease offering health benefits for spouses to Catholic Charities employees (except for employees who already had such coverage). A District of Columbia council vote in December 2009 to redefine marriage to include same-sex unions had passed its last legal hurdle and went into effect on March 3.

Concerned about remaining compliant with church teaching on mar-

riage, Catholic Charities altered its benefit package to respond to the legal ramifications of the council’s “Religious Freedom and Civil Marriage Equality Amendment,” Gibbs said. She added that Catholic Charities ultimately had little choice in the matter if it wanted to ensure uninterrupted nutritional, health and shelter services to its 120,000 area clients.

Why did events in Washington contrast so sharply with the experience of other dioceses faced by the same conflict between civil and religious interests? It is all in the difference a few words make. Past confrontations over same-sex unions

have struggled over the meaning of civil partnerships before the law, not the implications of an extension of the definition of marriage to include same-sex unions. The amendment “requires that we recognize same-sex marriage in our [internal] policies,” Gibbs said, since as contractors with the district, Catholic Charities has to certify compliance with all district laws. “It was really a drastic change for us.” Gibbs added that the archdiocese did not face similar problems with the district’s existing domestic partnership code.

When San Francisco passed an ordinance more than 13 years ago requiring agencies that contract with the city to provide spousal benefits to employees’ domestic partners, then-Archbishop William J. Levada asked for a religious exemption on constitutional grounds. Within a few days, however, the city and the archdiocese worked out a compromise that allowed employees to designate “legal-

ly domiciled” members of a household—a dependent parent, child or sibling or an unmarried heterosexual or homosexual partner—for spousal-equivalent benefits without requiring the church to recognize the “partners” as married.

Vermont’s “Act to Protect Religious Freedom and Recognize Equality in Civil Marriage” adds “advantages” and “privileges” to the list of things that religious organizations cannot be required to extend to same-sex married couples. Though its supporters touted the D.C. marriage amendment’s protections for religious freedom, the act offers no exemptions to religious groups outside of the marriage ceremony itself. Churches may not be compelled to conduct same-sex marriage services, nor may they be compelled to allow their facilities to be used for them, but the amendment does not include religious exclusions in all other important practical respects, like employee benefits.

Gibbs sees little likelihood that the D.C. council will change course on the issue and offer religious exemptions in the future. “The council sees it as a discrimination issue,” she said, “and they don’t see any need to compromise.”

And now problems because of same-sex marriage threaten to spill over into neighboring Maryland, where Attorney General Douglas F. Gansler issued an opinion on Feb. 24 that same-sex marriages performed in other jurisdictions could be recognized as legal. The archbishops of Baltimore and Washington and the bishop of Wilmington, Del., both of whose dioceses include parts of Maryland, quickly challenged the opinion, which is not legally binding.

From CNS and other sources.

U.S. Anglican Parishes To Join Catholic Church

About 100 traditionalist Anglican parishes in the United States have decided to join the Catholic Church as a group. Meeting in Orlando, the House of Bishops of the Anglican Church in America voted on March 3 to seek entry into the Catholic Church under the guidelines established in Pope Benedict XVI's apostolic constitution "Anglicanorum Coetibus" ("Groups of Anglicans"). The request means that the 100 parishes of the Anglican Church in America will ask for group reception into the Catholic Church in a "personal ordinariate," a structure similar to dioceses for former Anglicans who become Catholic. Churches under the ordinariate can retain their Anglican character and much of their liturgy and practices—including married priests—while being in communion with the Catholic Church. The Anglican Church in America is the third group of Anglicans to accept the Vatican's invitation, following the United Kingdom branch of the Traditional Anglican Communion and the Australian branch of Anglican traditionalists, Forward in Faith.

Caritas Demands Help For Migrant Workers

Migrant workers, especially women employed in private homes, need more protection from abuse and exploitation, said Caritas Internationalis, the Vatican-based international umbrella organization for Catholic direct service and relief groups. In a statement on March 5, Caritas urged increased protections for migrants working as maids, nannies and caregivers, saying they often risk exploitation and trafficking. Migrants employed for domestic work rarely benefit from any

NEWS BRIEFS

Undeterred by the police detention of three senior Catholic bishops and hundreds of church activists, thousands of Christians took part in a rally on March 5 to mark the end of a monthlong **protest campaign for equal rights by dalit Christians** in the southern Indian state of Tamil Nadu. • New evidence of brain activity in patients judged to be in a **persistent vegetative state** should make physicians and neurologists more cautious in arriving at such assessments, said the Catholic bio-ethicist Edward Furton on March 1. • The **Diocese of Burlington, Vt.**, is preparing to sell its headquarters building and a now-closed camp to help pay for claims and judgments stemming from clerical sexual abuse. • Archbishop **Edwin F. O'Brien** has decided to consolidate 13 schools—12 elementary and one secondary—after a yearlong scrutiny of the Archdiocese of Baltimore's educational system. • U.S. bishops have called on the Senate to support the extension of favorable **trade status for Haitian-made garments** in a letter to senators on Feb. 19. • Polish church leaders reacted angrily to an appeals court ruling upholding an earlier judgment that their country's top-selling **Catholic newspaper libeled** a single mother who sought an abortion by comparing her to Nazi war criminals.



Dalit Christians at a 2007 protest

legal protection in their workplaces, usually private homes, where abuse is difficult to detect. Domestic workers should have the same legal protection in the workplace as other workers do, Caritas said. "Apart from the risk of abuse, domestic workers may have no social security protection, can be overworked and underpaid," said Martina Liebsch, director of policy for Caritas Internationalis. "Many fear their employers' reprisals if they complain to the authorities and thus continue to live as modern-day slaves," she said.

Protection Sought for Minorities in Pakistan

Church leaders in Pakistan have criticized their government for showing a "lethargic attitude" toward attacks on

religious minorities. The government has, in effect, given free reign to the Taliban, thus encouraging "the imposition of *jazia*—a tax for being non-Muslim—by militant organizations," as well as "kidnapping for ransom, target killing and internal displacement," said a February statement from the Pakistan Catholic Justice and Peace Commission. The statement noted that recent violence against Sikhs, Hindus and Christians poses a "grave threat to the life, liberty and property of the members of religious minorities in the country." Christians have been harassed in the Swat Valley of the North-West Frontier Province and other areas, it said. "The federal and provincial governments should treat these incidents as an alarm bell and must take stringent measures to control the situation."



Beyond Parish Boundaries

Recently I attended the annual meeting of the Association of Graduate Programs in Ministry. Since 1987, representatives from the association's almost 50 member schools have discussed issues related to Catholic and ecumenical theology and ministry formation. While support for lay ecclesial ministry is a primary focus of A.G.P.I.M., at this year's meeting we reflected on the growing prominence of ministry in nonecclesial settings.

A series of panel discussions provided a sense of what wide-ranging ministry the Spirit inspires beyond the boundaries of parish and diocese. One panelist, who retired early from a high-profile career in the United States Foreign Service, sought out coursework in theology and spirituality and founded an ecumenical spiritual care center. A Vanderbilt University Law School professor earned a master's in pastoral studies and advocates for low-income indigent women who have suffered abuse. Another woman does pro bono rural development work in her poor, sparsely populated corner of Missouri, including free business consulting services for rural entrepreneurs.

One theologically educated young man founded a Catholic Worker house of hospitality in a run-down, violent neighborhood of Erie, Pa. Another man works in a Catholic health care system, helping the organization transfer leadership responsibilities away from the founding women religious while retaining its Catholic identity.

KYLE T. KRAMER is the director of lay degree programs at Saint Meinrad School of Theology in St. Meinrad, Ind., and an organic farmer.

In many ways, these think-outside-the-box ministries reflect new, creative responses to local and global needs. But they also have deep roots in church history, especially in the documents of the Second Vatican Council and in subsequent reflections on the role of the laity in the church's one mission and many ministries. "The laity likewise share in the priestly, prophetic, and royal office of Christ," according to the "Decree on the Apostolate of the Laity," "penetrating and perfecting...the temporal order through the spirit of the Gospel" (No. 2). The United States Catholic bishops have written of the need for "a well-educated, inquiring, and vocal laity," pursuing holiness, community, mission and ministry, and Christian maturity ("Called and Gifted for the Third Millennium"). Pope John Paul II, echoing Pope Pius XII before him, insisted that the laypeople are "the front lines of the Church's life" ("Christifideles Laici," No. 9).

Laypeople on the front lines need training and support. This presents a challenging invitation to theological schools and other formation programs. Ministers in nonecclesial settings require creative and visionary formation for which, at this point, church documents provide only general guidelines.

Clear enough is the need to provide students with solid theological knowledge, a strong sense of Catholic identity and values and the well-rounded human, spiritual and pastoral formation called for in the United States

bishops' recent document on lay ecclesial ministry, "Co-Workers in the Vineyard of the Lord."

Beyond this, however, formation programs must begin to explore how they might develop students' entrepreneurial talents, leadership, creative problem-solving, transitional skills and ability to form networks and community. In many cases, cross-disciplinary programs can provide additional, field-specific knowledge.

Lay ministers
in the
secular realm
need our
affirmation
and encouragement.

Since they will often work for little or even no pay, students need reasonable tuition and generous financial aid. They need job placement assistance after graduation and ongoing support through continuing education offerings, retreats and

alumni networking and mentoring. Almost all of this would apply to—and greatly benefit—lay ecclesial ministers as well.

Laypeople doing front-line ministry in the secular realm require excellent, innovative formation, but even more crucially, the support of the church universal. Parishes, dioceses and faithful individuals can provide financial resources, volunteer labor, expertise and even a consumer market for the products of social entrepreneurs. Most important, those ministering in the "temporal order" need affirmation and encouragement. Lacking any clear place or power in ecclesial structures, they nonetheless need to know that they and their good work are indeed part of the church's vital, world-sanctifying mission.





QUESTIONS AND OPPORTUNITIES
FOR 'RETIRED' PRIESTS

The Next Move

BY WILLIAM D. KARG

After serving the diocese of Cleveland for 44 years, I retired in 2008, not from priestly ministry but from being a pastor. I enjoyed a wonderful retirement party with the expected array of emotions. Then, having bid my good-byes, I filled my car with the last load of books and clothes and drove into the unknown. What have I learned about retiring as a priest that could be helpful to others?

The first lesson came within a day or two: Retirement requires a period of adjustment. Retiring from being a parish priest all those years is like standing under a waterfall that suddenly shuts off. One asks: What happened? and What does it mean? What happened is that one's life, once jammed with activities, now is not. It means that one needs to accept the joy of this freedom even as one creates new daily structures for one's life.

In a recent survey of retired priests, *When We Can No Longer "Do": Issues in Retirement for Diocesan Priests*, by the Center for Applied Research in the Apostolate at Georgetown University in Washington, D.C., one priest commented, "When a priest retires, he doesn't stop ministry, but he does stop serving as a C.E.O. of these small corporations we call parishes." Another said, "By 'retire' I mean leave behind administrative duties and return to full-time ministry."

Being free of administration, I rediscovered the richness and fulfillment of ministry. During the first year of retirement I felt uncertainty about how I would spend my days, but eventually various people called to request help with different forms of ministry.

REV. WILLIAM D. KARG, a priest of the diocese of Cleveland, is pastor emeritus of St. Sebastian Church in Akron, Ohio, where he served for 13 years until his retirement.

Fortunately, I had taken some time to make retirement plans. That meant organizing a new agenda. My plan included serious reading, to reactivate my mind with some of the latest theology being published. Study in spirituality at Creighton University and an eight-day retreat there provided an opportunity to clarify the path I wanted to take in retirement. With the help of God, a new sense of mission is taking shape, and I feel more at peace.

How Many Are We?

I am hardly alone. In the United States, there are approximately 10,000 retired priests. According to the CARA's research, "Dioceses now have one retired priest for every two active priests." In Cleveland we have 111 priests who are retired, absent or sick. These numbers point to a relatively new phenomenon in the American church. The research reminds us that increased retirement numbers come amid the well-known shortage of priests. Down from 36,000 mostly active diocesan priests in 1970, there are fewer than 28,000 diocesan priests today; fewer than 20,000 of whom are in active ministry. Over the same years, the priest-to-people ratio dropped from 1,500 to one to 3,500 to one.

What do priests do when they retire? Many different things, as several random examples show. A priest friend in California offers Mass for a community of contemplative nuns and serves as chaplain on cruise ships. A priest in Maine uses his gifts to write and publish books on spirituality and heads a diocesan diaconate program. A semi-retired priest of the Crosier Fathers and Brothers in New York puts his doctorate in information technology to good use helping dioceses in that area; he also writes research papers. A high school classmate in Indianapolis serves as chaplain for religious sisters, encouraging them to seek spiritual direction. Some retired priests engage in wider ministries, like the volunteers in Global Fellows, a program of Catholic Relief Services. The volunteers travel to various parishes around the nation a few times a year to celebrate weekend liturgies and preach about the work of C.R.S.

My own activities are similar to those of about 90 percent of retired priests. I celebrate Mass and hear confessions at some 23 locations; I volunteer at a drop-in center for the homeless run by the Catholic Worker; and I

offer spiritual direction and help with campus ministry at Akron University.

Ideas for Dioceses

It is clear to me that dioceses could do more to help priests prepare for retirement. For example, dioceses could make recommendations on medical, legal and housing issues and help priests as they adjust to retirement, offering them spiritual direction. That helped me come to a much deeper sense of gratitude for my ministry and my time. Especially in cases of sickness, some retired priests need help to maintain social interaction with other priests and laypeople.

Retirement offers new opportunities to continue using the unique gifts God has given them. A diocese might invite retired priests to form a small "wisdom think tank" to focus on pastoral challenges, like finding ways to bring a Catholic

presence into areas where several urban or rural parishes have closed. Or the diocese might sponsor a retired priests' lecture program, so older priests could share their "specialties" with others. Or a diocese or seminary might establish an archival program, where elder priests are interviewed (in print, or on audio or video), preserving for others their rich experiences. I'm sure there are other ways of helping retired priests "bear fruit in old age" (Ps 92) and stay connected with the first love of their lives—pastoral ministry.

Retirement also raises a few questions. What is the best way, for example, to inform parishioners about the number of priests in retirement and explore what that number does and does not mean for the church? For priests about to retire, should dioceses create more part-time ministry options? Perhaps the most important question is: Why are so many priests retiring? Is it only because of increasing age, or also because trying to be a C.E.O. distances priests from ministry?

In the CARA study one priest said, "If I win the lotto, I'd retire tomorrow—and do ministry until I dropped dead." That possibility raises a related concern about whether parishes need lay administrators (a ministerial position beyond that of business manager) to take over all nonpastoral administrative tasks. That, in turn, might allow pastors more time to prepare and preach better homilies. And in the end, it might result in happier pastors, who would retire later rather than sooner. **A**

Retiring from being a parish priest is like standing under a waterfall that suddenly shuts off. One asks: what happened?

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The Bishop Emeritus

Resigned but still ministering

BY FRANK J. RODIMER

“Old soldiers never die,” said retired General Douglas MacArthur, “they just fade away.” Retired Roman Catholic bishops, however, do not just fade away. They begin a “new phase of their ministry,” according to *The Bishop Emeritus*, a study by the Vatican’s Congregation for Bishops that became available in English last August (originally published in Italian in 2008).

In the introduction, Cardinal Giovanni Battista Re, the congregation’s prefect, observes: “In the 2,000-year history of the church, bishops emeriti are a new reality just a little more than 40 years old. They represent an innovation in the life of the Catholic Church.” Today the number of retired bishops worldwide is around 1,150.

After acknowledging these bishops’ valued ongoing service to the church and their rights and duties, the document takes up some of their personal experiences. It should come as no surprise that retirement, described as “a profound change of life...a break with one’s previous life experience” and a “severing of the network of relationships that constitute one’s life,” can lead even a bishop to a sense of “isolation and even create a sense of emptiness on a psychological and relational level.”

In days gone by, bishops, priests and religious typically died “with their boots on.” Then Canon 401 of the 1983 Code of Canon Law followed up on “the earnest request” of the Second Vatican Council’s “Decree on the Bishop’s Pastoral Office in the Church” (No. 21) that “bishops resign from their office if on account of advanced age or from any other grave cause they become less able to carry out their duties.” As a result, bishops are required to submit their resignation at the age of 75. The wisdom of the requirement is based on the need for alertness and energy on the part of the



MOST REV. FRANK J. RODIMER is bishop emeritus of Paterson, N.J.

bishop. It also takes into account that bishops emeriti (a term first used officially in Canon 402) can still serve and minister to the church in significant ways.

