



## AMERICAN CATHOLIC COUNCIL

ARCC President Leonard Swidler

An American Catholic Council? What would be the point of such a Council? We would aim to raise the consciousness of millions of American Catholics about what Vatican II Catholicism should look like in the 21st century. It would mainly be an educational effort, which would in turn put practical pressure on the leaders of the Catholic Church. We would need to change the minds of thinking Catholics, who would also stay in the Catholic Church and struggle to bring about reforms. Leaving would leave the billion-plus Catholics in the world worse off than before.

To start the reflections here are some of my thoughts:

1. It must be open to all Catholics, lay, religious, clerical, episcopal.

2. The documents of Vatican II and the 1976 "Call to Action-Liberty and Justice for All" in Detroit would be the resource documents for the American Catholic Council. The Detroit Conference included such recommendations as: a) "That church authorities on all levels...hold themselves accountable to the people of God for their financial policies and practices." b) "The local church must be involved in the selection of bishops and pastors...." c) "Shared responsibility in policy making.... at every level of the church...."

3. We should take a page from the 1976 Conference and hold National Public Hearings in a half-dozen cities, as well as encourage every kind of gathering of recommendations to be discussed at the Council from organizations, parishes....

4. There needs to be a three-year recommendation gathering process. This prior process will be at least as important as the Council itself.

5. I suggest that all the Catholic reform organizations focus their next national meetings on the American Catholic Council as a contribution to the Preparatory Process.

These are just some thoughts. I am sure that others will have much wiser ones, but these can serve as pump-primers.

\*\*\*\*\*

## HOW DO YOU MAKE ROMAN CATHOLICS? FIRST YOU BREAK THEM

This article was going to be about the present mess regarding the bishops: selecting as the future Archbishop of Warsaw and Primate of Poland a bishop who had been an informant of the Secret Police since right after his ordination, and the extraordinary measures taken to silence an American bishop whose only crime has been to speak out in support of gays and those sexually abused by priests. There was plenty of material there for a hard-hitting article.

But then I watched "The Magdalen Sisters" on an international film channel and I was rocked and torn to my inmost being. Watching these young women, some of whom had made the serious mistake of becoming pregnant before marriage, and some who were only thought to be at risk for such behavior because

they supposedly had a sexual experience, or because they were too pretty and looked at the boys - be sent without legal case or any appeal to disappear into remote establishments in the Irish countryside where they would be forbidden to talk, think or do anything but laundry morning, noon and night, sleeping in dormitories, undergoing beatings and humiliations of all kinds, being punished for the slightest infractions, starting with breaking perpetual silence, even during meals. Always dressed the same, saying the same, being dehumanized and humiliated in a dozen ways for the amusement of the nuns - until death, or until a male relative went through the legal channels to liberate them, or until they completely internalized all they had been told about themselves and became Magdalens, cloistered sisters of the order of their tormentors, living a life of penance to atone for their sins.

Watching this film was two hours of pure agony. I had to keep taking back my hand as I reached for the remote to change the channel. I've had flashbacks of the movie ever since. Why has it affected me so?

Seeing these innocent young women so wrongly abused and punished was terrible, there's no doubt, but there was something deeper at play in my horror and upset.

Then I understood. The role of these nuns was to break the young women of whatever individuality they had - to make them like every other blank slate there that would accept whatever the only authority - the nuns - put on them. Convince all the girls they were damned sinners destined for Hell whose only hope was to spend a life in bitter atonement exactly as the sisters told them. Then they had hope.

This was a terrible extreme of the scenario we pre-Vatican II kids had inculcated in our vulnerable little heads. Human beings were fallen, sinful beings who couldn't do anything right on their own. They had to learn to distrust all or most of their natural desires and learn what the proper desires were from the priests and nuns. Then they had to continually, assiduously try to develop those given "virtues." Their instincts were disordered, their reasoning was faulty, all had to be corrected by the proper teaching and by grace. Priests and nuns, and most of all, bishops and the Pope, received special graces to help them see and teach clearly, which was why we had to listen to them.

This film showed me in the starkest manner possible the intellectual and psychological underpinnings of the Catholic Church's view of large parts of the laity - especially women - and how to "save" them. It resounded in my pre-1960 bones and conscience. I was a 62 year old BA, MA, and PhD, descended from one of the noblest families in Europe but I was still ignorantly saying "yes, sister," "no, sister," "thank you, sister," to an even more ignorant consecrated one.

