

WHERE HAVE THE THIRTY MILLION GONE?

The *Pew Forum on Religion & Public Life* report (found at <http://religions.pewforum.org/reports>) "U.S. Religious Landscape Survey" issued earlier this year contained some extremely sobering data for the Catholic Church. It reported:

Catholicism has experienced the greatest net losses.... roughly 10% of all Americans are former Catholics. These losses, however, have been partly offset...by the disproportionately high number of Catholics among immigrants to the U.S. Latinos... account for nearly half of all Catholics ages 18-29 (45%).

The current U.S. population is something over 300 million. Ten percent of that means there are 30 million American **former** Catholics—while the current U.S. Catholic population is 65 million. There are, then, almost 50% as many former U.S. Catholics as there are Catholics! What is wrong with this picture?

Although there was no data provided, it is clear that the vast majority of those former Catholics were not the least educated or the poorest financially. Rather, as the survey reports, the level of the U.S. Catholic population remained approximately 25% of the total U.S. population, as it has been since the end of World War II. This means that the majority of those Catholics bleeding away came from already established U.S. populations, hence, likely to be more educated and more affluent.

Leonard Swidler, President

REMEMBERING ARLENE ANDERSON (ANDIE) SWIDLER

March 6, 1929–May 24, 2008

Arlene was the author/translator of 20 books and over 100 articles and book reviews. From 1964-1971 she served as



Len and Arlene Swidler with Bernard Häring, 18 Sept. 1967

managing editor of the *Journal of Ecumenical Studies* which she had co-founded with her husband Leonard. For forty years Arlene taught courses in English literature, religion, and women's studies until – at first unrecognized – Alzheimer's began to steal her mind in the early 1990s.

I first met Arlene in person Easter Sunday 1995 when she had already sunk deeply into the quicksand of Alzheimer's. I will have to allow others to remember the Arlene I never knew.

In March 1997 Judith Heffernan wrote of Arlene in *Equal Writes*, the newsletter of the Southwestern Pennsylvania Women's Ordination Conference:

Through the years Arlene told us, "Claim your heritage as daughters of God." "Women need to preach." "God is an equal-opportunity employer." "Language is important." "Invite in the protesters (bearing signs against women's ordination) to meet with us, pray with us and eat with us" (And they came in!). To this day her strong, deep, clear, resonating, expressive, soul-touching voice is part of my psyche.

As it was on that day when a woman was called to ordained ministry by her community and Arlene read from Hebrews. "The one of whom these things are said was of a different tribe, none of whose members ever officiated at the altar . . . the law of the priesthood is not determined by physical descent, but in virtue of the power of a life which cannot be destroyed."

On May 26, 1998, Leonard and I – in Germany as advisors to the producers of the 2000 Oberammergau Passion Play – took the opportunity to visit the "father" of modern Catholic moral theology, Father Bernard Häring, C.Ss.R., at his home at Gars am Inn. His voice was reduced to a hoarse whisper by the effects of throat cancer, and he mentioned suffering from failing memory since the previous September when he had collapsed and died in the elevator, and was not resuscitated for five minutes. But his eyes shone and his hands gesticulated with enthusiasm as he remembered Arlene, calling her Leonard's "*heilige Frau*," his favorite translator, and brilliant *Assistentin* when he taught at Temple thirty years before.

In 2004, I edited a small online *Festschrift* for Leonard and Andie's 75th birthday (<http://ecumene.org/Swidler75/shafer.htm>). Here are two paragraphs from Catherine Berry Stidsen's contribution to this publication:

Arlene was Managing Editor of *JES* then and I got to work with her and encountered a charming woman. I remember especially one Easter when Len was out of town at some meeting or other and Arlene had hidden eggs for the girls in a lamp over the dining room table. Before she got downstairs on Easter Sunday morning the girls had turned on all the lights to find the eggs and she arrived downstairs to find chocolate dripping all over the dining room table and very upset daughters who

couldn't do anything but watch their Easter goodies drip away.