The document makes two theological points in explaining why the bishop emeritus can and should still serve the church:

1. The bishop is, like Christ, a servant and not a master, and his sacred ministry is a response to love. It is an “office of love,” one that continues throughout his life.

2. The obligation and privilege of the bishop through his consecration is to build up the church through a threefold office: that of teaching, especially by preaching the word of God; that of sanctifying, by celebrating the Eucharist and the other sacraments; and that of governing. Though a bishop emeritus ceases to possess any power of jurisdiction (and that to most bishops comes as a blessing), he “collaborates in the governance of the church” by his wise counsel, works of charity, instruction, defense of the weak and unremitting concern for the people of God.

Bishops emeriti retain “a certain bond of spiritual affection” with the particular church each man governed as pastor. That is why they have the title of “bishop emeritus” of the

diocese they served. This is something quite new. Prior to 1970, the retired bishop of a diocese was assigned one of the 1,860 or so titular sees, dioceses that for one reason or another no longer exist. Pope Paul VI decided on Oct. 31, 1970, that “diocesan bishops of the Latin rite who resign are no longer transferred to a titular church, but instead continue to be identified by the name of the see they have resigned.”

The Bishop Emeritus takes pains to distinguish between the secular understanding of retirement and the status of emeritus: “Retirement concerns a person’s employment status.” It is an administrative act whereby a person loses all rights except the right to a pension for support. “With the status of emeritus, on the other hand, there is only cessation of jurisdiction over the office held, which becomes vacant [until a new bishop is appointed]. A bishop emeritus, while losing the latter competence, retains other bonds, especially those of affection that link him to the particular church, while remaining a member of the college of bishops.”

Within the Diocese and Beyond

The bond the bishop emeritus retains with his diocese has a lot to do with how he and his successor relate to one another. The two bishops are urged “to live in mutual fraternity and to cultivate a spirituality of communion,” a demand arising from “membership in the same college of bishops, from their sharing in the same apostolic mission and from affection for the same diocese.”

The diocesan bishop is to be “appreciative of the good done by the bishop emeritus in the church in general and especially in the diocese” and the bishop emeritus must “take care not to interfere directly or indirectly in anything to do with the leadership of the diocese.”

When both bishops work at it, their “fraternal relationship...will be edifying to the people of God and particularly to the diocesan presbyterate.” The document quotes the biblical admonition: “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith” (Heb 13:7).

Beyond his diocese, the bishop emeritus also can be invited to the general assembly of the bishops’ conference (in the United States that is the U.S. Conference of Catholic Bishops), cast a consultative vote in it, take part in study commissions and, if the conference president decides, serve on a commission for which he has special competence. In that case he is granted a deliberative vote, though solely within that commission.

The document also recommends something new, that the conference president appoint a bishop emeritus for a three-year term to quietly watch over the life of the bishops emeriti within the conference, “to serve as a ‘point of reference’ for the bishops emeriti.” The U.S.C.C.B. has polled retired bishops on the matter.

In many such ways a bishop emeritus who has the necessary health and stamina can continue to serve the church. But every bishop blessed with added years has not only the responsibility but also the privilege of praying for his diocese and the church universal. His is the “prayer of a pastor.” His is the “ministry of intercession.”

To have an intimate friendship with Jesus Christ is what Pope Benedict XVI calls the greatest goal of every disciple of Jesus, but especially of bishops and priests. Working to deepen one’s friendship with Jesus is a lifelong challenge and joy. If in the process of cherishing that friendship the bishop emeritus is able to continue some form of the apostolate, so much the better.

The Vatican document ends with a prayer of St. Martin of Tours: “Lord, if your people still need me, I do not refuse the task; your will be done.” With respect to the ongoing vocation of a bishop emeritus, we can say that life is changed, not ended. **A**

Malchus

Bull at a gate in the garden, Peter’s out
With a stubby blade, and slashes in the dark
At the nearest of the looming figures—a lout,
And a slave with it, obedient to the bark

Of the officer bloke, to whom he’s a waste of space,
Named though he is for a king. And now it’s first
Blood to the partisans of peace in the race
To the hooked wood, the dangling and the thirst.

The stuff that crusted where the severed ear
Had been returned stayed with him through the night
And half of bloody Friday. He could hear
As well as ever, though he made a sight

For his mates to see while he talked about the stroke
And how the man commanded when he spoke.

PETER STEELE

PETER STEELE, S.J. is a distinguished professor at the University of Melbourne, Australia, and has been a visiting professor at Georgetown University.

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As Easter approaches, we wish you all the fullness of life that flows from the risen Lord.

Drew Christiansen, S.J.
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Ms. Barbara Mosley • 2002.....Iowa
Jeanne Anne Mucci • 2001.....New Jersey
Mr. John L. Mulligan • 2003.....Arizona
Rev. Michael J. Newman S.D.S. • 2008.....California
In Memory of Mary K. O'Brien • 2001.....Illinois
Mr. and Mrs. Richard J. O'Brien • 1988.....Nebraska
Mr. and Mrs. Mathew O'Connell • 2003.....Ohio
Mr. J. Kenneth O'Connor • 1988.....New York
Jonathan & Shirley O'Herron Found. • 1998.....Conn.
Rev. Vincent O'Reilly • 1990.....California
Mr. Hubert J. O'Toole • 2003.....New Jersey
Fr. Richard T. Ouellette • 2004.....California
Rev. Thomas J. Owens • 2008.....Pennsylvania
Mr. and Mrs. John M. Pellegrino • 1998.....Florida
Le Moyne College • 2001.....New York
Rev. Steven J. Peterson • 1990.....New York
Most Rev. Raymond J. Peoa • 2005.....Texas
Mrs. Veronica Pheny • 1983.....Florida
Mrs. E. Carmela Pitaro • 1983.....New York
Ms. Gaile M. Pohlhaus • 1998.....Pennsylvania
Mr. James E. Power • 1982.....New Jersey
Mr. Ernest C. Raskauskas • 2000.....Maryland
Ms. Patricia Rauch • 2000.....Wisconsin
Rev. Reginald A. Redlon O.F.M. • 1987.....Mass.
J. Timothy and Jennifer S. Rice • 2005.....Louisiana
Mrs. Elizabeth C. Ricketts • 1988.....Pennsylvania
Rev. David J. Riley • 2001.....Connecticut
Mr. Kevin P. Roddy • 2000.....California
Rev. Michael J. Rogers • 1988.....Iowa
Ms. Alma Roginel • 2003.....Connecticut
Ms. Mary K. Rutherford • 1995.....New York
Mr. William J. Ryan • 1993.....Connecticut
Mr. Stephen A. Scherr • 1977.....Nebraska
Most Rev. Mark F. Schmidt • 1999.....Wisconsin
Mrs. Mary Dubois Sexton • 1999.....Maryland
Mr. Ward A. Shanahan • 1991.....Montana
Most Rev. Richard J. Sklba D.D. • 1983.....Wisconsin
Most Rev. John J. Snyder D.D. • 1977.....Florida
Mary Anne Sonnenschein • 2004.....Maryland
Ms. Edith V. Sontag • 2003.....New Jersey
Mr. Paul F. Stockschlarder • 2007.....New York
Rev. Joseph A. Stull • 1988.....New Jersey
Mrs. Gail L. Sturdevant • 1995.....Missouri
Most Rev. Joseph M. Sullivan • 1994.....New York
Rev. James R. Swiat • 1990.....Michigan
Mr. and Mrs. John W. Swope • 2005.....Florida
Mr. and Mrs. Michael J. Thompson • 1992.....Pa.
Most Rev. Donald W. Trautman • 1998.....Pa.
Ms. Jo Goeke Vallo • 1980.....Illinois
Mr. Eugene P. Vukelic • 2003.....New York
Rev. Harry E. Wagner Jr. • 2004.....Louisiana
Mr. Patrick J. Waide Jr. • 1990.....New York
Mr. Tom Walters • 2009.....Indiana
Msgr. William A. Watson • 1995.....Illinois
Rev. Robert M. Wendelken • 1988.....Ohio
Rev. Charles H. Wester • 2000.....Wisconsin
Rev. Paul J. Whitney • 1997.....New York
Mrs. Catherine Spohn Wolff • 1983.....California
Mr. William L. Woodard • 2006.....Missouri
Mr. Paul H. Young • 1977.....New York
Dr. Joseph R. Zajac • 2001.....New York
Mr. Joseph F. Zuber • 1982.....Michigan
Mr. James J. Zwolenik • 1983.....District of Columbia

The Associates

\$150 and more

A Friend • 2003.....Ohio
A Friend • 1983.....Illinois
A Friend • 2000.....Michigan
Anonymous • 1999.....New York
Anonymous • 1998.....Illinois
Ms. Susan L. Abbott • 2003.....Massachusetts
Fr. John A. Acri • 2005.....Pennsylvania
Miss Lillian Adami • 1987.....Pennsylvania
Rev. Bruce R. Allison • 2004.....Pennsylvania
John C. and Mary Jane Altmiller • 1999.....Virginia
Mr. Richard J. Ament • 2009.....Iowa
Rev. Kenneth J. Anderson • 2005.....Illinois
Ms. Beverly M. Anderson • 2005.....Oregon
Mr. Peter J. Andes • 1995.....New York
Ms. Jane Antrobus • 2008.....Tennessee
Ms. R. D. Arenth • 1997.....Virginia
Msgr. Daniel K. Arnold • 1987.....Pennsylvania
Mr. and Mrs. Burton W. Arnold • 2000.....Texas
Joan Arrigan • 2008.....Rhode Island
Mrs. Mary K. Artz • 1994.....Montana
Ms. Jean L. Artz • 2004.....California
Rev. George A. Aschenbrenner S.J. • 2004.....Pa.
Mr. Thomas G. Auffmanberg • 2001.....Missouri
Ms. Maria J. Avila • 2002.....Wisconsin

Ms. Anne Bachman • 2009.....Arizona
Mr. Kenneth F. Bailie • 2003.....New York
Mr. William A. Baker Jr. • 1996.....South Carolina
Rev. John F. Baldwin • 2007.....California
Rev. James Balint • 1994.....Texas
Mr. Joseph L. Barclay • 2009.....Wisconsin
Mr. William J. Barnds • 2005.....Colorado
Rev. Gregory M. Barras • 2009.....Mississippi
Ms. Helen M. Barrett • 2005.....Massachusetts
Ms. Marie J. Barry • 2006.....Distric of Columbia
Miss Janice A. Barry • 2004.....New Jersey
Mr. Adolph J. Barsanti • 2003.....Virginia
Dr. Paul E. Bates • 1987.....New York
Dr. and Mrs. William E. Battle • 2004.....Maryland
Mr. and Mrs. Gerald M. Bauer • 1982.....Oklahoma
Rev. A. Thomas Baumgartner • 2004.....Maryland
E. Joan Bear • 1988.....California
Fr. David J. Beck • 2005.....Ohio
Rev. Joseph F. Beckman • 1987.....Ohio
Mr. Andrew P. Begley • 1995.....New Jersey
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
James J. Benjamin M.D. P.A. • 1990.....Maryland
Mr. James J. Benjamin Jr. • 2006.....New York

Ms. Carolyn K. Bense • 1988.....Massachusetts
Mrs. Mary Ann C. Bentz • 1990.....Pennsylvania
Rev. Albert J. Berner • 1987.....New Jersey
Rev. William E. Biebel • 2005.....Pennsylvania
Ms. Rosemary E. Binon • 2005.....Ohio
Ms. Nancy L. Blake • 2009.....Kansas
Mr. John W. Blakeley • 2005.....Virginia
Mr. Edward J. Blanch • 1994.....Michigan
Fr. Clair Boes • 2009.....Iowa
Rev. Thomas Bokenkotter • 1991.....Ohio
Rev. Edward F. Boland • 2005.....Rhode Island
Ms. Jo Ann Bonot • 1983.....California
Ms. Edythe E. Bosch • 2006.....Connecticut
Mr. George F. Bourgeois • 2008.....Florida
Rev. Martin M. Boylan • 2009.....Pennsylvania
Mr. Robert J. Boyles • 2003.....California
Rev. Edward C. Bradley S.J. M.D. • 1993.....Pa.
Rev. James J. Brady • 2009.....Wisconsin
Dolores L. Brandao • 2007.....New Jersey
Mr. Josph P. Braun • 2009.....Illinois
Michael J. Brennan M.D. • 1984.....Michigan
Dr. Brian E. Breslin • 2006.....Maine
Lyn B. Brignoli • 2008.....Connecticut
Mr. John F. Brinker • 2002.....Maryland
Rev. David E. Brinkmoeller • 2000.....Ohio
Rev. John L. Brophy • 1975.....Wisconsin