No wonder the laity and the "consecrated" have so much difficulty understanding one another! The consecrated can't see how the laity would have any true insights, and the laity are convinced that the consecrated had their humanity and individuality burned out of them long ago.

May both laity and consecrated learn to appreciate individuality and the insights to which it gives rise. The day of the Magdalens is over.

Christine M. Roussel

## ON THE ROLE OF WOMEN IN THE ROMAN CATHOLIC CHURCH

The debate about the role of women in the Roman Catholic Church has been gathering momentum for some time now. If we consider the histories of emancipation movements in the U.S., we can get an idea of how this momentum will continue to build. The most relevant example would be women's suffrage. Article 1, Section 4, of the U.S. Constitution left to the states the power to determine the qualifications of voters. After a couple of false starts in Wyoming and Utah, Wyoming became the first state to grant women's suffrage in 1890. It was not until the summer of 1920 that the 19th amendment to the U.S. Constitution was finally ratified. The lesson to be learned from this is that the suppression of women, which dates back to our distant primitive past, is taking a long time to overcome fully. For example, Switzerland first gave women the right to vote only in 1971.

Now, less than 100 years since the 19th amendment, we can only look back on the previous time with bemusement. With women as university presidents, secretaries of state, corporate CEOs, leading scientists, political leaders, and so on, and with women comprising a clear majority of American college students, the idea of denying women the right to vote would now seem ludicrous in the extreme.

Much of Western culture is inherited from Greco-Roman times. A defining characteristic of the Greco-Roman culture was social stratification and a strong sense of order. One of the tenets of the society of imperial Rome was that harmony in the state and in civil society is directly connected to harmony and order in each household. In this patriarchal society, slaves, women, and children were found at the bottom of the totem pole, and the public domain was reserved for men, with women relegated to domestic affairs. Present-day scholars refer to this as the "household code," and in those days it was considered to be essential for the stability of the empire.

From the evidence we find in the New Testament, Jesus of Nazareth was in clear violation of these principles. Women were among his most loyal followers. The writer of the gospel of Mark places Mary Magdalene, Mary the mother of James the younger and of Joseph, Salome, and many other women who provided for him in Galilee, present at the crucifixion, from which the male disciples had apparently fled. According to the writers of Mark, Matthew, and Luke, these women were the first to get the news of the resurrection and also the commission to inform Peter and the disciples. The writer of Luke gives Mary, the mother-to-be of Jesus, the status of a prophet with her inspiring canticle that we now call the Magnificat. The same writer reports that Mary Magdalene, Joanna, and Susanna and many other women provided for Jesus and the Twelve out of their own resources. He also gives the example of the hospitality of the sisters Martha and Mary. The Gospel of John has Jesus engaging in a long discourse with the woman from Samaria and championing the woman accused of adultery and about to be stoned. The writer of John elaborates on the story of Mary and Martha with the raising of their brother Lazarus from the dead and the dinner that they later gave for Jesus prior to his last Passover. He also adds Mary, the mother of Jesus, to the women at the cross, and he has Mary Magdalene as the person to whom Jesus first appeared after the resurrection.

The prominent role of women carried over into the middle third of the first century, when the Way of Jesus was still essentially a Jewish sect. In the Acts of the Apostles, the writer has Peter

sheltered at the house of the mother of John Mark after he was delivered from prison, and he speaks of the conversion of Lydia in Philippi and her inviting Paul and his companions to stay in her home. He writes of Priscilla and her husband Aquila as sheltering Paul in Corinth and of later traveling with him to Ephesus. These two were later shown to have instructed a new convert in the Way, so as to clear up his confusion.

This role of women was further attested to in the authentic letters of Paul. In 1 Corinthians, Chapter 10, he gives prominence to Chloe, a Christian leader in either Corinth or Ephesus, and in Chapter 11 he speaks of women who prophesy, that is, brings messages from God. In Chapter 16 he sends greetings from Aquila and Priscilla along with the members of the church in their house in Ephesus. In Paul's letter to the Galatians, Chapter 3, we find his famous admonition, "There is no longer Jew or Greek, slave or free, male or female, for all of you are one in Christ Jesus." In Chapter 16 of the letter to the Romans, Paul sends greetings to "Phoebe, a minister in the church at Cenchreae ...for she has been a benefactor of many and of myself as well, to Prisca and Aquila, who work with me in Christ Jesus, and who risked their necks for my life." He also greets Mary, "who has worked very hard among you" and Andronicus and Junia, "my compatriots who were in prison with me; they are prominent among the apostles, and they were in Christ before I was." In addition, he greets Tryphaena and Tryphosa and Persis "who has worked hard in the Lord," and Rufus "and greet his mother - a mother to me also," and finally "Julia, and Nereus and his sister." There can be no doubt about the prominence of women in the churches of Paul.

