



ARCC Light

ARCC celebrates twenty-five years: 1980-2005

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the Association
for the Rights of
Catholics in
the Church

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CATHOLIC RIGHTS—A 27TH ANNIVERSARY

President Leonard Swidler

ARCC was in effect launched at 3 a.m. Eastern Standard Time, December 18, 1979, when an American journalist in Rome, Edward Grace, telephoned me in Philadelphia saying breathlessly that Rome just condemned Hans Küng!

What happened was that the Holy Office issued a document saying that Hans Küng "could no longer be considered a Catholic theologian." Küng was not, as he would have been in the past, silenced, suspended from the priesthood, excommunicated, or all of the above. This was the beginning of a new tradition (august American theologians Charles Curran [1986] and Roger Haight S.J. [2005] were to follow in Küng's footsteps). Why this untraditional condemnation?

In 1933, the Vatican concluded a Concordat with Nazi Germany which included the provision that the local bishop would grant teaching permission to Catholic theologians appointed to the Catholic theology faculty of their local university (all universities in Germany are state controlled). Hence, to lessen Küng's influence, the Vatican arranged thereby to force the local bishop to withdraw the "teaching permission" from him. Unfortunately for the Holy Office, the result was that, instead of drawing his average of 150 students per lecture course, Küng subsequently drew between 1,000 and 1,500! (I have been trying since then to get one of my books condemned by the Vatican, but to no avail!).

In November 2005, ARCC gave its first Hans Küng Rights in the Catholic Church Award to Hans Küng himself. This November, at the Foundry Methodist Church in Washington, D.C., ARCC gave the Award to Archbishop Jean Jadot, who was the Apostolic Delegate to the U.S. 1973-1980. For the occasion Hans Küng wrote: "As you know there is a whole generation of 'Jadot-bishops' in the States who belong to the best. I wish that the Catholic church in the United States may again receive apostolic delegates and bishops of the quality of Jean Jadot."

Although Archbishop Jadot was not able to come to Washington, D.C. for the Award, his nephew Louis de Strycker attended in his stead, and the "No-Longer-Catholic-Theologian" Charles E. Curran gave the stirring keynote address entitled: "Pilgrim People in a Pilgrim Church: Is there Hope for the Catholic Church?" Curran concluded by saying:

One source of hope for all of us struggling for reform in the church is the example of people like Hans Küng and Archbishop Jadot who have continued to work for reform in the church despite their own personal hurts and suffering.



Louis de Strycker John Dick Robert Schutzius Sonya Quitslund

TEXT OF THE 2006 HANS KÜNG RIGHTS OF CATHOLICS IN THE CHURCH AWARD ARCC PRESENTED TO ARCHBISHOP JEAN JADOT ON NOVEMBER 16, 2006

Archbishop Jadot, in May 1973 you accepted Pope Paul VI's appointment as Apostolic Delegate to the United States of America. When you met with Pope Paul in July of that year, he informed you that you had been selected to "the most important of our posts" because you were not under the influence of the curia and would not have to follow in the footsteps of your predecessors. Pope Paul VI was very much aware of the fact that

previous apostolic delegates had been pawns in the hands of powerful king-maker American cardinals. Nor did Paul VI like the fact that most American bishops were, in his opinion, more big businessmen than they were pastors. He said it was time for a change.

In the seven years that you were Apostolic Delegate (1973 - 1980), you were responsible for the appointments of 103 new bishops and the assignments of 13 archbishops. The bishops appointed, upon your recommendation, were quickly known as (and denounced by conservative American Catholics as) the "Jadot boys."

Key turning points in your USA ministry were your personal involvement in the 1976 Call to Action in Detroit and your address on 9 November 1976, to the General Meeting of the National Conference of Catholic Bishops in Washington, DC, titled "A Watchman for the House of Israel." In your candid assessment of the state of the Catholic Church in the

United States you stressed and asked the American hierarchy to be alert to four specific areas of concern: the immanent shortage of priests; the need for "new forms of parochial life and perhaps new forms of parochial organization so that the parish can become a community of small communities"; the role of women in church and society; and the problems of minorities in the American church, saying then: "How are we to give pastoral care to those who do not feel at home with our white, Western-European ways of public worship and community living...?" Your words in 1976 were prophetic in every way.