Fr. Douglas C. Brougher • 1999.....Louisiana
Ms. Marilyn M. Brown • 2003.....California
Ms. Marie M. Brown • 2004.....California
Ms. Mary A. Brummner • 1991.....Missouri
Mr. R. P. Brumbach • 1983.....California
Rev. Francis E. Bryan • 2008.....Indiana
Theresa Krolkowski Buck • 1993.....West Virginia
Mr. Timothy P. Bukowski • 2004.....North Carolina
Mary Anne Bunda • 2007.....Michigan
Mr. Edward J. Burke III • 2002.....Texas
Dr. Vincent P. Butler Jr. • 1982.....New Jersey
Rev. Michael T. Buttner • 1999.....Maryland
Amity Pierce Buxton Ph.D • 1995.....California
Rev. Msgr. Harry J. Byrne • 1987.....New York
Rev. Edward Byrne • 2006.....New York
Ms. Anna M. Byrnes • 1988.....Connecticut
Ms. Josephine M. Cachia • 2009.....Illinois
Rev. James P. Cahill • 2009.....North Carolina
Mr. Jorge Caicedo • 2004.....Illinois
Ms. Mary L. Cain • 2007.....Kansas
Mr. Arthur B. Calcagni • 1998.....Florida
Rev. Msgr. Angelo M. Caligiuri • 1985.....New York
Mr. Pat W. Camerino • 1983.....Texas
Ms. Ellen M. Campbell • 2004.....California
Mr. William Campbell • 2006.....Texas
The Rev. Thomas B. Campion • 1987.....Connecticut
Mr. Joseph S. Cannizzaro • 2003.....Illinois
Mr. and Mrs. Peter A. Carfagna • 1988.....Ohio
Mr. Warren R. Carlin • 2009.....Illinois
Mrs. Lois H. Carnes • 2002.....California
Ms. Loretta J. Carney • 2005.....New York
Miss Ruth Carroll • 1988.....Pennsylvania
Dr. and Mrs. Harry D. Carrozza • 1982.....Arizona
Ms. Stella Carter • 2008.....North Carolina
Mr. Edward J. Carville • 1982.....California
John M. Casey M.D. • 1988.....California
Mr. John J. Casey • 1987.....Missouri
Ms. Patricia Casey • 1996.....Massachusetts
Ms. Rose T. Casserly • 2003.....California
Mr. Robert M. Cassidy • 2009.....Massachusetts
Mr. Thomas J. Cassidy • 2008.....Pennsylvania
Ms. Mary G. Castaldo • 2009.....New Hampshire
Ms. Anne P. Castellán • 2008.....Pennsylvania
Rev. Robert F. Caul • 1992.....Rhode Island
Ms. Louisa G. Celebrezze • 2003.....Ohio
Mr. Peter R. Chacon • 2007.....California
Mr. Charles P. Chalko • 2004.....Massachusetts
Mrs. Nancy A. Chisholm • 2009.....Wisconsin
Col. Dennis E. Clancey USMC (Ret) • 1988.....Va.
Mr. James P. Clark • 2000.....New York
Ms. Ida O'Grady Clark • 2002.....New York
Ms. Mary O. Clark • 2007.....Ohio
In mem. Margaret & Charles V. Clarke • 2009.....N.Y.
Mr. John E. Clarke • 2009.....Wisconsin
Mr. Robert J. Clerkin • 2009.....New York
Ms. Jane E. Clifford • 2009.....New York
Ms. Ellen M. Coffey • 2009.....Minnesota
Mrs. Loretta F. Coghlan • 2000.....Florida
Miss Lucy M. Cohen • 2009.....District of Columbia
Mr. Rodolfo A. Colberg • 2002.....Puerto Rico
Ms. Grace F. Coleman • 2006.....New York
Mr. John B. Coleman • 2008.....Pennsylvania
Rev. Gerald D. Coleman • 2009.....California
Mr. Ronald P. Collins • 1990.....Washington
F. Farrell Collins Jr. M.D. • 1979.....North Carolina
Mr. Daniel F. Collins • 2003.....Illinois
Mr. Ellsworth Colliton • 2009.....Florida
Mr. and Mrs. Francis W. Collopy • 1995.....Colorado
Rev. Edward A. Colohan • 2001.....Connecticut
Mr. Francis X. Comerford • 2003.....New York
Kevin and Eileen Concannon • 2003.....Maine
Deacon Robert L. Connelly • 1994.....Maryland
Mr. Donald A. Connolly • 2005.....Maryland
Rev. Gerald T. Connor • 2006.....New York
Rev. Robert L. Connors • 1998.....Massachusetts
John M. & Katherine W. Conroy • 2000.....New York
Mr. John J. Conway • 2006.....Michigan
Rev. James Conway • 2009.....Texas
Rev. Vincent M. Cooke • 1994.....New York
Mr. Jack Cooper • 2009.....Pennsylvania
Mr. Thomas Costello • 2009.....Virginia
Mrs. Joseph J. Cottrell • 1994.....Wisconsin
Mr. and Mrs. John P. Courtney • 1987.....Delaware
Leonard V. Covello • 2003.....Maryland
Dr. Marjanne H. Crino • 2009.....New York
Ms. Margaret A. Cromwell • 2000.....South Carolina
Ms. Margaret T. Cronin • 1995.....Maryland
Fr. Richard Cronin • 2008.....Missouri
Rev. Dennis Crowley • 2008.....New Jersey
Rev. Francis J. Culklin • 1988.....New York
Rev. Michael Culligan • 1987.....California
Anne and Richard Cummings • 2003.....New Jersey
Miriam and Tom Curnin • 1993.....New York
Ricky J. Curotto • 1999.....California
Mr. Richard F. Czaja • 2005.....New York
Mr. Ed Dailey • 2002.....Massachusetts
Rev. James J. Daly • 1991.....New York
Mr. Steven J. Damozonio • 2002.....California
Ms. Rosemary Darmstadt • 1998.....New York
Ms. Judith M. Davis • 1996.....Indiana
Baudouin de Marcken • 1987.....Minnesota
Mrs. Katherine E. DeBacker • 2008.....Colorado
Mr. Edward J. Degeyter • 2008.....Louisiana
Mr. Richard P. Delaney • 1988.....Texas
Mr. Andre L. Delbecq • 1999.....California
Mr. Edward J. Dempsey • 2004.....Connecticut
Rev. Richard Dempsey • 2009.....Illinois
Mr. and Mrs. Joseph S. DeNatale • 1991.....Mass.
Rev. Lawrence M. Deno • 2008.....New York
Ms. Sally S. Desmond • 2009.....Nebraska
Msgr. Conrad R. Dietz • 1998.....New York
Mr. John J. Dietzen • 2006.....Illinois
Ms. Nancy Ann Dillon • 1996.....Michigan
Mr. Robert L. Dineen • 2001.....Alabama
Mr. William S. Dinger • 1993.....New York
Mr. John M. Dister • 2009.....Virginia
Mr. Robert F. Dobbin • 1993.....New York
Mr. Bernard Doering • 2003.....Indiana
Mrs. Patrick J. Doherty • 1991.....Florida
Dr. David A. Dombroski • 2006.....New York
Ms. Lenore Domers • 2007.....Wisconsin
Mrs. Barbara M. Donahue • 1999.....Massachusetts
Ms. Susan Donahue • 2006.....Georgia
Most Rev. Robert W. Donnelly • 1987.....Ohio
Mr. David L. Donoghue • 2006.....Connecticut
Mr. and Mrs. John G. Donohue • 2004.....Florida
Kathleen & Terry Dooley • 1994.....California
Bishop Norbert Dorsey • 2009.....Florida
Ms. Martha M. Dougherty • 2005.....New Jersey
Mrs. William Downey • 1985.....Illinois
Dr. Albert W. Dreisbach • 2008.....Massachusetts
Mr. and Mrs. Ralph Droste • 2000.....Connecticut
Mr. Walter V. Duane • 1988.....South Carolina
Mr. Joseph Dubanowich • 2006.....North Carolina
Rev. Marcel Dube O'Carroll • 2003.....Florida
Msgr. Leon Duesman • 2007.....Texas
Mr. Dennis T. Duffell • 2006.....Washington
Mr. John P. Duffell • 2009.....New York
Mr. John M. Duffy • 2009.....Illinois
Dr. and Mrs. John A. Duggan • 1989.....Massachusetts
Mr. Thomas R. Dundon • 2001.....Virginia
Michael and Susan Dunn • 1999.....Maryland
Mr. David J. Dunne Jr. • 1997.....Massachusetts
Rev. James M. Dunne • 2008.....New York
Mr. John R. Dunne • 2004.....New York
Rev. Arthur J. Dupont • 1993.....Connecticut
Dr. Pierre Durand • 2006.....California
Mrs. Rosemary C. Durkin • 2007.....Connecticut
Mr. Peter S. Dwan • 1998.....California
Rev. Joseph F. Eagan S.J. • 2006.....California
Rev. William J. Eagan S.J. • 2008.....Connecticut
Mr. and Mrs. Jack F. Eden • 2004.....Virginia
Ms. Frances E. Edson • 2007.....New Jersey
Mr. John Ehmman • 1988.....Indiana
Edward A. Ellis M.D. • 1991.....Florida
Mr. Michael M. Engel • 2008.....New York
Dr. John A. Engers Jr. • 2004.....Maryland
Mr. Raymond Ensman • 2002.....Ohio
Mrs. Sheila Erlach • 2000.....Nevada
Dr. James W. Erlenborn • 1988.....Illinois
Mr. J. Michael Ermiger • 1996.....Michigan
Mr. and Mrs. Maurice H. Espereth • 2002.....Arizona
Ms. Sandra Evans • 2009.....Pennsylvania
Rev. Charles J. Fahey • 1990.....New York
Ms. Eleanor V. Fails • 2008.....Indiana
Mr. Nicholas Falco • 1989.....New York
Mrs. Paula H. Fangman • 2005.....Kentucky
Sr. Margaret A. Farley R.S.M. • 2008.....Connecticut
Rev. Leo Farley • 2009.....New Jersey
Rev. James M. Farrell • 1989.....Indiana
Ms. Virginia L. Faulkner • 1988.....California
Maureen A. Fay O.P. • 2001.....Michigan
Mr. and Mrs. William S. Feiler • 1990.....New Jersey
Fr. Robert J. Fenzl • 2000.....New Mexico
Mr. and Mrs. Joseph P. Ferguson • 2007.....Virginia
Mr. Alfredo J. Fernandes Jr. • 1993.....Michigan
Mr. Robert Ferrara • 1980.....New York
Ms. Gilda Ferrara • 2009.....New York
Ms. Barbara Fink • 2006.....Ohio
Mr. George A. Fischer • 1997.....Massachusetts
Rev. Charles H. Fischer • 2000.....Michigan
Mr. Charles J. Fitti • 1990.....Pennsylvania
Ms. Jacqueline Fitzgerald • 1993.....Illinois
Mr. H. Kenneth Fitzgerald • 2008.....New York
Rev. J. Thomas Fitzsimmons • 2003.....Ohio
Rev. John P. Flanagan • 1993.....New York
Mr. John L. Flannery • 1993.....Connecticut
Arthur W. Fleming M.D. • 1992.....Pennsylvania
Rev. James B. Flynn Ph.D. • 1988.....Massachusetts
Ms. Pat Flynn • 2009.....Massachusetts
Mr. Joseph H. Foley Jr. • 1996.....Georgia
Ms. Nancy Fontenot • 2006.....Louisiana
Rev. Wayne A. Forbes • 2005.....Oregon
Mrs. William P. Ford • 1983.....New Jersey
Mr. Joseph M. Formica • 1991.....New Jersey
Ms. Katie D. Foster • 2003.....California
Mr. and Mrs. Richard W. Foxen • 2003.....Michigan
Mr. Robert W. Foy • 1998.....Pennsylvania
Mr. Bertram F. Frederick • 2007.....Florida
Mr. Robert K. Freeland • 1998.....New York
Ms. Holly Fuller • 2009.....Nebraska

Mr. Ronald P. Gagnon • 2008Arizona
 In Memory of Joseph W. Gaida • 1989Tennessee
 Ms. Mary C. Gallagher • 2002New York
 Ms. Nan D. Gallagher • 2005Florida
 Rev. Paul V. Gallagher • 2009Virginia
 Dr. and Mrs. Charles O. Galvin • 1991Texas
 In Memory of Mary Ellen Gamble • 1997Calif.
 Mr. Joseph F. Gannon • 2008New York
 Dr. and Mrs. Efrain Garcia • 1997Texas
 Most Rev. James H. Garland D.D. • 1991Michigan
 Ms. Kathleen T. Garry • 2003New York
 Rev. Joseph A. Gauder • 2001Massachusetts
 Mr. John J. Gelinis • 1996Massachusetts
 Mr. Charles R. Gellner • 2001Maryland
 Mr. and Mrs. Joseph F. Gersitz • 2003New York
 Ms. Mary Gibbons • 1985Michigan
 Mr. and Mrs. Paul A. Gifford • 1994Maryland
 Rev. John J. Gildea • 2004New York
 Ms. Dorothy Gillan • 2009California
 Mr. John T. Gillespie • 2000Pennsylvania
 Mr. R. O. Gillick • 2002California
 Mr. John P. Gillis • 2009Michigan
 Mr. John Girardi • 2002California
 Ms. Jeanne M. Girsch • 2008Texas
 Mr. Robert D. Gittings • 2007California
 Mr. Martin J. Gleason • 1998District of Columbia
 Mr. and Mrs. Louis J. Glunz III • 2006Illinois
 Mr. and Mrs. John E. Glynn • 1993New York
 Miss Virginia E. Glynn • 1998New York
 Mr. John W. Glynn • 2008California
 Mr. and Mrs. Aaron W. Godfrey • 2003New York
 Rudolf and Carolyn Ann Goetz • 1995Michigan
 Ms. Dorothy A. Goigel • 2003Wisconsin
 Rev. John Golas • 2008Connecticut
 Mr. & Mrs. Lawrence P. Goldschmidt • 1987Va.
 Mr. Thomas S. Golich • 2005California
 Mr. Michael R. Goonan • 2003New York
 Mr. and Mrs. Horace C. Gordon Jr. • 1989Florida
 Mr. Robert L. Gordon • 2003New Jersey
 Mrs. Frances S. Grace • 1999Wisconsin
 Fr. Joseph T. Graffis • 2004Kentucky
 Mr. Arthur E. Graham • 1983Kentucky
 Jake and Ruth Graves • 2000Iowa
 Dr. Gerald W. Grawey • 1973Illinois
 Ms. Eleanor M. Green • 2009Colorado
 Mr. and Mrs. Michael D. Groshek • 1998Colorado
 Rev. Richard J. Groshek • 1988Michigan
 Ms. Margaret E. Grossenbacher • 2003New York
 Dr. Kathleen A. Gruenhagen • 2007Georgia
 Mr. and Mrs. Charles A. Guerin • 1985New Jersey
 Dr. & Mrs. Vincent F. Guerra • 1993Massachusetts
 Mr. J. Ferrel Guillory • 1998North Carolina
 Mr. M. K. Gumerlock • 1996Oklahoma
 Rev. James G. Gutting • 1989Pennsylvania
 Ms. Gertrude Gwardjak • 2006New York
 Mr. Edward W. Hagan • 1996Washington
 Dr. Faye T. Hagan • 2000Mississippi
 Mrs. Lucie C. Hagens • 1991California
 Mr. Thomas P. Haley • 1997California
 Mr. and Mrs. Francis X. Hall • 2001Massachusetts
 Dr. & Mrs. Thomas F. Halpin • 1990Massachusetts
 Mr. Daniel D. Hannula • 2009Wisconsin
 Mr. John J. Hardiman • 2007New York
 Mr. John M. Harding • 1996Washington
 Elizabeth A. Harkin • 2002New York
 Mrs. Rose A. Harrington • 1995Connecticut
 Mr. James E. Harrington • 2008Florida
 Rev. Joseph D. Harrington • 2009Montana
 Mr. T. F. Hartnagel • 1987Canada
 Rev. George J. Haspedis • 2000Washington
 Mr. and Mrs. Robert S. Hathaway • 1983Pennsylvania
 Mr. Thomas W. Havey • 2008Illinois
 Mr. George T. Hayes Jr. • 2001New Jersey
 Rev. Bernard Head • 1999Indiana
 Mrs. Robert J. Healey • 1972Indiana
 Mr. Dennis M. Healy • 2006Texas
 Rev. Joseph P. Heaney • 2004Rhode Island
 Rev. John H. Hedrick • 1988Wisconsin
 Ms. Theresa M. Hein • 2006Texas
 Msgr. Owen J. Hendry • 2005New Jersey
 Ms. Elizabeth M. Henkel • 2009New York
 Rev. Douglas J. Hennessy • 1995Illinois
 Mr. Bernard A. Hennig • 2005Illinois
 Mr. Henry Herbring • 2009Florida
 Rev. John C. Hergenrother • 1992Wisconsin
 Mr. John D. Herrick • 1999Florida
 Mr. William B. Herzog • 2009Connecticut
 Mr. & Mrs. Thomas V. Heyman • 1987New Jersey
 George and Sally Hezel • 2000New York
 Rev. Charles J. Hiebl • 1991Wisconsin
 Jean A. Hoegemeier • 2001Wisconsin
 Ms. Maria M. Hoffman • 2008Florida
 Mr. John B. Hogan • 2004New York
 Rev. Ralph R. Hogan • 2009Rhode Island
 Mr. and Mrs. John Hollohan • 1996Florida
 Mr. and Mrs. William R. Holmes • 1991North Carolina
 Mr. and Mrs. Francis J. Hone • 1987New York
 Rev. Arthur H. Hoppe • 1996Minnesota
 Mrs. Jean S. Horak • 1996Maryland
 Mr. Ivan J. Houston • 2006California
 Fr. C. Donald Howard • 2001Virginia
 Most Rev. William A. Hughes D.D. • 1991Kentucky
 Rev. James F. Hughes • 2005Pennsylvania
 Dr. John J. Hurley • 1993Illinois
 Rev. Leon Hutton • 2004California
 Most Rev. Joseph L. Imesch D.D. • 1987Illinois
 Mr. and Mrs. George M. Irwin • 1998Louisiana
 Mr. George Ishii • 2009Washington
 Mr. Paul Izzo • 2009Virginia
 Pauline M. Jackson M.D. • 1983Wisconsin
 Ms. Sigrid Jacobsen • 2005California
 Mr. Raymond F. James Jr. • 2000Texas
 Mr. Edward L. Jamieson • 2004New York
 Miss Christine A. Jarvis • 2006California
 Mr. and Mrs. James T. Johnson • 2008California
 Thomas S. and Margaret Ann Johnson • 1994New York
 Ann F. Johnson • 1997Virginia
 Ms. Mary A. Jolley • 2002Alabama
 Mr. Robert F. Jones • 2000New Jersey
 Mr. James R. Jones • 2009Ohio
 Mr. Thomas F. Jordan • 1990California
 Mr. Leo J. Jordan Esq. • 1987Texas
 Dr. Carius Joseph • 1993South Carolina
 Capt. James W. Joslyn CHC USN • 2009Florida
 Mr. John E. Joyce Jr. • 1983New Jersey
 In Memory of Patrick C. Joyce Jr. • 1987Maryland
 Rev. Bernard W. Kahlhamer • 1981Minnesota
 Msgr. Peter V. Kain • 1988New York
 Dr. Edmund F. Kal • 2005California
 Mrs. Ada H. Kalbian • 1990Virginia
 Dr. Mike J. Kaminski • 2007Washington
 Mr. Arthur W. Kane • 2007Florida
 Rev. William D. Karg • 1998Ohio
 Rev. David Kasperek • 2009Wisconsin
 Rev. Edward J. Kealey • 2002New York
 Mr. Harold M. Kearns • 2006Connecticut
 Mr. George Keator • 1993Massachusetts
 Ms. Susan A. Keefe • 1980North Carolina
 Mr. Thomas E. Kelleher • 1988Massachusetts
 Msgr. Leo A. Kelty • 1988New Jersey
 Mr. and Mrs. William J. Kendrick • 2002Florida
 Ms. Madonna M. Kennedy • 2008Missouri
 Francis J. Kicsar • 2002Wisconsin
 Barbara S. Kiernan Ph. D. • 2001Georgia
 Mr. John P. Killeen • 1996California
 Ms. Ellen Marie King • 1989New York
 Mr. Robert King • 2009New York
 Rev. Stanley B. Klauck • 1994Wisconsin
 Rev. Leo Klein S.J. • 2006Ohio
 Rev. George M. Kloster • 1989North Carolina
 Robert E. & Marie E. Knoblock • 1997New Jersey
 Rev. Eugene R. Koch • 1991Iowa
 Rev. Donald C. Kocher • 2004Illinois
 Msgr. Joseph J. Kohut • 2004Connecticut
 Mr. Donald P. Koppers • 2007Indiana
 Mr. Lawrence Konsin • 2001Pennsylvania
 Rev. Matthew J. Kornacki • 1985Pennsylvania
 Rev. Paul P. Koszarek • 1998Wisconsin
 Mr. John N. Kotre • 2001Michigan
 Dr. and Mrs. John F. Krager Jr. • 2009Nebraska
 Rev. Thomas E. Kramer • 1981North Dakota
 Susan & John Krasniewski • 2005North Carolina
 Mr. William E. Kretschmar • 1997North Dakota
 Mr. Edward F. Krieg • 2005Maryland
 Rev. William F. Krlis • 1989New York
 Ms. Mary Jane Kroll • 1998Wisconsin
 Mrs. Marie B. Kunder • 1987New York
 Rev. Msgr. Raymond J. Kupke • 1989New Jersey
 Ms. Barbara L. Kuttner • 2006Arizona
 Rev. Joseph A. La Plante • 1995Minnesota
 Mr. James J. LaBrie • 2003Arizona
 Miss Doris M. Laffan • 1992New York
 Mr. and Mrs. F. Vern Lahart • 1993Wisconsin
 Mr. Timothy E. Lane • 2005New Jersey
 Rev. Theodore R. Laperle • 1990Massachusetts
 Dr. Charles B. Larkin M.D. • 1998Wisconsin
 Ms. Kimberly Larsen • 2007California
 Rev. Allan R. Laubenthal • 2006Arizona
 Dr. Joseph J. Lauber • 1983Missouri
 Mr. John F. Lawlor • 1990Massachusetts
 Col. James E. Lawrence USAF (Ret.) • 1999Virginia
 Rev. James F. Leary • 2004Connecticut
 Mr. and Mrs. Robert A. Leathers • 2009California
 Mr. and Mrs. Rhoady Lee Jr. • 2002Washington
 Rev. Gerald M. Lefebvre • 1988Louisiana
 Mrs. Ann G. Lefever • 1997New York
 Ms. Louise A. Lehman • 2006California
 Ms. Kalista Lehrer • 2009New York
 Rev. Donald E. Leighton • 2003Pennsylvania
 Ms. Aurelia G. Leinartas • 1987Florida
 Ms. Carolyn A. Lenaghan • 2009Massachusetts
 Dr. Mary A. Lenkey • 1982Ohio
 Rev. Thomas P. Leonard • 1985New York
 Mary and Thomas Lewis • 1996New Jersey
 Ms. Nancy E. Lindsay • 2008District of Columbia
 Rev. Frank E. Lioi • 2008New York
 Ms. Carol A. Litzler • 1993Ohio
 In Memory of David Toolan • 2002Virginia
 Paul and Martha Lohmeyer • 1976Maryland
 Mr. Anthony Lombardi Jr. • 2004Colorado
 Nicholas and Anne Lombardo • 2006Virginia