Developments in the last third of the century saw the deaths of Peter and Paul and the destruction of the Temple in Jerusalem, and the Church began to receive wider public notice. At the same time, Christians began to be excluded from the synagogues and thus began to lose the "cover" that had been provided by Judaism, which had a dispensation from pagan practices in the Empire and was allowed to exist as a separate religion. As the Church emerged as a new religion, it began to draw criticism from the pagan communities on the grounds that the Christians met in secret and were rumored to be cannibals, eating flesh and drinking blood. Because they referred to each other "brother" and "sister," they were rumored to be involved in incestuous relationships. Therefore, it is not surprising that increasing efforts began on the part of Christians to be seen as compatible with the existing social mores and to show respect for the traditions of the Greco-Roman society in which they were embedded and in which they wanted to expand. The prominent role of women in the Church became a casualty of this assimilation process.

Evidence of the suppression of the role of women can be seen in the post-Pauline Epistles. This can be seen especially in the letter to the Ephesians, thought to have been written after the year 80, and the pastoral letters, 1 & 2 Timothy and Titus, thought to have been written after the year 90. In Ephesians, women are told to be subject to their husbands because "the husband is the head of the wife, just as Christ is the head of the Church." In the 2nd Chapter of 1 Timothy the author says, "Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor." The author of 2 Timothy warns people of false teachers in Chapter 2: "for among them are those who make their way into households and captivate silly women, overwhelmed by their sins and swayed by



all kinds of desires, who are always being instructed and can never arrive at a knowledge of the truth." In Titus older women are told "to be reverent in behavior, not to be slanderers or slaves to drink," and the young women to be "submissive to their husbands so that the word of God may not be discredited." Another noteworthy example of this is the infamous post-Pauline insertion in the 14th Chapter of 1 Corinthians: "... women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church." All of this denigration of women is in stark contrast to the conditions in the previous third of the century.

Things were to get worse. In his recent book, Robert Blair Kaiser reviews some of the sayings of some Fathers and Doctors of the Church: For Saint Jerome, woman was "the devil's gateway, a dangerous species, a scorpion's dart." To Saint John Damascene, woman was "a sicked she-ass, a hideous tapeworm, the advanced post of hell." Saint Thomas Aquinas believed "woman is misbegotten and defective." Pope Saint Gregory the Great said that woman's "use" is twofold: harlotry or maternity.

Such statements today would be fatal for any canonization case, so it can be said that some progress has been made in the rehabilitation of women.

As we Catholics wake up and find ourselves in the 21st-century U.S.A. and realize that our culture is no longer Greco-Roman and that we no longer are constrained by the household code, we might find it appropriate to reconsider which third of the first century we should try to emulate. We don't know much about the development of the liturgy of the Eucharist, except that it took place mainly in private homes. It would be hard to imagine that women would not have organized at least some of these celebrations of the Eucharist. The present conditions regarding the ministry of women are at odds with the culture of the United States. Just as the early Church changed to accommodate itself to the norms of the surrounding society with regard to the position of women, it again finds itself needing to make another accommodation in the opposite direction. Contrary to the earlier change, which came from the top down, the present evolution is more likely to come from the bottom up. What the configuration of the American Church will look like after this has been accomplished is anybody's guess.

Charles McMahon

\*\*\*\*\*

## VATICAN EXCOMMUNICATES PROGRESSIVE THEOLOGIAN: THE BASIS OF THE CENSURE

Rev. Gerard Sloyan, Ph.D., S.T.L. (1997)

Editor's note: A decade ago, on January 2, 1997, Oblate Fr. Tissa Balasuriya of Sri Lanka was excommunicated under Canon 1364, normally applied to apostates and heretics. According to an article in the *National Catholic Reporter*, (then) Cardinal Ratzinger said that Balasuriya's 1990 book *Mary and Human Liberation* contained "a series of grave errors," including "denial of the nature of Catholic dogma and, as a consequence, the relativizing of the revealed truths contained in them." At the time,

ARCC protested the excommunication with a Statement and an article by Fr. Gerard Sloyan, a long-time member of ARCC's Board of Directors. We are reprinting Professor Sloyan's article in this issue of ARCC Light in order to honor Fr. Balasuriya whose excommunication was rescinded in 1998 after he had admitted "perceptions of error," and agreed to submit all future writings to his bishops for the imprimatur." :ihs