An enthusiastic and positive editorial about you ("Jadot Urbi et Orbi" - 25 March 1977) in the National Catholic Reporter was the straw that broke the conservative-American-Catholic camel's back. From that time on, you received a steady flow of anonymous hate mail (originating from Missouri) telling you to "get out of the United States and go back to Belgium." Two US cardinals denounced you at the Vatican. At one point, you offered your resignation to Paul VI who responded immediately by saying "No. You are doing just what I want you to do." Sentiments at the Vatican would change significantly with the election of Pope Paul's second successor, who accused you of "destroying the Catholic Church in the United States."



Charles E. Curran

We honor you today for your courageous faith and clear vision. We honor you because you have been a role model for all who work for a vital and contemporary church. For these, and a myriad of other, reasons, the Association for the Rights of Catholics in the Church bestows on you the 2006 "Hans Küng Rights of Catholics in the Church Award."



Pope Paul VI Archbishop Jean Jadot

LOUIS DE STRYCKER'S AWARD ACCEPTANCE SPEECH

Dear Dr. Swidler, dear Friends,

When Jack Dick asked me to convey to Archbishop Jadot that your Association wished to present him with the second Hans Küng Rights of Catholics in the Church Award, he accepted with some reluctance. He wondered why after so many years his tenure as the ninth Apostolic Delegate to America would still be remembered. History brings discernment. Memory tends to idealize or to demonise the situations and the actions played out in their time. Was his tenure then a grace mostly manifested in remembrance? Was it not Newman who said: "Now here we see, I think, the trace of a general principle, which comes before us again and again both in Scripture and in the world, that God's presence is not discerned at the time it is upon us, but afterwards, when we look back upon what is gone and over."

He accepts your discernment of his American tenure as a token of the many friendships that he received cum anima grata and, may I add, of the friendship that he gives you unencumbered.

Four popes and five apostolic nuncios to Washington served since 1973 when the Holy Father assigned Jean Jadot to America. Archbishop Jadot will be ninety-seven on Thursday of next week. He is doing fine although he feels that he has become distantly removed from the fray of institutional concerns of today. At such a grand age, he carries in his prayer and with loving memory, the death of too many friends and members of his family. He leaves to the historian the task to tell and to assess his seven years' tenure in DC. He asks for God's mercy, for His peace and for His salvation, that he may carry on with grace and gentleness his quiet life of meditation and prayer. We all share this wish with respect and friendship, as his family does with an affectionate piety.

May I suggest three of my own perceptions about the church, the world and the baptized as they manifest themselves in Archbishop Jadot's Christian peregrination, his vocation and his ministry:

1. As a boy at high school, back from exile, Jean Jadot was introduced to Fr. Vincent Lebbe, a Belgian Lazarist missionary in China. Lebbe had been exiled to Europe for having orchestrated a national campaign for the appointment of Chinese bishops. The campaign was echoed in Europe and in Rome and Fr. Lebbe went back to China with the first Chinese bishops in 1926. Jean Jadot's father had been Fr. Lebbe's parishioner in Tientsin, China, and they remained in touch during his exile. At college at Louvain, Jean Jadot got to know Fr. Lambert Beauduin who had initiated with Cardinal Mercier the Malines Conversations. Beauduin spent years in internal exile, as a demonised monk. Cardinal Roncalli brought him home. Jadot's closest friendship was with Msgr. Leclercq who taught moral philosophy at Louvain and who remained for years under strictures. The scrutinizers were locked in a time-room "januis clausis". In the late sixties, Paul VI asked Archbishop Jadot to convey his thanks and his prayers to Msgr. Leclercq. Your award goes to a Churchperson who knows about the vicissitudes of decision making and of policy implementation along the procession of different pontifical administrations. But the Church stands sure in her faith: *Securus judicat orbis terrarum*. It

reminds me of Lord Such-&-Such of Modesty Hall who became unfamiliar with the Book of Common Prayer. He was forced back at church at the start of a new vicar's pastorate which was infused by the rituals and vestment of the smells-&-bells liturgies. At the invitation "The Lord be with you," his Lordship answered with a resounding double-barrelled: "By all means. By all means." The vicar still robed in old age was not amused and his lordship was even more enthused.