Dr. Nuria Lopez-Pajares • 2009.....Pennsylvania
Dr. and Mrs. John B. Lounibos Jr. • 1969.....New York
Mr. Ken Lovasik • 1998Pennsylvania
Ms. Betty L. Lovett • 2009Kansas
Joyce Lubofsky • 1987.....New York
Dr. Paul Lucas • 1992.....Michigan
Ms. Emi Luptak • 2009.....California
Mr. and Mrs. Joseph F. Lynch • 1998.....Massachusetts
John J. Lynch M.D. • 1999.....District of Columbia
Mr. Hugh G. Lynch • 2004.....New York
Ms. Gloria S. Lynch • 2009.....New Jersey
Mr. and Mrs. John F. Lyons • 1987.....New Jersey
Frank J. and Mary T. Macchiarola • 1995New York
Mr. William H. Mack • 2001.....Michigan
Mr. John B. Madden Jr. • 1988.....New York
Mr. & Mrs. James V. Maher Jr. • 1993.....Pennsylvania
Mr. Anthony P. Mahowald • 2005.....Illinois
Rev. Edward A. Malloy C.S.C. • 1988.....Indiana
Ms. Carol Malone • 2005Missouri
Ms. Kathleen M. Manning • 2009.....New Jersey
Rev. William D. Mannion • 2000.....Illinois
Mr. Robert D. Mannix • 2001.....Oklahoma
Dr. and Mrs. William H. Marmion • 2005.....California
Mr. and Mrs. James F. Marran • 1993.....Illinois
Mr. and Mrs. Paul Martin • 1988.....Washington
Victor and Katherine Martin • 2008.....South Carolina
Rev. Charles J. Matonti • 2002.....New York
Mr. and Mrs. Robert S. Maxwell • 2003Ohio
Rev. Ronald P. May • 2008.....Connecticut
Mr. Richard E. McAdams • 1987.....Pennsylvania
Mr. Robert McAdams Jr. • 2003.....California
Mr. Robert F. McAndrew • 1996.....Connecticut
Mr. James F. McAtee • 2004.....Washington
Mr. John G. McCallum • 2008.....Iowa
Msgr. John J. McCann • 1988.....New York
Ms. Kathryn A. McCarthy • 1992.....Massachusetts
Kathleen L. McCarthy • 1998.....California
Mr. Daniel P. McCavick • 2008.....Massachusetts
Jean M. McCawley • 2005.....Massachusetts
Rev. James J. McConnell • 2003.....New Jersey
Mr. John R. McConnell Jr. • 2008.....Pennsylvania
Mr. and Mrs. Thomas McDermott • 1987.....Mass.
Ms. Marie Therese McDermott • 1998.....Illinois
Mr. Michael A. McDermott • 2005.....Pennsylvania
Rev. Charles B. McDermott • 2008.....New Jersey
Mr. Alonzo L. McDonald • 2000.....Michigan
A. Veronica McDonnell • 2008.....California
Dr. John R. McDonough • 1999.....Washington
Rev. Vincent P. McDonough S.J. • 2003.....New York
In Honor of George Anderson S.J. • 2004.....New York
Col. John J. McGinn (USA Ret.) • 1998D.C.
Mr. John G. McGoldrick • 2002.....New York
Dr. Leonard McGovern • 2005.....Alabama
Ms. Irene T. McGowan • 1994.....New York
Jesuits of Albuquerque • 1999.....New Mexico
Fr. Patrick McGurk • 2000.....Montana
Mr. Joseph K. McKay • 1977.....New York
Ms. Ann E. McKenna • 1993.....New York
Mr. and Mrs. William E. McKenna • 2001.....Calif.
Rev. Joseph M. McLafferty • 2009.....New York
Mr. and Mrs. Daniel J. McMahan • 2000.....Maryland
Msgr. John J. McMahan • 2009.....Arizona
Mr. Emmett F. McNamara • 1993.....Florida
W. A. McNamara • 2008.....Rhode Island
Mr. Donald L. McNeil • 2006.....Wisconsin
Mr. Brian S. McNiff • 1995.....Massachusetts
Ms. Beth Ann McPherson • 2006.....California
Most Rev. John J. McRaith D.D. • 1987Kentucky
Msgr. John J. McSweeney • 2008North Carolina
Ms. Mary Eleanor Mecke • 1997.....Michigan
Rev. Francis X. Meehan • 1994.....Pennsylvania
E. B. Meers • 2009.....District of Columbia
Rev. Robert J. Meissner • 1993.....Michigan
Mr. and Mrs. A. J. Memmel • 1991.....Illinois
Mr. Joseph A. Mercier • 2003.....New York
Mrs. Julie Merklin • 1994.....Kansas
Mr. John E. Metzler • 2000.....Virginia
Mrs. Elizabeth A. Meyer • 1985.....Massachusetts
Mr. John J. Michalicka • 1997.....Oklahoma
Mr. Donald N. Mickells • 2003.....Massachusetts
Jean S. Middleton • 2009.....Maryland
Ms. Jane Miklo • 2009.....Florida
Rev. Msgr. Joseph J. Milani • 1987.....California
In Memorium of Mr. John J. Miley • 1994.....New York
Mr. Robert E. Miller • 1997.....Missouri
Rev. Theodore J. Miller • 1984.....Ohio
Mrs. Elizabeth E. Miller • 2000.....Massachusetts
Rev. Joseph M. Mills • 1988.....Kentucky
Mr. Frederick L. Milos • 1996.....New Jersey
Rev. Arthur G. Minichello • 1975.....New York
Mr. Michael Minieka • 2008.....Illinois
Mr. Timothy S. Mitchell • 2007.....Illinois
Dr. Enrique H. Miyares Jr. • 1988.....New York
Dr. Ronald E. Modras • 2006.....Missouri
Mr. James D. Monahan • 1985.....Oregon
Constance and Joseph Mondel • 1997.....New York
Geraldine D. Monteleone • 2006.....New Jersey
Ms. Mary Rosalie Moore • 1979.....California
Ms. Maura Morey • 2005.....California
Mr. and Mrs. Charles M. Moritz • 1988.....Wisconsin
Mr. James Morrill • 2008.....New York
Mr. and Mrs. Richard B. Morris • 1983.....California
John C. Morris M.D. • 2007.....California
Paul and Maureen Moses • 1993.....New York
Mr. Jaime Mosquera • 1993.....Puerto Rico
Ms. Joan M. Mucciarone • 2008.....New Jersey
Mr. Kevin Mulcahy • 2008.....New Jersey
Mr. Joseph W. Mullen Jr. • 2003.....California
Mrs. Margaret F. Mullin • 1972.....Massachusetts
Mr. George W. Murphy • 1991.....Pennsylvania
Mr. and Mrs. Daniel J. Murphy • 1996.....New York
Rev. William J. Murphy • 1988.....Michigan
Mr. Richard T. Murphy • 2000.....Massachusetts
Msgr. Tom Murphy • 2008.....Texas
Rev. Arthur J. Murphy • 2009.....Connecticut
Col. John F. Murray (USA RET.) • 1983.....Georgia
Mr. Daniel R. Murray • 2005.....Illinois
Mr. Peter D. Murray • 2008.....Connecticut
Mr. & Mrs. Thomas J. Murrin • 1989.....Pennsylvania
Judge Mary B. Muse • 2002.....Massachusetts
Rev. R. W. Nalley • 1998.....Michigan
Mr. James J. Navagh • 1983.....New Jersey
Rev. Andrew L. Nelson • 2009.....Wisconsin
Mr. Robert A. Newsham • 2009.....Missouri
Ms. Christina Nifong • 2008.....Virginia
Mr. Richard T. Nolan Jr. • 1999.....New Jersey
Mr. John H. Nonnatus • 2001.....Delaware
Dr. Joseph R. Nora • 2003.....Illinois
Mrs. Katherine M. Nowak • 2003.....California
Mr. Robert A. Nunz • 2008.....New Mexico
Ms. Alla O'Brien • 1989.....Massachusetts
Mrs. Francis J. O'Brien • 1982.....New Jersey
Rev. Thomas F. O'Brien • 1994.....Florida
Rev. Leo P. O'Brien • 2008.....New York
Mr. Matthew J. O'Connell • 1980.....Florida
Mr. Charles J. O'Connell • 1994.....New York
Rev. Msgr. Daniel J. O'Connor • 1989.....Georgia
Rev. Robert B. O'Connor • 1989.....New York
Mr. Bryan D. O'Connor • 2009.....Virginia
Rev. Edward O'Connor • 2003.....Georgia
Dr. Luke E. O'Connor • 2003.....Connecticut
Mr. and Mrs. Patrick M. O'Donnell • 1988.....Pa.
Mr. Thomas L. P. O'Donnell • 1996.....Massachusetts
Rev. William J. J. O'Donnell • 1996.....Pennsylvania
Francis W. O'Hara • 2008.....Rhode Island
Mr. Robert M. O'Keefe • 2002.....Michigan
Dr. and Mrs. James R. O'Malley • 1989.....Ohio
Rev. Msgr. Joseph M. O'Malley • 1980.....Colorado
Ms. Theresa E. O'Mara • 1997.....New York
Mr. Harry St. A. O'Neill • 1985.....Maryland
Mr. John M. O'Sullivan • 2001.....North Carolina
Ms. Jeanette A. Obal • 2009.....Nebraska
Mr. Regis A. Obringer • 2003.....Pennsylvania
Mr. Robert P. Ochocki • 1993.....California
Rev. Jeroma K. Odbert • 2009.....Arizona
Rev. Dr. Joseph P. Oechsle • 1993.....Pennsylvania
Edward and Shirley Oleksak • 1979.....Florida
Dr. and Mrs. Chas A. Olivier • 2005.....Louisiana
Dr. Christine M. Olsen • 2008.....Connecticut
Rev. Theodore Olson • 2005.....California
Mrs. Maren Ortmeier • 2009.....North Dakota
Mr. Edward D. Ott • 1996.....Louisiana
Ms. Marguerite Ott • 2009.....California
Most Rev. Albert H. Ottenweller • 1997.....Ohio
Fr. John W. Ozburn • 2001.....Minnesota
Ms. Josephine A. Pace • 2004.....New Jersey
Rev. Msgr. John N. Paddock • 2005.....New York
Mr. William Pagryzinski • 2009.....Indiana
Fr. Michael L. Palazzo • 1999.....New York
Ms. Kay B. Partridge • 1988.....Massachusetts
Ms. Janet E. Peebles • 2009.....Virginia
John and Emma Pelissier • 2001.....Virginia
Ms. Helen K. Penberthy • 2009.....Virginia
Dr. George B. Pepper • 2008.....Massachusetts
Mr. and Mrs. Joaquin A. Perez • 2005.....Florida
Mr. PRobert W. Peters • 2006.....California
Mr. Drew Petersen • 2009.....Utah
Ms. Mary Ann Pettigrew • 2004.....West Virginia
Mr. and Mrs. Raymond L. Pfarr • 2000.....Wisconsin
Mr. Joseph C. Phayer • 2001.....South Carolina
Mr. William J. Phelan • 2001.....Connecticut
Dr. and Mrs. James J. Phelan • 2006.....Illinois
Ms. Margaret K. Phillips • 2008.....Pennsylvania
Keldon S. Pickering • 2004.....Indiana
Mr. Gregory Pickert • 2008.....California
Dr. and Mrs. Harrison J. Pierce • 2005.....Connecticut
Pola J. Piotrowski M.D. • 2009.....Illinois
Mr. Joseph A. Placek • 1999.....Minnesota
Ms. Mary A. Plummer • 1991.....Oregon
Mr. Joseph D. Policano • 2009.....New York
Mrs. Janet Pomeranz • 2008.....New York
Mr. Marcus P. Porcelli • 1997.....New Jersey
Dr. Irene L. Porro • 2002.....Massachusetts
Mr. Dudley L. Poston Jr. • 2003.....Texas
Mr. and Mrs. Pierce J. Power • 1979.....New York
Robert and Katherine Power • 2004.....Missouri
Ms. Kathleen V. Powers • 2001.....Pennsylvania
Mr. Chris Powers • 2009.....South Carolina
Ms. Margaret Pyo • 2009.....California
Mr. Thomas E. Quigley • 2009.....Virginia
Bishop Francis A. Quinn • 1996.....California