**A male teaching office in the Church has employed the doctrinal structure to keep its female members in a subordinate position, including incapacity to serve in every role of service open to men.**

Fr. Gerard Sloyan

Tissa Balasuriya, O.M.I., produced a book of 192 pages entitled *Mary and Human Liberation* in a double issue of the journal *Logos* (29:1 and 2, March/July 1990), published in Colombo, Sri Lanka. Portions of Chapter 1, "Mary in Catholic Devotion," are Marian hymns in Sinhala in its artistic script. The rest are in English. In June, 1994, the bishops of that country found the book faulty in its treatment of the doctrine of revelation and instructed the Catholics in their dioceses not to read it. One month later the curial Congregation for Teaching the Faith (C.D.F.)

concur in the judgment and, along with some comments on the book's contents, invited the Superior General of the priest's missionary congregation to request a public retraction.

The author responded to the observations of the C.D.F. that it had misunderstood and falsified his positions. A profession of faith was sent to his Oblate superior for signing by Father Balasuriya. Should he not do so, Canon 1364, §1 would be invoked, in which "an apostate from the faith, a heretic or a schismatic incurs automatic excommunication." Other penalties might be added if he persisted or the seriousness of scandal warranted them, one of which might be dismissal from the clerical state (§2). He responded in May 1996 by sending a signed copy of the "Solemn Profession of Paul VI" (1968), to which he appended a clause saying that he did so, "in the context of theological development and Church practice since Vatican II and the freedom and responsibility of Christians and theological searchers under Canon Law."

The Congregation found the appended clause sufficient to "render defective the declaration since it diminished the universal and permanent value of the definitions of the Magisterium" (Notification dated 2 January, 1997). He was read the text of the proposed Notification on 7 December, 1996, refused to sign, and asked that a letter be delivered to the Pope. The penalty was leveled on the January date above with the assurance that the Pope had been apprised of the case at all points and approved the Notification.

What are the features of this slim book that drew such initial censure? The successive responses of the Asian theologian may in part account for the heavy penalty. (N.B. Excommunication is lifted as soon as the person publicly recants his errors as the Notification understands them. This practice is of long standing.)

The book's main features are:

- Mary has been presented in the devotional life of Catholics over the centuries as the spotless virgin mother whose concern is for weak and helpless sinners, not as the author of the Magnificat with its fierce cry for social justice (Luke

1:51-53) or as the strong mother who stood as she witnessed the execution of her Son (John 19:25).

- Marian doctrines and piety have been developed on the basis of a reading of the Adam-Eve garden story as history from the time of Justin and Irenaeus onward, in which the myth has yielded insupportable teachings such as "original justice" and immortality before the "fall," a virgin Eve who tempted Adam to disobey, etc. Augustine's literal reading of early Genesis made this tale serve as doctrine in the West.
- A male teaching office in the Church has employed the doctrinal structure to keep its female members in a subordinate position, including incapacity to serve in every role of service open to men.
- The Church's teaching on a human race alienated from its Creator at birth is incomprehensible to a Buddhist and Hindu world; further, the way the doctrine of original sin has been taught is, in its effect, exclusionary of these vast populations.
- A chapter on "Presuppositions in Theology" concludes with an evaluation of the power of myths in other religious cultures, which must be taken fully into account by a Church that hopes to proclaim its Gospel intelligibly.
- "Mary in Traditional Theology" lays bare the way she has been presented in hymnody and catechesis in the author's homeland, chiefly through Portuguese influence. "Mary, A Mature Adult Woman" draws on the few New Testament places that describe her to show the place she ought to have in the lives of Christians.
- The book hints at rather than spells out in detail a soteriology in which Jesus is Savior as much by his teaching as by his obedient death and resurrection.

The book probably received the papal censure it did because it was perceived to have taught the "relativism" of all religions, Christianity among them. It is part of a growing body of theological writing that insists on the ethical demands inherent in the doctrine of human redemption and on the ways God is self-disclosed in other religious traditions than the Christian. Reading the book and the Notification in parallel discloses two theological and pastoral mentalities not easily reconciled, as well as the far from minor irritants of the Asian author.

\*\*\*\*\*

## MINUTES OF THE ARCC BOARD OF DIRECTORS MEETING

Nov. 17-19, 2006

Washington Theological Union, Washington, DC  
R. Schutzius, Secretary

Present: Tom Doyle, Caridad Inda, Jack, Earlene Meara, Pamela Monaco, Sonya Quitslund, Robert Schutzius, Ingrid Shafer, Gerard Sloyan, Leonard Swidler.