2. A second remark concerns the labelling of Catholics. From a distance it resembles at times a parlor game of knitting spinsters wagging needles. It says more on the knitting than on the ladies & more on the ladies than on faith and order. All Christians are baptized for the remission of sins. Pope Benedict XV a fortnight into his administration in September 1914, lifted a previous ban on scholars, on politicians and on journalists for "Christian is our name," did he say, "and Catholic is our first name." It remains a radical papal gesture of communion in faith, shepherd in an open language and stated as an advice. Common understanding has modern



Louis de Strycker

government and international law build on civil responsibility and on autonomous common good. They are grounded on the received premise of "Et si Deus non daretur." A neoconservative catholic repositioning can not deny this autonomy. A traditional repositioning leaves no one on either side of the road and surely does not force on society and on the church a divide of its own making and of its own rethinking. Secularisation seems often confused with declericalisation. Should I have to recognize my own amongst the healed or amongst the redeemed Christians, or amongst Kingdom Catholics or amongst Compendium Catholics. It makes no sense to divide between charismatic or pentecostal Christians, even less between stereotyped liberal or radical conservative Catholics, between relational or manifestational expressions, between Thomist or Augustinian approaches. They complement each other at the expense of none and command a diversified consensus in our age and times. "Apparuit gratia Dei Salvatoris nostri omnibus hominibus,—expectantes beatam spem." When Cardinal Merry del Val wondered if the Belgians really had to oppose the German invasion, Cardinal Mercier quietly quipped: "Because we are not comedians".

3. A final remark recalls Archbishop J.'s commitment to the conciliar Church which the archbishops of Malines-Brussels prefigured: Cardinal Sterckx in the 19th century for his liberal deposit, Cardinal Mercier in the early 20th century for his intellectual leadership, Cardinal Suenens and the "squadra belga" at Vatican II



members of the audience

for their ecclesial gift of arbitration and compromise. Jean Jadot was ordained a bishop in 1968 three years after the closing of the conciliar celebration. Like hundreds of bishops he was fully and wholeheartedly engaged in the ecclesiology, the liturgy, the interreligious dialogue proposed by the council and derived from it. He had strived for and encouraged the participation of all in society and in the Church. As a parish priest and a campus chaplain he had promoted the rise of an educated laity and of a cooperative clergy. He became a bishop of firm government and institutional commitment neither as a theologian and a philosopher, nor as a canonist. As a college student he travelled to America and to Africa and spent a year in Paris. His interests

widened. He lived for thirty years abroad of which sixteen as a bishop. It has shaped his inclusive understanding of persons and peoples. The foreign travels and postings opened his ministry, - as a pastoral premise -, to the reality that every person and all peoples are naturally capable of God. His vocation and his ministries seem a single search for a diversified consensus of Christian faith and of Christian communities around a common practice and service. Such a peregrination has a sacramental core and an institutional center, the imitation of our crucified Lord and the Roman See. Archbishop Jadot's motto is "*In Evangelio Christi.*" The Apostolic Delegate arrived in DC five years after *Humanae vitae*, when thousands of priests went on an extended leave of absence. The Pope's brief was a demand to charm a somehow disoriented clergy and laity back to their bishops and back to Rome. Never seemed such an attentive mandate obviously undesirable. *Vobis sum episcopus, vobiscum Christianus*, says Augustine quoted in *Lumen Gentium*: "for you and with you." Never seemed such an affectionate offer obviously out of charm's reach.

God's hand is ever over his own and He leads them forward by a way they know not of. The utmost they can do is to believe, what they cannot see now, what they shall see hereafter; and as believing, to act together with God towards it.

It is all the more a graceful honour to receive on behalf of Archbishop Jean Jadot, the Hans Küng Rights of Catholics in the Church Award for his service to the Holy See as Apostolic Delegate to America. Archbishop Jadot accepts the Award - without my comments - with gratitude and with fond memories. He thanks you, he greets you, he encourages you.

Dear Friends,

It is told that even fishes listened with rapture to St Anthony's sermons and that they left as happy creatures. How does one make the difference between a happy fish and a sad fish? You as theologians, I as a graduate of Louvain might wonder how to footnote such a crucial difference. And footnotes, like acceptance speeches, might seem intelligent and interesting. A strangeness arises when the intelligent bits are not interesting and the interesting bits are not intelligent. *Caro salutis corda.* At the heart of salvation lays incarnation.

Archbishop Jadot praises you, he thanks you and he encourages you. "Now here we see, I think, the trace of a common reality that faith is his and our happiness. Tonight on such an occasion, let me thank you again on behalf of my uncle, let us remain aware, that before being something serious to care for, our Catholic faith, so universal and so intimate, is a delightful treasure of communion and of affection, joyous to celebrate here and now.