Mr. Michael E. Quinn Jr. • 2000.....Pennsylvania
Mrs. Florence E. Quinn • 2004.....Virginia
Mr. Brian A. Ragen • 1994.....Missouri
Dr. Jorge Rakela • 2002.....Arizona
Dcn. and Mrs. F. Ian Ravenscroft • 1990.....Wash.
Mr. Alex J. Ravnik • 1988.....California
Rev. Edward G. Reading • 2008.....New Jersey
Rev. Charles T. Reese • 1993.....Florida
Mr. and Mrs. James T. Regan • 1969.....Wisconsin
Msgr. Dennis M. Regan • 1998.....New York
Mr. George E. Reid • 1995.....New York
Mr. and Mrs. Robert T. Reilly • 1995.....Texas
Mr. Louis Reiss • 1996.....North Carolina
Mr. and Mrs. Timothy J. Euland • 2001.....Illinois
Mrs. Julia M. Revane • 1988.....Wisconsin
Ms. Maria C. Reynolds • 1996.....Maryland
Dr. Edward J. Reynolds D.D.S.P.C. • 1988.....New York
Mr. Robert E. Richter • 2006.....Florida
Fr. Michael Ricker • 2001.....Ohio
Mr. and Mrs. Charles M. Riffle • 1989.....California
Mr. Allan J. Riley • 2005.....Connecticut
Rev. Phil Riney • 1996.....Kentucky
Mr. William E. Riordan • 2006.....Illinois
Mr. John L. Rivard • 2008.....Michigan
Mr. Dennis J. Roberts II • 1998.....Rhode Island
Mr. Ernest F. Roberts Jr. • 2001.....New York
Mr. John F. Roche • 2002.....New York
Dr. Uros Roessmann • 1996.....Montana
Mr. and Mrs. Donald Rohan • 1991.....Indiana
Mr. Charles W. Roland • 2009.....Florida
Mr. & Mrs. William J. Romanow • 2004.....New Jersey
Mr. Thomas Romig • 1983.....District of Columbia
Mr. Ramon A. Rosado-Vila Esq. • 1993.....Puerto Rico
Rev. Paul J. Rossi • 2003.....California
Ms. Diane E. Rosztochy • 2004.....Arizona
Mr. Paul J. Roy • 2009.....Massachusetts
Dr. and Mrs. Jack V. Rozwadowski • 1974.....Colorado
Mr. Bernard C. Rudegear • 1995.....Pennsylvania
Miss Clare E. Ryan • 1996.....Massachusetts
Mr. Mark T. Ryan • 1998.....New York
Rev. William A. Ryan • 1989.....Illinois
Col. James E. Sanner USA Ret. • 2002.....Texas
Mr. Donald F. Sauls • 1997.....Illinois
Mr. Terrance Sauvain • 2002.....Maryland
Ms. Margaret R. Savarese • 1999.....New York
Mr. Edwin J. Schafer • 1997.....Virginia
Mark and Margaret Scheibe • 1988.....Hawaii
Rev. Charles H. Schetler • 2004.....Oklahoma
Rev. Edward L. Scheurman • 1990.....Michigan
Mr. Nicholas P. Schiavone • 2009.....New York
Mr. Paul G. Schloemer • 2000.....California
Mr. John B. Schlosser • 1989.....Ohio
Mr. and Mrs. Karl F. Schmidt • 1991.....Wisconsin
Dr. Eugene J. Schmitt • 1985.....Ohio
Mrs. Barbara S. Schubert • 2000.....Ohio
Rev. Norman R. Schwartz • 1998.....District of Columbia
Deacon Anthony J. Sciolino • 1998.....New York
Mrs. Willard W. Scott Jr. • 1996.....Virginia
Mr. James J. Scott • 2004.....Missouri
Ms. Esther F. Seeley • 2004.....Massachusetts
Rev. Msgr. Joseph F. Semancik • 1985.....Indiana
Rev. J. Semple • 2009.....Utah
Most Rev. C. A. Sevilla S.J. • 1998.....Washington
Mr. Robert J. Shalek • 2004.....Texas
Rev. William H. Shannon • 1989.....New York
Mr. T. P. Shaughnessy • 1995.....Minnesota
Ms. Therese Sickles • 2008.....Minnesota
C. G. Sheehan • 2000.....Illinois
Rev. Thomas J. Shelley • 2008.....New York
Mr. Thomas P. Sheridan • 2003.....North Carolina
Mr. Robert E. Shields • 2008.....Pennsylvania
Mr. Timothy P. Shriver • 2002.....Maryland
Ms. Therese Sickles • 2008.....Washington
J. L. Sigler • 2001.....Florida
Rev. E. John Silver • 2003.....South Carolina
Rev. Bernard S. Sippel • 1987.....Wisconsin
Mr. and Mrs. Roger L. Slakey Jr. • 1996.....Virginia
Mr. James L. Smith • 1997.....Pennsylvania
Ms. Virginia Smith • 1997.....Montana
Msgr. Alfred E. Smith • 1989.....Maryland
Mr. James E. Smith • 2008.....Oklahoma
Rev. Richard S. Sniezyk • 1987.....Maine
Mr. Thomas J. Sobota • 2008.....Wisconsin
Ms. Lois A. Sorensen • 2002.....Florida
Ms. Celia C. Sparger • 2009.....North Carolina
Mr. and Mrs. John W. Spollen • 1982.....New York
Mr. John L. Spooner • 2004.....Texas
Rev. Andrew Stauter • 2009.....Alabama
Mr. Robert J. Steltenkamp • 2009.....New Jersey
Mr. Robert G. Stevens • 1997.....New Jersey
Mr. and Mrs. William N. Stokes • 1993.....Maryland
Rev. Daniel M. Suellentrop • 2009.....Oklahoma
Dr. Robert H. Sueper • 1988.....Nebraska
Mr. Arthur J. Sullivan Jr. • 1989.....New York
Mr. Patrick J. Sullivan • 1997.....Virginia
In Memory of Dorothy Surdyk • 2001.....Illinois
Elaine S. Sutton • 1997.....Arizona
Mr. John S. Swift • 2006.....Kentucky
Mr. Anthony J. Tambasco • 2002.....Virginia
Mrs. Donald J. Tate • 1987.....Arizona
Mr. Richard J. Teahan • 1988.....New York
Rev. Michael Tegeer • 2008.....Minnesota
Ms. Katharine M. Teipen • 2004.....Ohio
Elizabeth M. Tetlow • 2005.....Louisiana
Leonard and Kathleen Thiede • 2005.....Minnesota
Mr. Stephen H. Thomas • 1992.....Indiana
Veronica M. Thorsell • 2006.....New Jersey
Robert and Patricia Thorsen • 2001.....California
F. Dennis Tinder • 2002.....Maryland
Mr. Carmel J. Tintle • 2003.....New Jersey
Ms. Ann C. Tobey • 1990.....New York
Mr. Robert E. Tobin • 1991.....New Hampshire
Mr. Joseph J. Toohar • 2005.....Connecticut
Ms. Carol O'C. Toolan • 1991.....New Jersey
Mr. and Mrs. Enrique Torres • 1994.....Florida
Mr. Albert Y. Torres • 2008.....California
Mr. Julio M. Torres • 2009.....California
Rev. Aldo J. Tos • 2008.....New York
Rev. Joseph W. Towle M.M. • 1990.....Massachusetts
Ms. Virginia Tracey • 2009.....New Jersey
Mr. William J. Tucker Jr. • 1983.....Missouri
Ms. Patricia B. Vaillancourt • 2004.....New Jersey
Dr. and Mrs. Frank L. Valcour • 1996.....Maryland
Rev. Thomas L. Vandenberg • 1996.....Washington
Rev. Henry C. Vavasour • 2005.....Louisiana
Mr. Robert Venable • 2008.....Indiana
Ms. Jane M. Vervalin • 1998.....Washington
Ms. Peggy A. Via • 2008.....Maryland
Mr. Eugene E. Wilfordi • 1995.....Texas
Mr. Robert B. Voglewede • 1996.....Michigan
Rev. Michael E. Volkmer • 2008.....Iowa
Ms. Kristine A. Wagner • 2008.....Pennsylvania
Mr. Fred L. Walker • 2009.....North Carolina
Mr. Charles F. Wall • 2001.....Georgia
Mr. John T. Walsh • 1987.....Massachusetts
Rev. Daniel L. Warden • 2003.....Texas
Dr. Margaret M. Waters Ph.D. • 2006.....New York
Rev. John E. Watterson • 2004.....Massachusetts
Col. (Ret.) Bernard A. Waxstein Jr. • 1996.....California
Rev. Emil A. Wcela • 1990.....New York
Rev. Donald E. Weber • 2008.....Michigan
Mr. Kent Weber • 2003.....New Jersey
Mrs. Ninette P. Webster • 1988.....Mississippi
Ms. Marianne K. Weed • 2009.....Illinois
Rev. John B. Wehrle • 2007.....New Jersey
Mr. and Mrs. Richard J. Wekerle • 1993.....Idaho
Mr. John C. Weldon • 1989.....Washington
Rev. Loren J. Werth • 1994.....Kansas
Mr. George E. Whalen • 1988.....New York
Mr. Thomas Whalen • 2009.....Pennsylvania
Mariellen Whelan • 1989.....Maine
Mr. Homer S. White Jr. • 2003.....Kentucky
Ms. Lucy Wilde • 2002.....Texas
Rev. Leo A. Wiley • 2007.....New York
Mrs. Margaret Ann Wilson • 2005.....Virginia
Mr. John S. Wintermyer • 2008.....Maryland
Mr. Richard M. Witt • 2002.....Illinois
Mr. and Mrs. John Wolfe • 1991.....California
Mr. Theodore M. Wong • 2009.....California
Rev. Jonathan A. Woodhall • 2004.....North Carolina
Mr. and Mrs. Tom Woychick • 1996.....Idaho
Mr. Thomas L. Wright • 2009.....Ohio
Rev. Gordon A. Yahner • 2005.....Ohio
Ms. Margaret M. Yungbluth • 2005.....Illinois
Mr. Joseph T. Zalke • 2008.....Washington
Ms. Margaret V. Zgombic • 1987.....New York
Rev. Mr. and Mrs. Joel M. Ziff • 1993.....Pennsylvania
Mr. and Mrs. George A. Zink Jr. • 2004.....Indiana

Christmas Campaign

\$1,000 or more

Anonymous • 1983.....Massachusetts
Jesuit Comm. at Marquette Univ. • 1999.....Wisconsin
Cushman Foundation • 2006.....New York
Mr. Robert L. Cahill Jr. • 1974.....New York
Miriam and Tom Curnin • 1993.....New York
Mr. James H. Duffy • 1998.....New York

Mr. Richard L. Hodges • 1988.....Colorado
Mr. James T. Howell-Burke • 2009.....Nebraska
Dr. and Mrs. George J. Magovern • 1985.....Pennsylvania
Mr. Harold O. McNeil • 1997.....California
Mr. Thomas S. Murphy • 1995.....New York
Nonie and Francis Murphy • 1993.....New Jersey
Ms. Anne Louise Parry • 2006.....Florida

Mr. Robert F. Reusche • 1995.....Illinois
Rev. Joseph N. Sestito • 2003.....New York
Dr. Stephen J. Sweeney • 2000.....New York
Mr. & Mrs. Stephen R. Wojdak • 2006.....Pennsylvania

\$750 or more

Mr. and Mrs. Peter G. Kleinhenz • 2003.....Ohio

\$500 or more

Anonymous • 1988Missouri
 Ms. Loretta K. Ahern • 2009Florida
 Ms. R. D. Arenth • 1997Virginia
 Dr. and Mrs. A. Sidney Barritt III • 2001Virginia
 In Memory of Katheryn Cahill • 1981New York
 Judge D. Cahoon • 1990Maryland
 Ms. Patricia Conk • 2003New Jersey
 Rev. Michael J. Bova Conti • 2004Massachusetts
 Ms. Elia R. Cuomo • 1999Florida
 Ms. Catherine M. Denten • 2009Illinois
 Mr. and Mrs. David Jack Drage • 2009Ohio
 Rev. John J. Fitzgerald • 1991New York
 Most Rev. Peter L. Gerety • 1993New Jersey
 Mr. and Mrs. Francis L. Hanigan • 1987Texas
 Mr. Harold T. Hartinger • 2001Washington
 Thomas and Margaret Healey • 2004New Jersey
 Rev. T. L. Herlong • 2005Louisiana
 Mr. and Mrs. Richard A. Hibey • 1997Maryland
 Ms. Mary E. Hoppe • 1996Vermont
 Rev. James F. Kleffman • 2004Iowa
 Mr. Claude L. Kordus • 1988California
 Mrs. Patricia M. Martin • 2001Michigan
 Msgr. William B. O'Brien • 2009New York
 Mr. Richard O'Connell • 2004New York
 Rev. Dr. Joseph P. Oechsle • 1993Pennsylvania
 Mr. and Mrs. Thomas A. Pesci • 2005Maryland
 Mr. Francis P. Raispis • 1988Illinois
 Mr. and Mrs. John Simonds • 2008Texas
 Ms. Ann M. Stuart • 1993Colorado
 Rev. Msgr. Ronald J. Swett • 1995California
 Mr. Patrick J. Waide Jr. • 1990New York

\$300 or more

Anonymous • 2004Massachusetts
 Ms. Adelaide E. Bialek • 1987Illinois
 Ms. Mariel Birnbaumer • 1997North Carolina
 John and Marianne Borelli • 2007Maryland
 Mr. Arthur B. Calcagnini • 1998Florida
 Mr. Edward J. Cashman Jr. • 2009Vermont
 Marge & Jack Coleman • 1988Massachusetts
 Mrs. John J. Devaney • 1982Florida
 Rev. James Di Giacomo S.J. • 1995New York
 Dr. and Mrs. John M. Driscoll Jr. • 1992N.J.
 Thomas and Ellen Ewens • 1997Rhode Island
 Rev. Charles J. Fahey • 1990New York
 Rev. John P. Fallon • 1995California
 Ms. Agnes S. Farrell • 2003Kentucky
 Mrs. Cornelia M. Farrell • 2009Pennsylvania
 Mr. Stephen J. Fearon • 1989New York
 Janet and Michael Scott Feeley • 2002California
 Dr. & Mrs. Thomas C. Finnerty • 1988New York
 Ms. Nancy Fiumara • 2002Massachusetts
 John and Mary Pat Fontana • 2002Illinois
 Mr. William W. Frett • 1969Illinois
 Mrs. Marie-Jeanne Gwertzman • 1993New York
 Rev. George J. Hapsedis • 2000Washington
 Rev. Msgr. Joseph P. Herron • 1988New Jersey
 Rev. Robert S. Hochreiter • 2009Virginia
 Mr. Horace C. Jones II • 1988Massachusetts
 Mr. and Mrs. Ronald M. Krainz • 1989Texas
 Rev. Theodore R. Laperle • 1990Massachusetts
 Ms. Sarah N. Leonard • 2002New York
 Rev. Robert O. Luck • 1993California
 Rev. John P. McDonough • 1982Massachusetts
 Ms. Susan J. Metcalf • 2002Virginia
 Ms. Jane Miklo • 2009Florida

Mr. John T. Moroney • 1982New York
 Mr. James O'Connor • 2001California
 Rev. Vincent O'Reilly • 1990California
 Mr. Regis A. Obringer • 2003Pennsylvania
 Fr. Richard T. Ouellette • 2004California
 Mr. and Mrs. John M. Pellegrino • 1998Florida
 Mr. and Mrs. J. Kenneth Poggenburg • 1994Calif.
 Rev. Phil Riney • 1996Kentucky
 Mrs. Mary Dubois Sexton • 1999Maryland
 Mr. Paul F. Stockschlarder • 2007New York
 Rev. Paul J. Whitney • 1997New York
 Rev. Gerald Wickenhauser • 2006Illinois
 A. Winkler • 2008California
 Mr. Theodore M. Wong • 2009California