Three members of the Board, Gail Pohlhaus, Jean Krejci, and Patrick Collins, had to resign from the board due to other commitments. ARCC thanks them for their devoted service.

**Friday Evening:** Preliminary to the board meeting, a dinner, presentation, and reception took place at the Foundry United Methodist Church in DC to celebrate the 2006 Hans Kung Award for the Rights of Catholics in the Church given to Archbishop Jean

Jadot. Present to accept the award for Archbishop Jadot was his nephew, Louis de Strycker. Fr. Charles Curran gave the keynote address entitled: "Pilgrim People in a Pilgrim Church: Is there Hope for the Catholic Church?" Questions followed. Many thanks to all those who worked so hard to make this evening a resounding success.

**Saturday Morning:** Meeting opened at 9:00 am with a prayer led by Caridad. The Minutes of the previous meeting were approved.

### Reports:

**Assignments:** Board members reported on their assignments from the previous board meeting, and follow-up. Pam and Ingrid will continue to work on developing a packet of information for new members. Caridad and Ingrid will take up the calendar of ARCC saints project.

**Jadot Award Event:** An evaluation of the previous night's events was made and it was deemed a success. There were approximately 70 participants. Bob will send to Ingrid the three letters of support received for possible posting on the website. More publicity will be needed for future Award events with the possibility of offering tickets in advance. Ingrid will place the Award documents on our website. The two candidates for next year's award were Bishop Samuel Ruiz and Sister Joan Chittister.

### Agenda Items:

**1976 CTA Document:** Discussion focused on the possibility of posting this original document of the Catholic bishops from the first CTA convocation on the ARCC website to serve as a reminder of the principles outlined there and their still-current validity.

**Lay Synod/Council/Convocation Concept:** Interest in this lay-initiated idea is shared by other reform organizations. Clergy sexual abuse and its on-going cover-up by the bishops continue to be the strong motivators for structural change in the Church and the call for a Lay synod-type response. Len will contact COR members about this and the possibility of a meeting early next year of those interested in pursuing it further. There was strong support for such a gathering at the recent VOTF directors meeting in St. Louis.

**Model Surveys:** Bob presented the idea for ARCC to develop and offer model surveys that parishes and groups might adapt and use to establish what the sensus fidelium of the local faithful is on various issues as a means of providing more accurate information to pastors and bishops about what their people believe. While they may never be used, they would plant the seed that people should be consulted on issues of faith that concern them. Bob will initiate the project. Len will consult with Bill D'Antonio from CUA about the project and Ingrid will seek help on this from her son Henry.

**Need for a Youth Perspective:** Discussion then focused on the on-going concern of the board about the need for members who can offer perspectives on the concerns and issues of younger Catholics. Len will continue to dialogue with Sean about his participation and he will try to contact Roco Palma (of Whispers in the Loggia) about joining the board.

**Break for lunch.**

**Saturday Afternoon:**

**The Purpose of ARCC:** This agenda item was suggested by Patrick Collins before he resigned from the board. Patrick's concern focused on the spiritual development of the board and ARCC members as the source from which our reform efforts spring. We should seek more media exposure, as we develop a spirituality of dissent.

**Representatives on the Board:** The discussion that followed the above issue generated the idea of inviting other reform organizations to select from among their membership a representative who would serve on the ARCC board for a one-year term (renewable) who would also be a liaison for their group. The ARCC by-laws for board membership would be followed which would involve the nominees to submit their resume to the board for their approval. The financial responsibilities of a regular board member would be explained and assumed by the nominees. Bob will draft a letter of invitation and explanation to be sent to specific groups. The first groups proposed to be approached were VOTF, CTA, CTSA, and the Canon Law Society of America.

**ARCC Publications:** The work of Ingrid and Chris Roussel on ARCC's publication, ARCC LIGHT, was recognized with special compliments for the last issue. Ingrid and Pam will continue the work on reviewing and editing our publications for re-printing these in the new revised format. Members were asked to choose a publication to edit and send the revised the hard-copy to Ingrid. Chris is also doing a thorough proof of all the past ARCC publications that will be re-printed.

**Archives:** Various members have accumulated a good deal of ARCC history and material over their years and suggested that we might begin to seek a central location for these archives. Jack will contact Cushwa Center at Notre Dame and Len will approach the American Catholic Historical Society about their interest.