Louis de Strycker,
Art Consultant

Member ACASA (Arts Council African Studies Association)
Board Member "Sedes Sapientiae" Foundation, Un.Cath.Louvain
MA Catechesis, Un.Cath.Louvain
MA African Studies, UCLA,
Fulbright Alumnus



Leonard Swidler John Dick Gerard Sloyan Robert Schutzzius

AWARD PRESENTATION PROGRAM

- 7:30 Presentation of Award
 - Welcome – Sonya Quitslund
 - Reading of the Award – John A. Dick
 - Presentation of the Award Document – Leonard Swidler
 - Presentation of the check for the Jadot Nostra Aetatae Chair – Sonya Quitslund
 - Acceptance Remarks – Louis de Strycker
 - Reading of congratulatory letters – Robert Schutzzius
- 7:45 Introduction of Charles Curran – Leonard Swidler
- 7:50 "Pilgrim People in a Pilgrim Church: Is there Hope for the Catholic Church?" – Charles Curran
- 8:50 A Response – Patrick Connor, S.V.D.
- 9:00 Open Forum – questions and responses from audience
- 9:30 Reception



Louis de Strycker Sonya Quitslund Patrick Connor



THIS IS OUR PRIEST

"This is our priest. She says Mass for us every Sunday." I'm always a little taken aback when a nursing home resident introduces me to a visitor in those words. The visitor is even more startled. It would probably disturb the then Cardinal Joseph Ratzinger who signed the "Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests." A main message of this document is "don't confuse priests and lay people."

In no way do I want to become a "clericalized" layperson. I am a Catholic woman who has been doing pastoral ministry in the home for 28 years. Let me tell you a little about my ministry. Every Sunday morning I preside at a Liturgy of the Word and Communion Service using hosts that have been consecrated at a local parish Mass. On any given Sunday, approximately 50-60 residents and many of their family members participate. Although I usually attend Mass in a parish church the preceding evening, I consider this service with my little community to be my primary Sunday celebration.

Each week I try to plan a liturgy that encourages my special congregation to become involved. Residents often do the readings and lead the responsorial psalm. So that we can include their concerns when I write the petitions for the Prayer of the Faithful every Friday, I am assisted by a woman who has established a prayer line for her fellow residents. Sometimes there are residents who had been members of their parish choirs, and we select familiar hymns that they can lead us in singing. We generally sing a capella, and our choir will never win any recording contracts. On special days, such as Christmas and Easter, a friend of mine provides keyboard accompaniment. A couple of residents have helped me make an Advent wreath. A resident helps me distribute Communion at the service. To keep things legitimate, he was "commissioned" by the local pastor.

Not wanting to lose my indult from the diocese, I follow the prescribed script for Sunday celebrations when a priest is not

present. However, when we recite the Nicene Creed together, we say "for us ... he became human." This is a more accurate translation of "*propter nos homines ... homo factus est*" if the liturgical police want to complain.

My reflection – it can't be called a homily – is usually brief because many of my listeners have short attention spans. I actually give most of it before each reading, calling attention to what they should listen for. After the Gospel I give brief remarks and then pick up on the theme in the intercessions.

The sign of peace would probably give many liturgists conniptions as I circulate throughout the room, exchanging with each person a double handed clasp or hug. I make sure that I can greet everyone by name. I will use their names again at Communion time. This is extremely important for people who can easily become institutionalized.

During the service about six other ministers of Communion are making the rounds of the building visiting and bringing Communion to the 70 or 80 Catholic residents unable to participate in the service. They have been trained by me, and I have prepared a list for each with a view to making compatible matches. The goal is for each resident to have the same person visit every Sunday. This continuity is very important for those who have Alzheimer's disease or other types of dementia as well as for residents who have no other visitors.

I spend all day Sunday at the home, bringing Communion to those who were not reached earlier or who have created special problems for the ministers earlier in the day. I also visit with residents who are not Catholic and even sing a couple of Jewish hymns with an elderly man who rarely has company. Sometimes, if time is available, I lead a small reminiscence group which is always popular. I coach the activists among them on how to fight for residents' rights, and fit it into my reflection when they have fought for something that affects less able residents. Because many residents do not speak English, I have learned to say the "Our Father" in several languages. However, a carefully made sign of the cross is often all that is needed for a resident to understand the purpose of a visit. One Cape Verdean woman with dementia always has a conversation with me in Portuguese. I respond in English. We go on like this for several minutes, each speaking in a language that the other does not understand. She laughs, and I smile back. When I make the sign of the cross and ask her to say "Pai Nosso comigo", she becomes very reverent and bows her head in prayer. She holds my hand and kisses the host before she receives it. A nurse had told me this woman was not capable of receiving communion.