One of my fondest memories was being in the Swidler living room for some sort of discussion or other and the wine was flowing and we were having a lovely time and I went out into the kitchen to help Arlene fill up glasses and get more snacks and she stood at the kitchen sink and said, "This is Eucharist. What is going on right here right now is Eucharist. I just want to go in there and say, this is the body and blood of Christ, us, laughing, discussing, arguing, enjoying each other's company, wanting the world to be the better for our having been in it. This is Eucharist." I was very new to this kind of thinking but it has stayed with me all these years and when I began to entertain in my own home so many, many times I thought of this insight of hers. We have made a ritual out of something so natural and so human, and so humane.

Finally, I'll add a poem I dedicated to Arlene and Len when I first met them.

NIGHT WALK

ubi caritas et amor Deus ibi est

Together
hand in hand
they walked under the stars,
along the Neckar banks,
fingers & minds intertwined
laughing at silly things
like local towns & villages
all ending in "*ingen*,"
partners in marriage & faith
& *Wissenschaft*,
talking & talking & talking,
sharing ideas & dreams,
inspiration one to the other,
shuttling scripture & thought into
the fabric of everyday,
discussing *Frauenpriestertum*
& *Una Sancta* & Milton & Metzger
& the wonder of quickening life in her
swelling belly, & *Paradigmawechsel*
& *oekumenische Theologie*,
& *Fledermaus* & *Figaro* & *Firebird* . . .
re-membering, weaving new future,
from the strands of the past
on the loom of the present
her-story, his-story,
their-story:
Safe in the palm of God's hand

Hand in hand
apart
they walk under the stars
at the edge of the abyss.
She who could once out-think & out-argue
a whole nest of magisterial misogynists
in several tongues,
now chatters aimlessly on and on,
a torrent of words, still clever but unanchored,
round & round, a record stuck
in an encapsulated past,

tradita torn from *traditio*,
a starving tree, no longer green at the tips,
calcified roots incapable of absorbing
the fresh waters of life, neither sprouting future,
nor yet blessed with oblivion
but tortured by the agonizing knowledge
of the unraveling of her mind,
the shutting down of synapses,
conduits, & links,
raging, flopping, wildly at times,
piscis drowning on land,
while her companion holds on to her hand
feeling her slip from his grasp,
hanging on to Nietzsche's cliff
or the Jain jungle traveler's well edge
with torn, bleeding, weakening fingers
in despairing faith that somehow
his love can save them both . . .
The shepherd boy bites off the serpent's head
and rips the monster out of his throat,
hurling peals of cosmic laughter
into the void
while the voracious python,
jaws agape,
lies in wait
below . . .
Where is God now?

She, with the brilliance of
a dying ember's flash, suddenly invents
a sparkling pun, & they laugh
into the night,
for this eternal moment:
hand in hand
Together.

Ingrid H. Shafer

PIUS XII: THE HOUND OF HITLER

BY GERARD NOEL (CONTINUUM, LONDON, 2008)

I should warn all our readers who are used to serious reviews of significant books in *ARCC Light* that this is a semi-serious review of a not terribly significant but nevertheless interesting book. Its author is, IMNSHO, a would-be historian rather than a truly professional researcher, rather naive, who nonetheless cares and feels deeply about his subject. And his subject is one of the hottest in Catholic and historical circles today: Pius XII and his actions or lack thereof re: the murder of six million Jews by Hitler's Third Reich.