**ARCC Spot LIGHTs:** A wider distribution of these was recommended. Len will send Roco Palma's address to Bob and Bob will draft a letter to COR groups asking for their help in sending the Spots to their membership and publications.

**Hispanic Committee:** Outreach to the Hispanic community continues to be a priority for ARCC and the translation of more ARCC documents is sought. Caridad will also work with Chris Roussel to develop a process for dealing with parish closings in a non-violent manner.

**CTA 2007:** Discussion dealt with if and how we might participate in this annual conference. Caridad suggested that ARCC might address the need for ethnic diversity in the Church to deal with the multicultural changes occurring in society. A pre-conference all-day workshop was proposed. Len will contact Dan Daily about the theme of the 2007 conference. Jack, Caridad, Sonya, and Earlene will be the committee to explore and plan our participation. Len will contact Bob Schrader and Ed Chiai about the project.

**Board Nominations:** Len agreed to contact Bill D'Antonio, Joe Stoutzenberger and Hugh O'Regan about joining the board.

**Elections:** Bob will contact board members about nominations for election to the ARCC board officers which will occur at the spring board meeting.

**Future Board Meetings:**

Spring 2007 – May 4-6 at WTU and Fall 2007 – November 9-11

**Saturday evening:** We were joined by Louis de Strycker, Bishop Jadot's nephew, for dinner at a local Middle-Eastern restaurant that included entertainment. Afterward, Louis gave us a sweeping

outline of incidents in Church history that cannot be found in history books for the most part. It was a fascinating story and it continued well into the late evening.

**Sunday**

**Focus on Youth:** Discussion led to a re-packaging of our materials focused on youth and teachers of youth as requested by Sean. A CTA youth program might be targeted. Len will ask CTA about this as a project. Pam will develop a Youth Committee project. Earlene will work with Pam on adapting our publications toward Youth and will also work with Jack, Caridad and Sonya on the CTA ethnic rights project. Len will contact Filo about her joining this Committee.

\*\*\*\*\*

**ELECTION OF ARCC OFFICERS**

At its semi-annual meeting this May 4th to 6th, ARCC's Board of Directors will hold elections for the Association's officers. The President, Vice President, Secretary and Treasurer will serve terms of three years and be eligible for re-election.

According to the By-laws, any member of ARCC may nominate a director for any office.

The present members of the Board eligible for election are:

Thomas Doyle	William D'Antonio
Caridad Inda	David O'Brien
Earlene Meara	Sean*
Pamela Monaco	Robert Schutzius
Sonya Quitslund	Ingrid Shafer
Hugh O'Regan	Gerard Sloyan
Jack*	Leonard Swidler

The present candidates are:

For President	Len Swidler and Sonya Quitslund
For Vice-President:	Ingrid Shafer and Pam Monaco
For Secretary	Bob Schutzius and Jack
For Treasurer	Sonya Quitslund

If you wish to nominate anyone else for any of these offices, please write to Bob Schutzius at rschutz1@prodigy.net before March 20, 2007. Your nominee would also have to accept the nomination by that date.

ARCC is truly fortunate to have so many wonderful and gifted people willing to give of their time and talent to improve the Church we love. We thank them all for their service and encourage all our members to become more active.

\*\*Note: Jack and Sean are active members of the Board of Directors who also work for agencies of the Church. In the heated and contentious present atmosphere in the American Church, they and we feel that their livelihood might be put in jeopardy if it were known that they are Directors of ARCC. Hopefully, this will not be necessary indefinitely.



You can be an ARCCAngel and help us publish an issue of ARCC Light by making a \$500 donation. This can be done by an individual or a group, and it can be as a memorial or a tribute that will be acknowledged on this page. Please contact Bob Schutzius (rschutz1@prodigy.net) for details.

ARCC Light is published by the Association for the Rights of Catholics in the Church. For membership information, contact ARCC, 3150 Newgate Drive, Florissant, MO 63033, send email to [arcc@arccsites.org](mailto:arcc@arccsites.org), or visit our website, <http://arccsites.org/>. Suggested dues are \$25.00 per year, and include a subscription to ARCC Light and a copy of ARCC's *Charter of Catholic Rights*. Editor: Christine M. Roussel, PhD, [rsvpcmr@juno.com](mailto:rsvpcmr@juno.com) Layout and Design: Ingrid H. Shafer, PhD, Email: [ihs@ionet.net](mailto:ihs@ionet.net)