Staff members call me to pray with those who are dying, and I have occasionally spent the entire night with a dying person. I often administer Viaticum, but a priest whom they don't know has to be called to do the anointing. Most frustrating are the times when people have poured out their hearts about things in their past for which they feel very guilty. I can tell them that God loves them and has forgiven them, but I can't make it "official." Some of these old timers believe they must have absolution to "be saved," yet they won't let me call a priest because of some long held grudge.

I do not feel called to the ministerial priesthood as it is now structured, but I often wish I had sacramental faculties for my work with nursing home residents. It seems inappropriate that I have to omit the Eucharistic prayer every Sunday, that I can't grant absolution, that I can't administer the Sacrament of the Sick.

We are truly a Eucharistic community. I need the residents' ministry to me as much as they need my ministry. I can always count on them for wise advice. They have been very supportive at difficult times in my life. There are many rewarding ministries for lay people, but I feel very fortunate to have been able to answer the call to nursing home ministry. This is where I find God.



Let me tell one final anecdote. Not long ago a priest, here in the U.S. just two years from Poland, was a resident for several weeks for rehabilitation after having suffered a stroke. Every Sunday morning he wheeled his chair to the back of the room for the service. On his first Sunday, I detected some distress. That afternoon I went to his room and asked what he thought of our service. Even with his heavily accented stroke-impaired speech it was very clear that he was appalled that a woman read the gospel. He calmed down a little when I explained that I had an indult from the bishop. I gave him a picture of the Polish Pope John Paul II, and promised to be a regular visitor. A few weeks later, I showed some of his parishioners to his room. "I want you to meet my priest" he told them with a twinkle in his eye.

[From the Editor: the author is a retired teacher.]

REVIEW OF *SEX, PRIESTS AND SECRET CODES: THE CATHOLIC CHURCH'S 2,000-YEAR PAPER TRAIL OF SEXUAL ABUSE* BY THOMAS P. DOYLE, A.W. RICHARD SIPE, AND PATRICK J. WALL (LOS ANGELES, VOLT PRESS, 2006)

The clergy sex abuse crisis has, not surprisingly, led to the publication of many books of varying views and qualities. The title above, however, or at least its heart, has the distinction of also being a piece of the history of this terrible crisis. One of its authors, Father Thomas P. Doyle, a respected canon lawyer and a director of ARCC, was also one of the three authors of *The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner* (usually called simply the Manual), a brilliant document which tried to warn the American hierarchy twenty years ago of what was to come if it did not act quickly AND WHICH WAS IGNORED. Had it been paid heed, the history of the American Church over the past twenty years might have been quite different.

Let me begin by warning that this is a difficult book to read – not because of its style or any lack of clarity: on the contrary, it is written in a crystal clear reading style – but because of the difficult, bitter, painful information found in it. This is not the pretty side of Catholic history.

That the hierarchy and Church Councils have been trying to regulate the sex lives of the clergy, often to little effect, is amply demonstrated in the magisterial opening chapter of this book. From the time of St. Ambrose, St. Jerome and the Council of Elvira in the fourth century, the dualism of the Greek Stoics, so admired by many of the Roman philosophers, showed its influence in the emerging Christianity. Sex was necessary for procreation but husbands shouldn't love their wives *too* much or they were guilty of adultery. Priests could be married but from Elvira on, there was an attempt to prevent them from having sexual relations with their wives, at certain times or at all and finally, at the Second Lateran Council in 1139, clerical marriage was completely forbidden. Concubinage and homosexuality (under other names) were consistently forbidden to clerics but the regularity with which the legislation was repeated and the frequent mention of clerical sexual misdeeds in the Penitentials testify to the continuing nature of both. The Church's – meaning the hierarchy's – response was seemingly always the same: privately forbid any sexual activity by the clergy, publicly pretend it was not a problem, and above all, try to keep the civil authorities away from this dirty little secret. Finally, beginning in 1984, with particularly egregious and public cases in Louisiana and then Massachusetts, the dirty secret was exposed: the Church

harbored child abusers, shuffling abuser priests from one unsuspecting parish to another.