The first problem a careful reader will encounter with this book are the author's sources. Noel states in his introduction that he is deeply indebted to Malachi Martin, an Irish-American Jesuit who was secretary to Augustine Cardinal Bea, who was the confessor and confidant of Pius XII, for "much about Pacelli of which most people, . . . were ignorant. These were eye-opening revelations." (2) This raises two major problems: the first is that Martin was a notorious fabricator. He could be quite charming and witty and he loved the limelight, loved to be the center of attention, quoted and the "go-to" man. His morals were questionable, to say the least, and his only apparent loyalty was to himself. All this is borne out by many sources, but

one book which might be of particular interest to ARCC members is Robert Blair Kaiser's *Clerical Error* (Continuum, 2002). It is also strange that, if Martin gave Noel so much valuable information on Pius, where is it? Why is there only one footnote with Martin's name, quoting from a published book of his on a relatively unimportant topic? Noel also claims to have received a great deal of first-hand information on Pius from a number of other people who knew him well, and yet there is not a single sign of any of it in the footnotes.

That doesn't mean the notes are not interesting – quite the contrary. There are 21 chapters in this book and a total of 526 footnotes. 256 of them, almost one-half, refer to *La Popessa*, a biography of Sister (later Mother) Pascalina (a.k. a. Pasqualina), the German nun who kept house for and, if one is to believe some, ran Pius' life, especially as he grew older and sicker. Mr. Noel is very taken with Sister Pascalina. He sees the Pacelli-Pascalina relationship as "one of the great love stories of all time, no less so for being wholly platonic."⁽⁴⁾ Noel doesn't seem to doubt anything the good sister said in the more than 30 hours of interviews that constitute *La Popessa*: four chapters of his book are based only on her book and only five chapters of *Pius XII* do not cite *La Popessa* at all. The other work to which Noel acknowledges a special debt (and 80 footnotes) is John Cornwell's *Hitler's Pope: The Secret History of Pius XII* (NY, 1999). Interestingly, Cornwell does not share Noel's view of Sister Pascalina. Rather, he quotes Pius' sister, Elisabetta, who characterized Pascalina as "a true cross . . . that he received from the hands of God as a means of sanctification." (200)

Despite Mr. Noel's total dependence on secondary (printed) sources and his gullibility with reference to Mother Pascalina's take on virtually anything she saw, heard, overheard or guessed in her more than 40 years with Pacelli, his insights with regard to Pacelli's personality and psyche are fascinating and usually right on target. Slowly, a portrait of Eugenio Pacelli who became Pope Pius XII emerges that sheds valuable though still incomplete light on one of the pivotal figures of twentieth-century Catholicism.

Some of Noel's insights largely come down to having the courage to say the Emperor has no clothes. Pious "company" biographies of Pacelli never use the word "neurotic" to describe the future pope but he was certainly extremely high-strung and neurotic and had a definite mother-fixation. Unable to survive the rigors of the seminary, he became the first "day-hop" in the history of the Roman seminary system, returning home to his mother's care each night after classes. This arrangement continued after his private ordination in 1899, for 23 years in all. According to his sister Elisabetta, he couldn't tolerate seminary food. Visitors to the pope later in his career were edified by the asceticism of his strict, unchanging diet, whereas, as Noel points out, it was simply the diet of someone with gastro-enteritis and hypochondriasis. His mother's and later, Mother Pascalina's, care provided the stable, predictable, rigid environment in which Pacelli could study and work, for he was above all a workaholic. He had a brilliant mind with a photographic memory but he was emotionally insecure and subject to severe anxiety attacks. Intellectual success – the concordats, the Code of Canon Law – provided the psychological gratification he needed, as we all do.

The Catholicism in which Pacelli functioned was dominated by the rationalism of Thomas Aquinas and the asceticism and sublimation of self of Thomas à Kempis, whose *Imitation of Christ* was his favorite book and his spiritual guide. The renunciation of intimate relationships demanded of clerics by the Church was probably a relief for he was narcissistic and very ambivalent toward women. Like most of his clerical contemporaries, he was convinced of the superiority of men over women – though women were necessary as cooks, housekeepers, domestic organizers – but he also had an unusually deep devotion to the Virgin Mary, perhaps as a replacement for his mother. When he became Pope, he had his mother's jewels reset in his pectoral cross, which is both touching and psychologically interesting. As Pope, he used the recently defined doctrine of papal infallibility to declare the Assumption of the Virgin Mary into Heaven after her death – a doctrine for which there is no scriptural support but some historical tradition. He is also said to have wanted to declare Mary Mediatrix of All Graces, making her almost equal to God, and he believed he had visions of the Virgin toward the end of his life.