\$150 or more

A Friend • 2005Pennsylvania
 Ms. Susan L. Abbott • 2003Massachusetts
 Mr. Anthony Ahrens • 2002District of Columbia
 Mr. Richard J. Ament • 2009Iowa
 Ms. Beverly M. Anderson • 2005Oregon
 Mr. Joseph G. Antkowiak M.D. • 2003New York
 Rev. Carl J. Arico • 1995New Jersey
 Mr. Thomas G. Auffenberg • 2001Missouri
 Ms. Anne Bachman • 2009Arizona
 Rev. John F. Baldwin • 2007California
 Rev. James Balint • 1994Texas
 Mr. Joseph L. Barclay • 2009Wisconsin
 Rev. Gregory M. Barras • 2009Mississippi
 Miss Janice A. Barry • 2004New Jersey
 Mr. Andrew P. Begley • 1995New Jersey
 Mr. and Mrs. John J. Bennett • 1997New York
 Rev. Albert J. Berner • 1987New Jersey
 Ms. Rosemary E. Binon • 2005Ohio
 Ms. Norah M. Bischoff • 1998New York
 Ms. Nancy L. Blake • 2009Kansas
 Mr. Edward J. Blanch • 1994Michigan
 Fr. Clair Boes • 2009Iowa
 Rev. Edward F. Boland • 2005Rhode Island
 Ms. Jo Ann Bonot • 1983California
 Rev. Martin M. Boylan • 2009Pennsylvania
 Mr. John A. Boyle • 1987Virginia
 Rev. James J. Brady • 2009Wisconsin
 Mr. Joseph P. Braun • 2009Illinois
 Mr. James P. Brennan • 1995Pennsylvania
 Dr. Brian E. Breslin • 2006Maine
 Rev. John E. Brooks S.J. • 2005Massachusetts
 Mr. R. P. Brumbach • 1983California
 Rev. Francis E. Bryan • 2008Indiana
 Theresa Krolkowski Buck • 1993West Virginia
 Mr. Timothy P. Bukowski • 2004North Carolina
 Mr. James D. Burke • 2003Pennsylvania
 Ms. Josephine M. Cachia • 2009Illinois
 Rev. James P. Cahill • 2009North Carolina
 Mr. Warren R. Carlin • 2009Illinois
 Ms. Loretta J. Carney • 2005New York
 Ms. Eileen R. Carpino • 1993Ohio
 Mr. Charles R. Carroll • 2003Ohio
 Mr. Robert M. Cassidy • 2009Massachusetts
 Ms. Mary G. Castaldo • 2009New Hampshire
 Rev. Thomas Catania • 2002New York
 Mrs. Nancy A. Chisholm • 2009Wisconsin
 Mrs. Mary S. Chubb • 1997New York
 Ms. Doris E. Cimino • 2004Florida
 Mr. James P. Clark • 2000New York
 In Mem. Margaret & Charles V. Clarke • 2009N.Y.
 Mr. John E. Clarke • 2009Wisconsin

Mr. Robert J. Clerkin • 2009New York
 In Memory of Dolores Lledo Climaco • 1985Wyo.
 Ms. Ellen M. Coffey • 2009Minnesota
 Miss Lucy M. Cohen • 2009District of Columbia
 Rev. Gerald D. Coleman • 2009California
 Capt. William A. Coll • 1995Virginia
 Mr. Ellsworth Colliton • 2009Florida
 David Bishop Conner • 1997Georgia
 Rev. James Conway • 2009Texas
 Mr. Joseph K. Cooney • 2005Texas
 Mr. Thomas Costello • 2009Virginia
 Dr. Marjanne H. Crino • 2009New York
 Fr. Richard Cronin • 2008Missouri
 Rev. Michael Culligan • 1987California
 Mr. Joseph A. D'Anna • 2002New Mexico
 Ms. Rosemary Darmstadt • 1998New York
 Mr. Andre L. Delbecq • 1999California
 Rev. Richard Dempsey • 2009Illinois
 Ms. Mary Ann Deskins • 1992Kansas
 Ms. Saly S. Desmond • 2009Nebraska
 Mr. Stephen C. Detommaso • 2000Arizona
 Mr. John M. Dister • 2009Virginia
 Ms. Lenore Domers • 2007Wisconsin
 Mr. Steven J. Donaldson • 1997Washington
 Mr. and Mrs. John G. Donohue • 2004Florida
 Bishop Norbert Dorsey • 2009Florida
 Mr. Walter V. Duane • 1988South Carolina
 Rev. Marcel Dube O'Carra • 2003Florida
 Msgr. Leon Duesman • 2007Texas
 Mr. John P. Duffell • 2009New York
 Mr. John M. Duffy • 2009Illinois
 Mr. John R. Dunne • 2004New York
 Rev. Arthur J. Dupont • 1993Connecticut
 Ms. Frances E. Edson • 2007New Jersey
 Mr. Michael M. Engel • 2008New York
 Dr. John A. Engers Jr. • 2004Maryland
 Mr. Raymond Ensman • 2002Ohio
 Mr. Nicholas Falco • 1989New York
 Rev. Leo Farley • 2009New Jersey
 Rev. James M. Farrell • 1989Indiana
 Mr. Thomas P. Feit • 1986California
 Ms. Gilda Ferrara • 2009New York
 Rev. Charles H. Fischer • 2000Michigan
 Mr. James Fisko • 2002Indiana
 Arthur W. Fleming M.D. • 1992Pennsylvania
 Mrs. William P. Ford • 1983New Jersey
 Mr. and Mrs. Richard W. Foxen • 2003Michigan
 Mr. Charles A. Frazee • 1996California
 Rev. Paul V. Gallagher • 2009Virginia
 Most Rev. James H. Garland D.D. • 1991Michigan
 Ms. Dorothy Gillan • 2009California
 Mr. John P. Gillis • 2009Michigan
 Mr. and Mrs. John E. Glynn • 1993New York
 Mr. John W. Glynn • 2008California
 Rev. John Golas • 2008Connecticut
 Fr. Joseph T. Graffis • 2004Kentucky
 Ms. Eleanor M. Green • 2009Colorado
 Ms. Margaret E. Grossenbacher • 2003New York
 Rev. James G. Gutting • 1989Pennsylvania
 Rev. Msgr. James D. Habiger • 1988Minnesota
 Mr. Edward W. Hagan • 1996Washington
 Mr. Thomas P. Haley • 1997California
 Mrs. M. D. Ham • 2002Virginia
 Mr. Daniel D. Hannula • 2009Wisconsin
 Mr. John J. Hardiman • 2007New York
 Mrs. Doris Z. Harrington • 1985Connecticut
 Rev. Joseph D. Harrington • 2009Montana

Dr. and Mrs. John V. Hartung • 1987New York
Mr. Jean Hattenberger • 2006.....Canada
Mr. Dennis M. Healy • 2006.....Texas
Ms. Theresa M. Hein • 2006.....Texas
Mr. and Mrs. John P. Hengesbach • 1987Indiana
Ms. Elizabeth M. Henkel • 2009.....New York
Mr. Henry Herbring • 2009Florida
Mr. William B. Herzog • 2009.....Connecticut
Rev. Ralph R. Hogan • 2009.....Rhode Island
Mr. and Mrs. William R. Holmes • 1991.....N.C.
Mr. Richard Holmes • 1995Pennsylvania
Lorraine Perin Huber and Virgil Huber • 2006Md.
Most Rev. William A. Hughes D.D. • 1991.....Ky.
Dr. John J. Hurley • 1993Illinois
Leroy J. and Virginia L. Hushak • 2001Ohio
Most Rev. Joseph L. Imesch D.D. • 1987.....Illinois
Mr. George Ishii • 2009.....Washington
Mr. Paul Izzo • 2009.....Virginia
Pauline M. Jackson M.D. • 1983.....Wisconsin
Thomas S. and Margaret Ann Johnson • 1994...New York
Mr. James R. Jones • 2009Ohio
Miss Elinor L. Josenhans • 1985.....New York
Capt. James W. Joslyn CHC USN • 2009Florida
Msgr. Peter V. Kain • 1988.....New York
Mrs. Ada H. Kalbian • 1990.....Virginia
Rev. William D. Karg • 1998Ohio
Rev. David Kasperek • 2009Wisconsin
Mr. Virgilius A. Kaulius • 1987.....British Columbia
Mr. Harold M. Kearns • 2006Connecticut
Francis X. Keeley M.D. • 1993New Jersey
Mr. James S. Kernan Jr. • 1983.....New York
Mr. B. Melvin Kiernan • 1993.....New Jersey
Rev. Eugene M. Kilbride • 1998.....Connecticut
Mr. Robert King • 2009.....New York
Rev. Stanley B. Klauck • 1994Wisconsin
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IDEAS | JON M. SWEENEY

SMALL IS BEAUTIFUL

The lost art of little books

The two books dearest to me are my grandfather's Scofield King James Bible and my copy of the 19th-century book *The Mirror of Perfection*, one of the earliest English-language biographies of St. Francis of Assisi. One book is large and one is small.

Grandpa's big black Scofield is thick, weighty with opinion and commentary. It is the only thing I inherited from him. Gramps used to shake it from behind the pulpit while preaching long sermons in Baptist churches. I'm glad to have it, and I read it when I want to be reminded of the poetry of the Authorized Version. But its size is no accident: the Scofield was the most *protestant* of Bibles, presented as if it

had a lot to say.

My *Mirror of Perfection*, on the other hand, is tiny. Influential when first published, the book's great editor, Paul Sabatier, believed he was presenting a life of St. Francis that predated all of the others. He provocatively wrote on the title page that this one was written by "Brother Leo of Assisi." Yet, despite the fanfare, the diminutive size of the volume is noteworthy; it is much smaller than today's mass-market paperbacks. In contrast to what publishers today call "books for the pocket"—this one actually fits there.

I'm drawn to little books. In used bookstores, I pause to look at almost every smaller volume. It could be a photograph collection about 19th-century railroads in western North Carolina, but if it is a small format and feels cozy in the palm, I'm hooked. Smaller books simply seem economical. Just the other day, I purchased three from the dealer nearest to my home in Vermont—a pocket hardcover edition of Thomas Merton's *Seeds of Contemplation* and two early New Directions "paperbooks" of Denise Levertov's poems, with sewn bindings.

Little did I know years ago that loving little books was preparing me to appreciate piety (that sadly frowned-upon word). Prayer collections, saints' lives, spirituality, books of blessings and penny catechisms—all of these genres are often found in little books. The

17th-century poet Richard Crashaw once wrote 118 lines on the power of

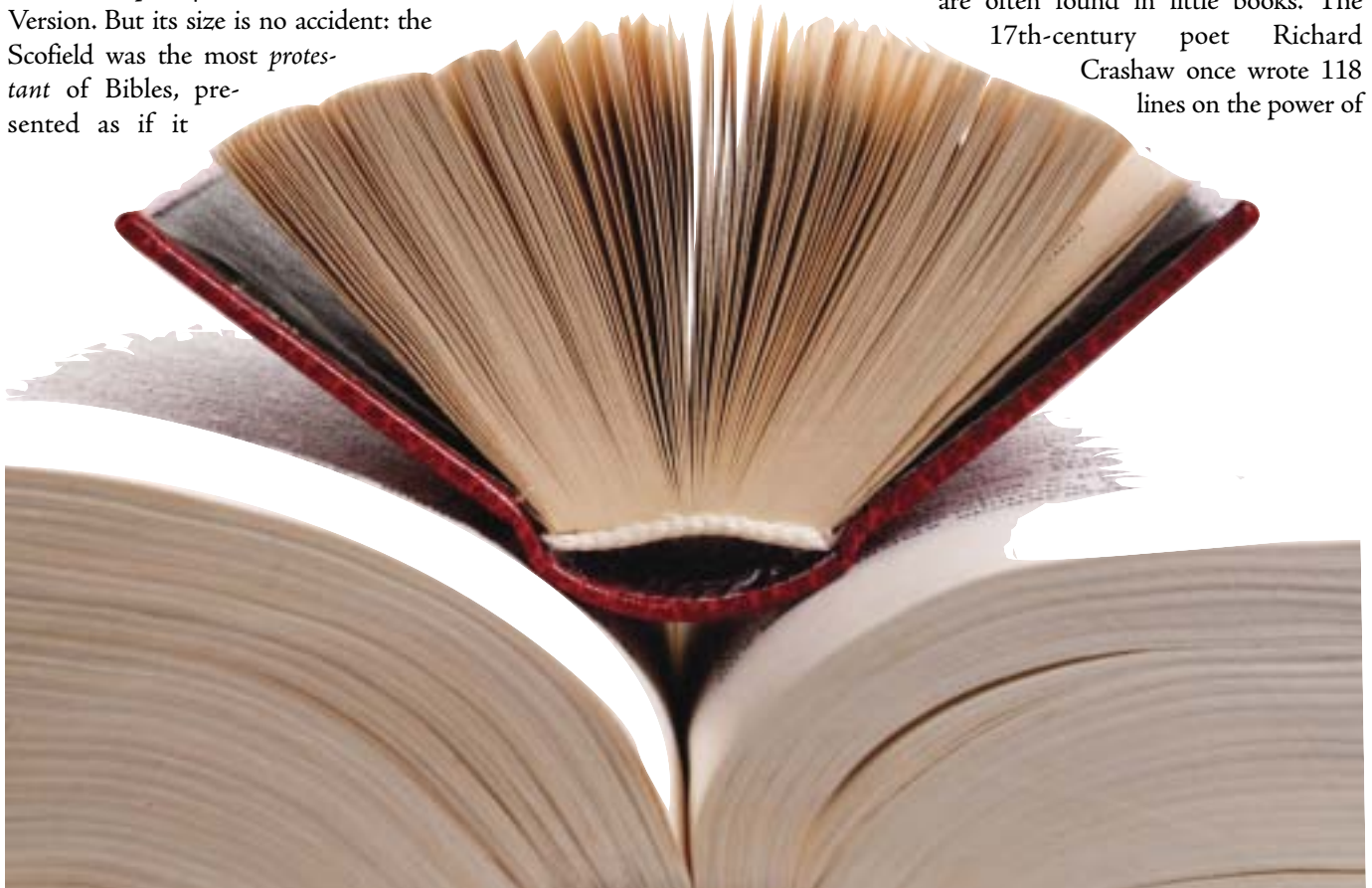


PHOTO: SHUTTERSTOCK/ARGUNDOVA

a little prayer book. In “On a prayer book sent to Mrs. M. R.,” he wrote the following (I’ve updated some of the language):

*You’ll find it yields
To holy hands, and humble hearts,
More swords and shields
Than sin has snares, or hell has
darts.*

Little books are chief among the things that carry spiritual meaning in my life. Of course they can go anywhere, even easily through airport security. But by no means are they benign, nor have they ever been.

Little books were actually once the most incendiary devices to affect opinion and effect change, as when Martin Luther was publishing his little tracts to stoke the fires of reformation in the early 16th century. The Protestant Reformation and Catholic Counter-Reformation were fueled by little books. For the decade or so when his life was in constant danger, Luther was always anxiously waiting for some

tract to come off the press. He believed each one would sway public opinion to his causes, and they often did. The Dutch humanist Erasmus also used small books, meant to be entertaining—using sarcasm, puns, proverbs and other forms of witticism—to fuel the Renaissance. Erasmus wrote a series of what were called colloquies, or entertaining short plays used to teach Latin, and he compiled many volumes of short proverbs from literature around the world. People laughed at Erasmus’s little books, and he was glad.

Fewer people read books of any kind today than a decade ago, but in fact there have never been a lot of book readers. Most people don’t see books as useful. People have always placed more importance on good food and drink and other forms of entertainment than on words, which have often been regarded as mostly harmless but of marginal value to daily life. Even so, the death of the book has been exaggerated.

ON THE WEB

Kerry Weber reviews the documentary
“The Art of the Steal.”
americamagazine.org/culture

Books have been around for about 1,800 years. Around the time of their “invention,” the papyrus rolls known to Socrates and Julius Caesar were replaced by the more portable, compact and easily navigated codex. Christians were one of the first groups to champion the codex over the roll. There are no extant copies of the New Testament

written on rolls; the early ones are all codices.

Perhaps this was because in the beginning Christianity was an alien faith. It was easier to read a codex in private, or in “smaller” forms, than a roll. When parchment (made of sheepskin) replaced papyrus (reeds) as the pages of codices, this added to their portability. The average codex was also smaller and lighter than the earlier rolls, making possible a poetry of faith and a treasury of expression. If the roll was designed for public reading, the codex and book were meant for savoring words. Also, the ability of the codex to interweave an evolving anthol-

CULTURE IN BRIEF | MICHAEL V. TUETH

‘RAISIN’ REVISITED

Clybourne Park, a terrific new Off-Broadway play, takes its name from the white neighborhood that the African-American Younger family dreamed of moving into in Lorraine Hansberry’s 1959 hit “A Raisin in the Sun.”

In “Raisin” the head of the Clybourne Park Neighborhood Association, a weasel named Karl Lindner, comes to the Youngers’ inner-city apartment to convince them not to move into the neighborhood. Act I of “Clybourne Park” portrays Lindner’s visit later that day to the white family, who, for reasons of their own, are eager to sell the house at a marked-down price to the Youngers. In neither play does Lindner succeed.

In Act II, set in 2008, we see a reversal: An upscale white couple is eager to move into Clybourne Park. It had become totally African-American in the 1960s after struggling through years of economic decline, drugs and crime and is now a target for white gentrification.

A dark but often laugh-out-loud comedy, “Clybourne Park” reveals a racism that still simmers 50 years later. The first 20 minutes of Act I, in which a white husband and wife engage in trivial conversation, made at least this audience member itchy with the superficial appearance and underlying anxiety of their life. Later in Act I, when Lindner is angrily ordered by the white owner to leave his house,

he refuses to go. As Lindner prolongs his argumentative threats, the tension grows unbearable. A similarly painful unease mounts in Act II as the white yuppie looking to move in rants about racial understanding and displays covert prejudices that are nonetheless apparent to the African-Americans in the room. The house at 406 Clybourne Street becomes a metaphor for an abiding evil that continues to haunt its inhabitants and visitors.