The heart of this fascinating if disturbing book is "The Problem of Sexual Molestation by Roman Catholic Clergy" - the Manual, which is printed here for the first time in its entirety. The following passage recounts how it came into being.

The manual was not commissioned by anyone in any position, official or otherwise, in the Catholic Church. It was an entirely private undertaking, written by Mr. [F. Ray] Mouton and Frs. Doyle and Peterson in response to a situation they believed was quickly developing into a very serious problem for the church. The authors never received any compensation for their work or work product and paid for the production costs out of their own pockets. . . .

In late fall 1984, Fr. Gilbert Gauthé of Lafayette, Louisiana, was facing serious criminal charges and the diocese hired Mr. Mouton to defend him. . . .

In January 1985, Mr. Mouton went to Washington, D.C., and met Fr. [Michael] Peterson [M.D.] to explore with him the possibility of sending Fr. Gauthé to St. Luke Institute for treatment, and Fr. Doyle, the papal nuntiature's canon lawyer who was charged with monitoring the correspondence regarding Fr. Gauthé. It was then that the idea of formulating some sort of policy or advisory statement to help bishops deal with the problem of priestly pedophilia came into being.

At that meeting, Mr. Mouton indicated that there were several other priests in Lafayette who had been involved in the sexual abuse of children and that the diocese was covering them up and thus hurting his chances of a successful defense of Fr. Gauthé. . . . Fr. Peterson indicated that he knew from confidential sources that there were many other priests around the country who had sexually abused children. . . .

Frs. Doyle and Peterson and Mr. Mouton, believing that cases of child abuse by priests were increasing, decided on their own to write a report for the bishops to assist them in dealing with the problem. (pp. 88-89)

This project seemed to be encouraged by a number of bishops and archbishops, some of whom are now Cardinals, and the first draft was finished in May 1985 and conveyed to the NCCB meeting in Collegeville, MN that June. It supposedly was discussed at that meeting but from then to this day, no one from the NCCB has ever contacted Frs. Doyle or Peterson or Mr. Mouton about the Manual. Many conflicting stories of what the NCCB or sections of it were doing about the problem of priestly pedophilia were bandied about but none could ever be substantiated. In December 1985 a copy of the Manual was even sent to each bishop in the United States from the St. Luke Institute but no bishop ever responded with so much as a thank you note.

But, benign neglect would have been closer to honesty than the version soon adopted by the National Conference of Catholic Bishops. To quote again from the book:

The general response from the NCCB, almost always through the office of its general counsel, Mark Chopko, was that the NCCB already knew everything that was in the manual. The NCCB had already taken appropriate action and that the idea of a special committee and an ad hoc team of experts was not deemed appropriate. Mr. Chopko added that the NCCB could not bind individual bishops and that Frs. Doyle and Peterson and Mr. Mouton were **"only interested in selling their services to bishops and mak[ing] money off of the problem."** (pp. 92-93; emphasis added).

What on earth could have led to this kind of attitude toward the goodwill work by the three authors of the Manual? First, a bit about the Manual.

The Manual is, quite simply, a brilliant and amazingly complete exposition of the problem of priestly pedophilia, given the state of knowledge on the subject in 1985. It is an analysis of the questions and problems raised by priestly abuse of children from the aspects of civil and criminal law, canon law, medicine, psychiatry, financial/insurance considerations, spiritual ramifications and public relations. It raised all the correct and necessary questions that the bishops and their advisors needed to focus upon and supplied an enormous amount of expert information from these three specialists' combined pool of information and their research, which didn't necessarily answer all the questions but did show the reader how to approach them. Given that we know the twenty years' events that followed, its prescience is astounding. The Manual predicted just about every twist, turn and problem that subsequently emerged from the huge can of worms that its authors tried so desperately to get the bishops to open. It also told the bishops many things they doubtless did not want to hear, such as the distinct possibility of their going to prison for complicity. The Manual is very similar to the Memoranda of Law that we prepared in the large, expensive law firms for which I worked for twenty years and for which we billed clients many thousands of dollars, except that it is much more complete in analyzing the problem from so many different aspects.

So why didn't the American bishops say a Te Deum and take this wonderful tool to heart? Why did they virtually ignore it, and then even badmouth it and allow their lawyers to vilify its authors? I can only conjecture but, having spent a good deal of time around bishops, bureaucrats, legal clients and lawyers, I can hazard some pretty good guesses.