The playwright Bruce Norris has a bright future in American theater, and I hope that readers everywhere can discover him when “Clybourne Park” arrives at their favorite playhouse, as it surely must.

MICHAEL V. TUETH, S.J., is associate chairperson of the Department of Communication and Media Studies at Fordham University in New York.

ogy of writings perfectly suited the publishing of the Scriptures.

After the collapse of the Roman Empire in the fifth century, the world of learning teetered on the edge of extinction. Monks stepped in, and monasteries became the only safe places for the copying, preservation and distribution of books. For a while, books became large, even enormous. Some religious books from the Middle Ages weigh 50 pounds and have stiff, wooden bindings; these were usually housed in monastery scriptoriums and were moved about like ancient relatives, on trolleys.

The preparation of books in those years was a holy process, as much a prayer as words spoken in church. Recipes were created for different inks, which often included instructions like: (1) Begin to boil the gall nuts in vinegar. (2) Say two Pater Nosters and three Ave Marias. (3) Drain. Everything about books began and ended with faith.

By the later Middle Ages, it became more common for an ordinary layperson to own a book. Often these were small. The origins of our little spiritual books can be traced back to this. Monks began to produce books of prayer for individuals outside the monasteries. These were usually commissioned by patrons and hand-copied by scribes. Artists decorated the edges of the pages, even on the smallest of surfaces, and sometimes put an image of the owner of the book into one of the opening illustrations, in a posture of prayer. These books became objects and actions of faith, not just boards that held together descriptions of faith.

From these beginnings come today's little books. The mass-market-size paperback novel is a modern invention, but small books have always been popular among the Christian faithful. Throughout the Middle Ages, they seem to have grown smaller. The average pocket of a pilgrim in Geoffrey Chaucer's day was far more generous than is a bluejeans pocket today, but the size of little books has for the most part

remained a constant 4 inches by 6 inches, give or take. There are even tinier books that fit in the palm of an adult hand, such as the littlest of prayer books. It is this hand-held devotional that I like most of all.

I also write in books and enjoy finding little books that have been lovingly written in by others. The prophet Jeremiah said to God, "Thy words were found, and I did eat them." We are "people of the word," and words of prayer and praise have power to make happen what they entreat and proclaim. That is why I love buying secondhand books full of someone else's marginalia: underlinings, comments, exclamation points, question marks and arrows (as if to say, "Look at this!").

One little book I particularly treasure contains the teachings of St. John of the Cross. It was originally published and

purchased in the 1950s by a woman whom I have never met, but who apparently lived in the Vermont village next to mine. I bought her copy secondhand (or perhaps third or fourthhand) for a buck from the "Really Cheap" carton sitting outside the used bookshop in town. The former owner had written "Margaret G—," "Norwich, Vermont," and "Advent 1954" on the front pastedown.

Margaret may be gone by now, but I have learned much from her thoughtful notes, scribbled all over the margins. She starred and bracketed things and underlined meaningful passages, pointing me to what John of the Cross has to say for my life, too.

JON M. SWEENEY is the author of several books, including *Almost Catholic*, and the little books, *The St. Clare Prayer Book* and *The St. Francis Prayer Book*. He lives in Vermont.

BOOKS | JOSEPH A. BRACKEN

WHAT LIES BEYOND

A VERY BRIEF HISTORY OF ETERNITY

By Carlos Eire
Princeton Univ. Press. 286p \$24.95

AFTER LIVES A Guide to Heaven, Hell, and Purgatory

By John Casey
Oxford Univ. Press. 480p \$35

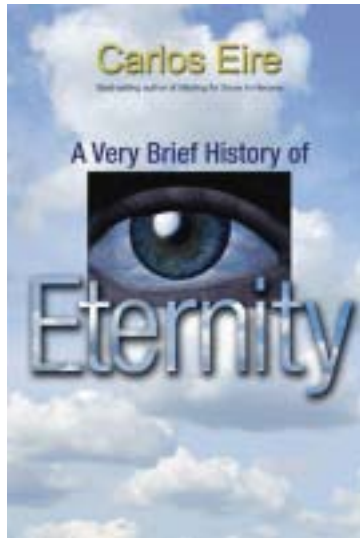
The National Book Award winner Carlos Eire, who teaches at Yale University, and John Casey, who teaches at Cambridge University, England, are by their own admission post-modern intellectual historians. As Casey remarks in the epilogue to his book, they find themselves both within and outside the religious and moral tradition in which they were raised as children. They can no longer naïvely accept the images and concepts of tra-

ditional Christian belief, but they feel a definite nostalgia for the rock-solid certainties of the worldview inherited from parents and teachers.

Accordingly, their reflections consider eternity as the implicit background for understanding the purpose and significance of life in this world, and on the traditional images and concepts used to describe what comes after this life is finished. Their books should be of interest to Christians who, like the authors, find themselves at times puzzling over what to continue to believe and what to lay aside.

Carlos Eire begins his overview of the concept of eternity with an introductory chapter titled "Big Bang, Big Sleep, Big Problem." Like the universe itself, every individual human being presumably came forth from nonexistence or nothingness and at death will recede back into a state of nonexis-

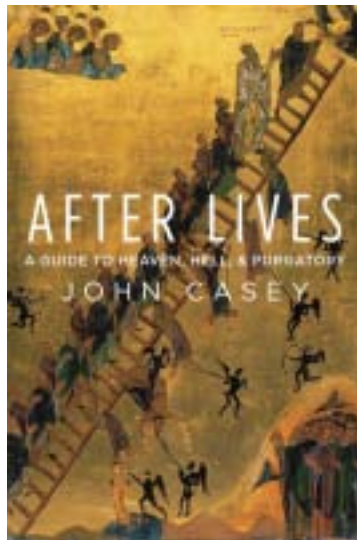
tence (at least from the perspective of this world). Eternity, therefore, by definition fully encompasses time, both the lifetime of an individual and the time span of the universe itself. But as Dylan Thomas commented in one of his poems, we humans should not go gently into the night; we should rage against the dying of the light. One way or another we live our lives against the backdrop of eternity, and the felt sense of eternity



implicitly shapes the way we live, both individually and collectively.

To argue that point, Eire reviews four stages in the history of the concept of eternity within Western civilization. The first stage, described in Chapter Two, outlines how Jewish

monotheism and Greek philosophy were fused in the minds and hearts of



early Christians so as to justify belief in a personal God who rewards the just and punishes the unjust—if not in this life, then in the next. The Jewish expectation of a messiah who would restore the temporal fortunes of the Jewish people and punish its enemies

was unexpectedly fulfilled in the person of Jesus, who as the risen Christ made clear the final destiny of all humankind, the Last Judgment and the ultimate transition from time to eternity.

In the third chapter Eire makes clear how the notion of eternity permeated medieval life and worship, but not always with edifying consequences. By and large, he points out, the medieval clergy (popes, bishops and pastors of local parishes) stoked the fears of lay people about the possibility of long-term or even eternal punishment in the life to come. They then promised redemption through the offering of multiple Masses for the dead and the granting of indulgences—all at a price.

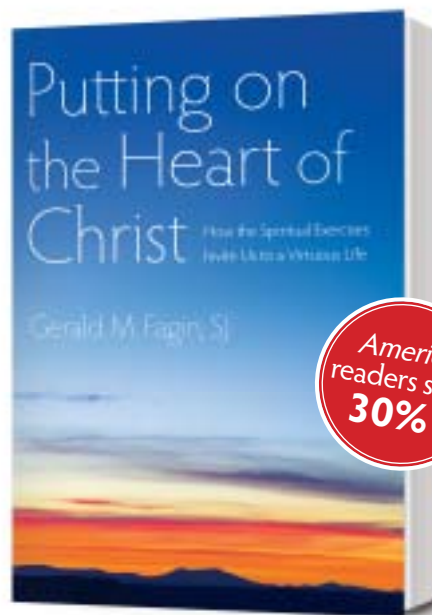
Chapter Four sketches the rise of Protestantism as a massive protest against the superstitious rituals of

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medieval Catholicism. Insisting that Christian life is to be lived in the here and now with trust in the mercy of God with respect to the life hereafter, Protestants thereby ruptured the close bond between time and eternity that existed in the Middle Ages and inaugurated the era of secularization within Western culture that endures to this day.

The chapter entitled “From Eternity to Five-Year Plans” explains how the Enlightenment completed the divorce of time and eternity by calling into question the very existence of God and the rational possibility of life after death. A concluding chapter muses on the curious way that post-modern human beings are uncomfortable with both the traditional notion of life without end and the possibility of non-existence, pure nothingness, after death.

John Casey’s book is a tour de force. The author compares images and concepts of heaven, hell and purgatory from the Scriptures of ancient Egypt and Mesopotamia, the Bible (both Old and New Testaments), plus innumerable descriptions of the afterlife from ancient and modern literature. He notes, for example, how the ancient Egyptians had a lively and generally positive belief in post-mortem existence—initially for their Pharaohs alone but eventually for the ordinary person. But as the epic of Gilgamesh makes clear, another ancient people effectively gave up the idea of life after death in favor of the sensible enjoyment of the pleasures of this life.

The ancient Israelites with their understanding of Sheol and the classical Greek poets with their images of Hades certainly believed in the existence of the afterlife, but both projected it as a dismal existence compared with life in this world. Plato, to be sure, and the followers of the mystic Orpheus believed in the survival of the soul after the body’s death, which then will be rewarded or punished in the

next life as a consequence of the kind of life the individual lived on earth.

Early Christians, given their strong belief in the bodily resurrection of Jesus, projected a happy or unhappy life after death for the individual Christian in basically the same terms—that is, either reward or punishment for one’s conduct in this life, but with the added promise (or threat) that the next life will be everlasting. In the late Middle Ages, Dante with his artful combination of philosophical insight (drawn from the reading of Aquinas and Aristotle) and artistic creativity managed to picture the torments of the damned in hell, the hopefulness of those in purgatory and the bliss of those in heaven in quite vivid terms.

Protestants, to be sure, vehemently rejected belief in purgatory as a contrivance of the Roman clergy to extract money from the laity. But what they failed to realize was that they thereby raised the stakes of life in this world, since there was no longer a possible alternative for repentant sinners to avoid condemnation to hell and go to heaven.

In that sense, argues Casey, purgatory was “Rome’s happiest inspiration,” even though Catholic orators and Jesuit retreat masters in particular did their best to remind the faithful in graphic language of the prospective pains of hell. Casey ends the book with a description of how belief in the existence of hell has faded away in the

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minds of most modern Christians and has been replaced by an increasingly unrealistic and purely sentimental approach to the joys of heaven.

These two books are entertaining reading even though at times a bit disappointing. The one book might be considered too short to cover its topic, the other perhaps longer than necessary. More important, however, the stance taken by both authors toward what for many people is still a life-and-death issue seems at times almost too detached, a classic example of professional objectivity with more than a little ironic humor about the fancies and foibles of past generations in their notions of the afterlife.

But in the concluding pages of their books, both exhibit misgivings about

contemporary forgetfulness of these key concepts within classical Christian belief. *Eire*, for example, ends with a citation from William Blake to the effect that we should not cling to the transient joys of life but let them go with a “kiss.” He then adds that this is perhaps the only way to experience “eternity’s sunrise.” Casey is even more direct, claiming that we contemporary human beings neglect these traditional images of heaven, purgatory and hell at our own risk. For they indirectly tell us what kind of “inner moral world” we inhabit and what kind of people we, in the end, judge ourselves to be.

JOSEPH A. BRACKEN, S.J., is emeritus professor of theology at Xavier University in Cincinnati, Ohio.

century from the celebrated first running of the Liverpool & Manchester Railway in September 1830, to the mid-1930s or so, when locomotives began to be swept aside by trucks, buses and cars. Over that period something like 900,000 miles of track were laid across every continent but Antarctica. For every one of those miles, at least one man gave his life, as rivers were bridged, mountains tunneled, jungles and deserts crossed amid the most horrific conditions, from cholera to yellow fever, from landslides to explosions, from enraged natives to marauding lions. Incredible fortunes were made (like those of the Central Pacific’s legendary plutocrats Leland Stanford, Charles Crocker, Mark Hopkins and Collis P. Huntington), and spectacular crimes of looting both public treasuries and private investors were committed right and left by men Wolmar likes to call “fraudsters.” Laborers like the Chinese in the Far West slaved away on what

was far and away the greatest construction project the world had ever seen.

To follow all the particulars of this transformation—which include incompatible gauge problems, bond-issue problems, nationalization problems—can be less than enthralling for readers who don’t happen to share Wolmar’s intoxication with, say,

Canada’s Grand Trunk Pacific, Australia’s north-south Aghan or Angola’s Benguela railways. But the pace picks up with an indispensable chapter on the “railway revolution,” a survey of the incalculable number of ways that trains reshaped human life: creating hitherto unimaginable wealth, altering (and generally improving)

PETER HEINEGG

RAPID TRANSIT

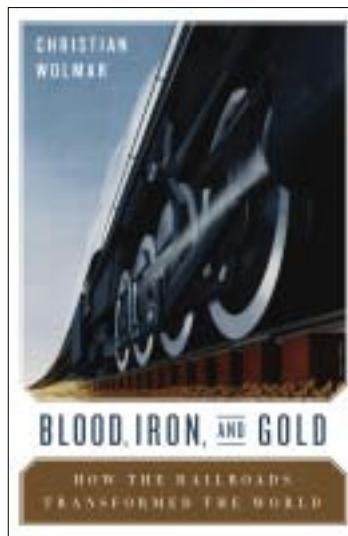
BLOOD, IRON, AND GOLD

How the Railroads Transformed the World

By Christian Wolmar
PublicAffairs. 432p \$28.95

Who doesn’t love trains? Okay, automakers, airline execs, gas station owners and such. But even if the railroad is not, as the British transportation journalist and lifelong train-fanatic Christian Wolmar claims, the most important invention of the second millennium, it is hard not to be awed by it. Trains *did* change the face of the planet; they *are* the cleanest, greenest, most efficient and comfortable form of travel; and not incidentally, their near-disappearance from passenger service in the United States is one of the country’s besetting woes.

books on trains, Wolmar is also a television and radio commentator, blogger and pundit. If there is anything he does not know about the history, technology, geography and financing, or the social, political and military impact of railroads, it is not readily apparent. His prose is pedestrian rather than winged; but like one of the later-model steam



engines that might have been more sensibly replaced with a diesel, it pulls you through.

Wolmar devotes the bulk of his labors to the epic tale (that overused adjective is unavoidable here) of the

ON THE WEB

Newsweek’s Lisa Miller talks about her new book, *Heaven*.
americamagazine.org/podcast

people's diets, challenging the class system, inventing tourism, standardizing time, invading pristine environments and facilitating the mass slaughter of modern wars. It unified nations, none more than the United States, and strengthened central governments. It made huge sporting events possible and even promoted pilgrimages to places like Lourdes. It drove underground and remade urban life, as "downtowns" grew up around central stations.

And then along came Mr. Ford and his friends. Though still invaluable for hauling the cheaper sorts of freight, like coal and wheat, after World War II trains took a terrible hit from the automobile, with its door-to-door convenience, and the airlines, with their unbeatable globe-hopping capacity. Service in many places dried up or disappeared. In the United States as of 1930 75 percent of passenger traffic was by train; by 1970 it was 7 percent. But then in Japan and Europe along came high-speed (186 m.p.h.) electric trains, which dashed the competition, except for long-distance flights. Who knows, maybe someday the United States, which still tops the world in total railway mileage with 155,000, will get its act together and lay down lines of the sort (TGV) that can zip you from Paris to Marseille in three hours. These high-speed trains do not need imported oil, and there hasn't been a single fatal accident.

Given his gigantic subject, Wolmar inevitably has to skim many topics, such as the grim role of the Reichsbahn in transporting Jews to Holocaust death camps, thereby taking hundreds of trains away from the military, or the role of trains in popular and high culture, from Anna Karenina's suicide to whistle-stop campaign speeches to innumerable movies and songs. Wolmar does mention *Murder on the Orient Express* (where no such murder occurred), and cites Wordsworth's baleful response to



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a projected railroad into the Lake District. He ignores, however, the humorless great man's turnaround in "Steamboats, Viaducts, and Railways," where he wrote that "Nature doth embrace/ Her lawful offspring in Man's art." Nature, in England and elsewhere, had little choice.

For many reasons, trains are a subject drenched in nostalgia, so it is no surprise that Wolmar's chronicle ends as an editorial touting the "railroad renaissance" currently under way, even while wistfully asking, "Would it have been better if transport technology had atrophied at the turn of the century and the car had never come to dominate the world?" Wolmar takes the answer for granted, and many Americans in his audience will doubtless agree—excepting the usual petroleum-pushing, gasoline-addicted, Nascar-cheering suspects.

PETER HEINEGG is a professor of English at Union College, Schenectady, N.Y.

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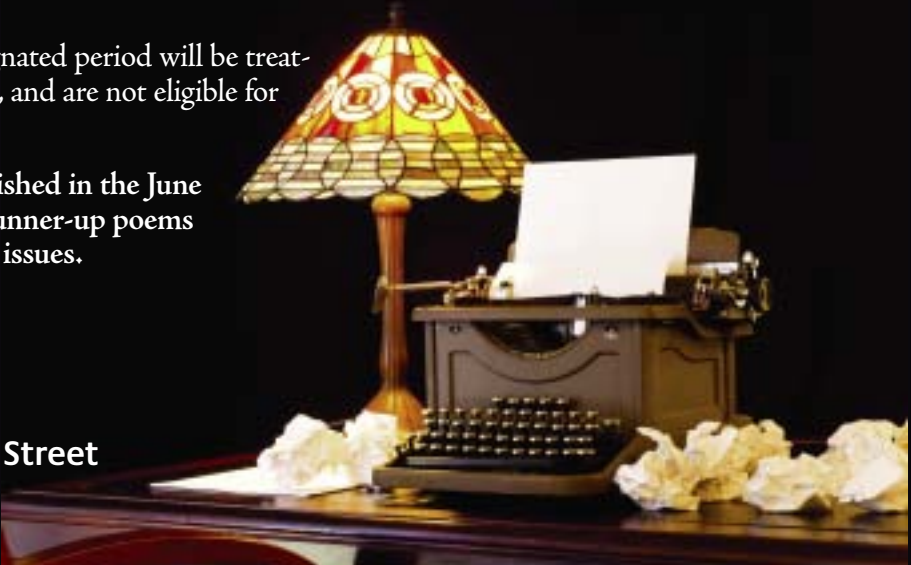
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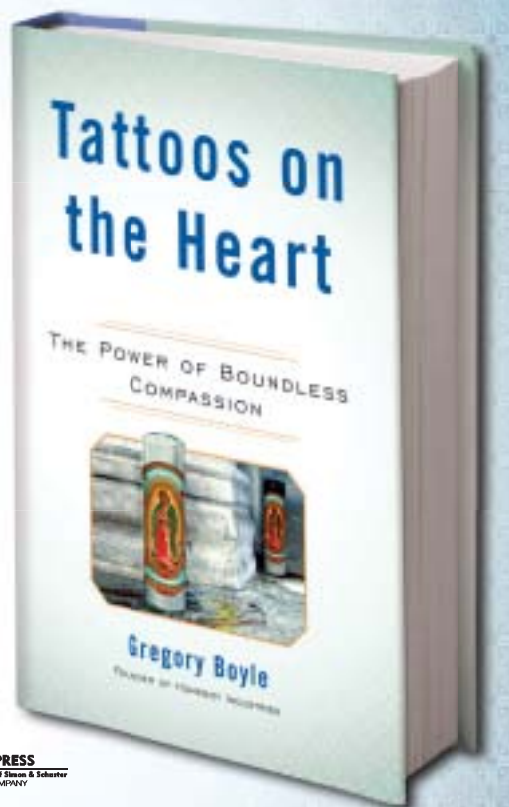


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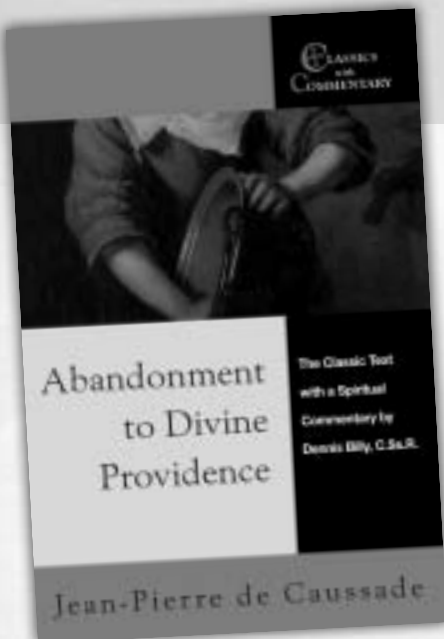
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LETTERS

Joyful We Adore Thee

Re "God Is Ready," by James Martin, S.J. (3/8): We often ask the people in our adult Christian initiation process, "Where did you experience God's presence in your life this past week?" Over the years we have seen that this is particularly difficult for them. They tend to look for the big experiences, the happy times of life, and fail to appreciate God's presence in the everyday, in the unexpected and in the challenges.

You have expressed this presence well, describing the joy that welled up in you merely looking back over your shoulder to the valley below. It is this joy, an inexplicable joy, that I have experienced at times and attribute to the abiding presence of God. I suppose other people may not connect joy to that presence, but for a person of faith, it is unmistakable.

JOAN TORRES
Dayton, Ohio

God Waiting on Us!

Thank you, Father Martin, for such a heart-touching commentary, with its beautiful illustration. I have often thought how wonderful it might be to publish a piece of writing with the title "While God Was Waiting."

While it often seems that we are the ones waiting on God to reveal his presence in our lives or to be given a signal when we feel lost and confused that helps bring us back home, isn't it God who waits on us? So let's enjoy the sumptuous banquet God the prodigal father/mother lays before us, our loving, humble, generous servant-God, and know that out of sight does not have to mean out of mind or out of heart.

How can God be invisible when he shows himself in all things? We just have to show up at the table and not let the feast go cold.

VIRGINIA PARKER
Duxbury, Mass.

Just Say Yes or No!

Re "The Urgency of Now" (Current Comment, 3/15): Have the editors read the Senate health care bill? Do they recommend it or not? What is their position? We need to be more than mere critics of the politicians. If the editors support the bill that is being prepared for passage by "reconciliation," just say so. We need more than criticism of the critics of this potential legislation.

BOB O'CONNELL
Lake Forest, Ill.

Saints at Work

If somebody would like to help the victims of the earthquake in Chile (Signs of the Times, 3/15), I suggest doing so through Hogar de Cristo (www.hogardecristo.cl), the Chilean charitable association founded by St. Alberto Hurtado, S.J. (d. 1952). They have the experience, the will and the organization to help. By helping in that way you also reduce overhead costs.

JULIO VIDAURAZAGA
Mayaguez, P.R.

The Fourth R

How is the United States going to get religion (Signs of the Times, 3/8), when that subject is forbidden in our

early public school education and our young citizens are ignorant of the subject? In Norway religious instruction is given to all children in public schools unless their parents opt out. As they mature as students, they move beyond what is basically their Lutheran religious tradition and cover other major faiths, including secular humanism.

Germany permits students to have religious education in the area that the majority of the students of the school/district request, currently mostly Catholic and Lutheran.

But we have excluded such religious education from our public schools. The result is the dysfunctional culture we now see.

WALTER MATTINGLY
Jacksonville, Fla.

War Beyond Law

Re "Flying Blind," by Mary Ellen O'Connell (3/15): It is most unfortunate that the rules of war so often referred to in this article are not being observed by any of the parties involved. But this is nothing new, and to use the words *law* and *war* in the same sentence and apply one to the other is nonsensical. There are no longer any rules of engagement, given the nature of the attack of Sept. 11,



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2001, with the added negative ingredient of a declared “holy war” (another oxymoron). The adversary of the United States has made it so.

Rarely do we hear of or see an acceptable (by the author’s definition) pitched battle between uniformed, organized entities. It is a deadly, inhumane business, but to call for greater law enforcement is also nonsensical.

MILTON McMULLEN
Seattle, Wash.

Remote-Control War

Re “A Troubling Disconnection,” by Maryann Cusimano Love (3/15): War is now one giant video game. Targets are acquired, blasted and the hunt moves on. The operators never have to witness their destruction from up close. Now the hardest part: How many deadly mistakes have been made? How many innocent women, children and men have been killed and terribly injured by this remote-control firestorm?

We once decried saturation bombing. We recognized the fallacy of so-called smart bombs. Will we finally

understand that war waged from many thousands of miles away by armchair operators is unjust and totally immoral?

(DEACON) MIKE EVANS
Anderson, Calif.

Just the Facts, Please

Your statement in Current Comment on March 15 that the Elgin Marbles were “pilfered” or “spirited away” is at best dubious and at worst a serious misrepresentation of the facts.

While the details may be uncertain, it is generally recognized that Lord Elgin, at the time British ambassador to the Sublime Porte, did obtain some form of permission from the Ottoman government to remove artifacts from the Parthenon site. To portray Elgin’s actions as blatant skullduggery, as you appear to, is to malign his character.

JAMES KANE
Oxford, U.K.

No Bail-Out Possible

Thank you for the excellent editorial “Administering Justice” (3/15). In addition to probation and parole, there

is another aspect to the issue of incarceration that is rarely talked about: the pretrial detention of suspects who have been arrested and are awaiting their court appearance. Two-thirds of our nation’s inmates are petty, nonviolent offenders who are there only because they cannot afford bail. The bail bonds industry has immense power and has created a system where those arrested are held in prison even before they have been convicted of anything simply because they cannot pay. This puts public safety in the hands of private interests.

Bail associations make campaign contributions across the country and have successfully lobbied to reduce or eliminate county-run pretrial release programs, which give the arrestee the opportunity to return to their jobs and families, and which, in many cases, have lower fail-to-appear rates than bondsmen can claim.

Four states in the United States currently ban commercial bonds because of the inappropriate influence they have had over the justice system and the disparity they cause between rich and poor defendants. Any comprehensive reform of our corrections system needs to include a reform of pretrial detention.

JON KRAUS
Denver, Colo.

What About S for Service!

Re “Antidote for Anomie,” by John Kavanaugh, S.J. (3/15): Amen! The dreaded S words—sacrifice, sharing (which for some equals socialism), solidarity and selflessness—have pretty much been eliminated from the American lexicon. Without using the labels left or right, I must agree with Father Kavanaugh that we hear very little from the media, elected officials or church leaders that challenges people to step out of their own world to consider the needs of others now or in the future.

MARY THERESE LEMANEK
Allen Park, Mich.



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Obedient Unto Death

PALM SUNDAY OF THE LORD'S PASSION (C), MARCH 28, 2010

Readings: Is 50:4-7; Ps 22:8-24; Phil 1:6-11; Lk 22:14-23:56

"This is my body, which is given for you. Do this in remembrance of me" (Lk 22:19)

I remember as a child looking at gruesome pictures of the crucified Jesus in our family Bible. I was very disturbed by them, but I found comfort in thinking that since Jesus was God he didn't feel the suffering in the same way we would. I also knew that he was unique and thought that what happened to him would not happen to anybody else. The Gospel, however, makes very clear that what Jesus underwent as a rejected prophet can, indeed, be asked of any of his disciples. In addition, it portrays for us how to prepare for and how to endure suffering that comes from following in his footsteps.

Luke, more than the other Evangelists, emphasizes Jesus' role as prophet and interprets the death of Jesus as rejection of his prophetic teaching and actions. Like all prophets, Jesus is lauded by those lifted up by his good news, but those whose privileged position is threatened by him seek to silence and kill him. In the passion narrative, we see Jesus facing deadly opposition and struggling one final time to discern what is the way to obediently bring his prophetic mission to completion. He prepares his disciples for his own death, instructing them at the Last Supper and modeling for them how they are to act as they continue his

prophetic mission.

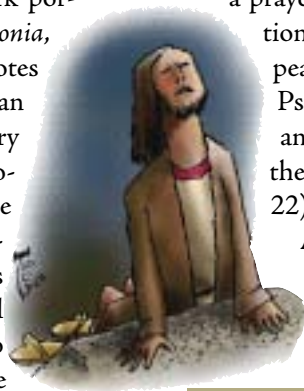
At Gethsemane, Jesus is kneeling upright, not prostrate on the ground, as Matthew and Mark portray him. He is in *agonia*, or agony, which connotes intense struggle, like an athlete, straining every muscle, sweating profusely. He can see what will be the consequences if he stays the course. He still has an option to retreat over the Mount of Olives and into the Judean desert. As at other turning points in his life, like his baptism and transfiguration, he feels God's reassuring presence with him, strengthening him for what lies ahead.

Once again he chooses to be obedient to the prophetic mission entrusted to him, even if the cost is his life. It is in this sense that Paul speaks of Jesus as "obedient even unto death." It is not obedience to a father who wills his son to die—for what parent would ever wish such a fate on a child? Rather, Jesus' obedience is to divine love for all humanity and to the prophetic mission to release all who are bound by sin and suffering, bringing jubilee freedom to all. It is a costly love that impels him.

At the Last Supper Jesus interprets his impending death, saying to his disciples, "This is my body given for you." In Luke, this gift is not one act that is thought to atone for sins, but rather a lifelong self-surrender in service to the

least. It is manifest in acts of healing and forgiveness right up until Jesus' last moments, when his final words are a prayer for God to forgive his executioners and of entrusting himself peacefully into God's hands (using Psalm 31), in contrast to the anguished cry of abandonment of the Markan Jesus (using Psalm 22).

As followers of such a prophet, our own obedience is modeled on his. First, prophetic obedience is enacted by turning one's



PRAYING WITH SCRIPTURE

- How have you felt God's strengthening presence in times when you have struggled to know God's will?
- Pray for the gift to give and seek forgiveness wherever it is needed.
- How do you protest the machinery of death? At what risk to yourself?

ear to God morning after morning, to hear how to speak a rousing word to the weary, as Isaiah says. It also entails remembering, as Jesus said at the Last Supper—making present again his bold words and freeing actions of healing and forgiveness. As servant leaders it also means going, like the Galilean women, to the places of death, keeping watch in solidarity with the crucified peoples of our world and continuing to protest the machinery of death, even as we ourselves risk falling victim to it.

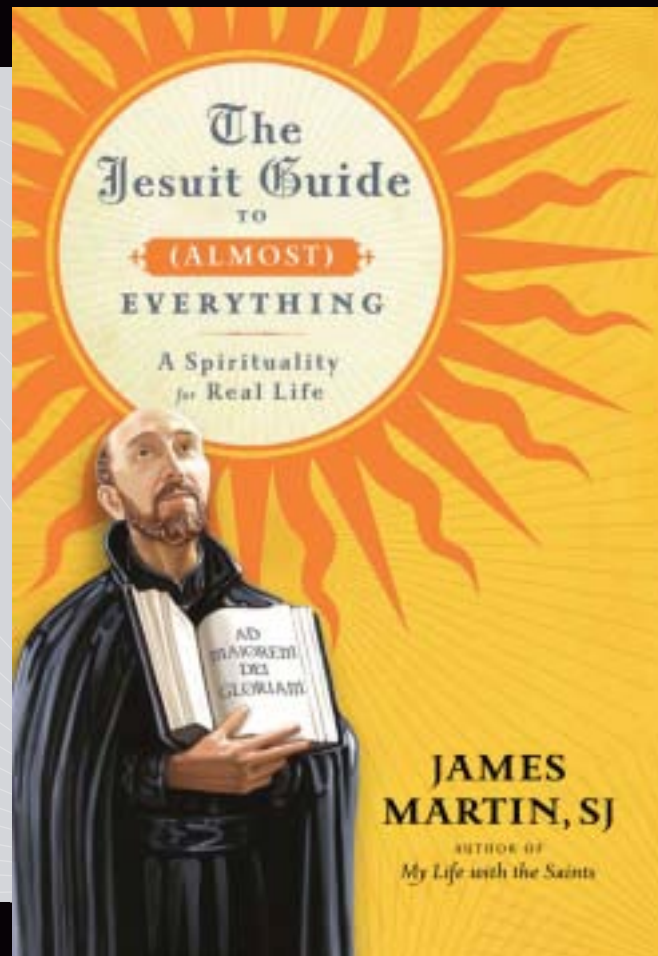
BARBARA E. REID

BARBARA E. REID, O.P., a member of the Dominican Sisters of Grand Rapids, Mich., is a professor of New Testament studies at Catholic Theological Union in Chicago, Ill., where she is vice president and academic dean.

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