Many bishops probably didn't read it or they started to read it and either didn't believe the facts were true, didn't understand a great deal of it, or felt overwhelmed or intimidated by the amount of information in it. After reading some or most of it, they asked their lawyers to interpret it for them. (It always amazed me at the hundreds of drafting sessions, conferences and closings at which I assisted how otherwise-competent people would regress to almost childish fear and uncertainty when faced with legal matters.) The lawyers probably felt threatened by the Manual. It was comprehensive, very well-written and chillingly accurate. It could perhaps even take some of the direction of a very lucrative cash cow out of their hands. It and its authors were dangerous. And who were they? Who asked them to do this? No one sweats out over 100 pages of top drawer work product out of the goodness of their hearts — there had to be a reason, an ulterior motive. The bishops had probably wondered about the same thing: how seriously do we have to take this potentially explosive document (if it ever became common knowledge) which we never requested? "Ah," said the lawyers, "here's the missing piece: there are those few paragraphs toward the end that mention a Crisis Control Team and a Policy and Planning Group: that's the answer! They want the bishops to hire them as those advisors at big bucks — now it makes sense. This is not an unsolicited act of love or concern or a real attempt to help: it's actually a pitch, an attempt to make money off this situation." In all fairness to the bishops' lawyers, they might actually have believed what they were saying, even been convinced of it. They couldn't imagine highly trained professional men acting in this kind of disinterested way. And so I suspect they said to their clients: "Bishops, don't worry about this. There is absolutely nothing in this that we, your lawyers, don't already know. This is just a pitch for advisory fees. Ignore it."

The bishops wanted nothing more than to ignore it. For the bishops, taking the Manual seriously would have meant admitting that the problem of priestly abuse of children was real and widespread and finally creating mechanisms to deal with it in an open, rational, honest way. How could they reverse all those years, decades, of silence and denial? And what would Rome

say? What would Rome *do*? No, our expert lawyers' opinions are much more satisfactory: don't even bother reading it, let's continue the way we are going, use lawyers and money when we have to and if anyone asks, we'll just say we are dealing with it.

Well, the bishops weren't really dealing with it except by playing musical parishes for offenders, intimidating or paying off victims and denying everything. There supposedly was a committee dealing with the problem in the NCCB, except that no one could ever name or find it, and Fr. Doyle became persona non grata in the hierarchy's version of the human race.

The second half of *Sex, Priests and Secret Codes* is packed with as much data and insightful commentary as the first, with chapters relating to court cases, how and when the bishops "knew," religious duress, forgiving the hierarchy, and talking with the bishops, to name but a few. Occasionally, the reader hits small jolts due to its organization (or lack thereof) and the juxtaposition of chapters. For example, after a very powerful discussion of the psychological effects of clerical abuse on its victims, the chapter ends, one turns the page and a new chapter begins on who owns Catholic Church property. This book conveys a tremendous amount of information but it is unfortunate that a bit more attention was not given to editing and tying the whole into more of a narrative that would lead the reader through the subject matter. This is, of course, a problem inherent in works with multiple authors and is part of the tradeoff for the more extensive body of knowledge and expertise one gains from multiple authors.

One might cavil with a point here and there, such as the wisdom of sometimes treating priests' sexual abuse of minors and their falling in love with and having affairs with adults of either sex as if they were the same thing, or the lack of a ruthless editor to pare down occasional repetitions, but none of that changes the fact that the publication of this book with its wealth of factual information and insights is a tremendous service to the Catholic community. Thank God/de for it and may more follow!

Christine M. Roussel

INGRID'S CHRISTMAS CREED

I believe in God, the source and goal of all that is,
 One whom we call Mother/Father,
 One whose love has engendered and continues to sustain the
 emergent, evolving, wondrous universe,
 One who became physically and temporally manifest in Jesus
 the Son of Mary,
 One who abides with us in the Holy Spirit.

I believe that in Jesus
 God was revealed as our friend whose love wants every part
 of creation to become the best it can be.

I believe
 that we are called to be lenses
 to focus divine love on those portions of the cosmos
 and its creatures we can affect.

I believe that divine love circulates through the faith
 community in the Holy Spirit and that we become most fully
 ourselves by declaring ourselves members of that community
 and loving God in each other.

I believe that in his life, death, and resurrection
 Jesus revealed that we shall have eternal life as well.

Ingrid H. Shafer

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