This should not obscure that Pacelli was totally sincere in his great devotion to God and the Catholic Church. He seems to have wanted to be a priest from early childhood and he worked for God and the Church – according to his lights – for at least eighteen hours a day virtually every day of his life. He never seems to have been motivated by personal gain. He was interested in increasing and solidifying the power of the Church. Pacelli negotiated a number of concordats between the Vatican and European states, including Serbia in 1914 and Germany in 1933. The relative importance and impacts of these agreements is certainly open to interpretation: as a historian, I find Noel's contentions that the Serbian Concordat led to World War I and the German Concordat insured Hitler's power and allowed him to launch World War II to be exaggerations but Noel does understand Pacelli's view of the role of concordats in strengthening the external power of the Church, meaning the Papacy, just as his and Gasparri's codification of Canon Law in 1917 greatly strengthened the internal power of the Papacy. This was the first Code of Canon Law applicable to the entire Church. It unilaterally settled several areas of longstanding debate and even dispute, stating for example that all bishops were named by the Pope, blurring some of the distinctions between the ordinary and solemn teaching powers of the Pope (facilitating what we now call "creeping infallibility") and crowning the Pope as possessing "supreme and full power of jurisdiction over the universal Church, both in those things that pertain to faith and morals, and in those things that affect the discipline and governance of the Church spread throughout the whole world." (Canon 218)

Noel calls this magnificent, worldwide pyramid culminating with the Pope Pacelli's "Grand Design." Pacelli's success in bringing parts of it, especially the Code, to fruition, earned him a bishopric and ever more work in the Vatican Department of Extraordinary Affairs, where he worked diligently finding displaced persons and finding food for the starving throngs created by the war. All this work and the accompanying tensions took their toll and in late 1918, Pacelli suffered a nervous breakdown, the first of several throughout his life. He was sent to "rest" at

Rorschach, a facility for clerics in the Swiss Alps, where his nurse was Sister Pascalina. In early 1919, rested and recovered, Pacelli went to his new post, as Nuncio to Bavaria, in Munich. During the Socialist uprising in Munich in 1919, the nunciature was invaded and Pacelli was threatened, including having a gun held to his head. He survived but, according to Noel, he suffered at least three nervous breakdowns afterwards, and was sent back to Rorschach for treatment each time.

These episodes of strenuous overwork, physical danger and then nervous collapse have not, to my knowledge, ever been revealed about the young Pacelli. After he became Pope, he could not for obvious reasons be sent to Rorschach when he had nervous collapses, but the strains and breaks manifested themselves in other ways. Several in the Papal household said that during and after the war, they often heard Pius uttering bloodcurdling screams in his sleep - they were loud enough to be heard well beyond his rooms. In the last few years of his life, he seems to have had visual hallucinations, seeing Christ, the Virgin Mary, and the sun spinning as at Fatima. He also seems to have had an auditory hallucination of Christ speaking to him.

The trauma Pacelli endured at the nunciature certainly left permanent psychological scars that he carried for the rest of his life but interestingly, Noel also sees the strain of not being able to speak out against Hitler's racial policies as a contributing factor to Pius' increasing anxiety attacks and screaming nightmares during the war. There is no way of penetrating deeply enough into Pius' subconscious to determine if that conjecture has any merit.

The issue of the reasons for Pius' failure to condemn the Nazis' racial policies more forcefully has been debated for years and is argued even more forcefully now with the possibility of his beatification and even canonization. Noel exaggerates and oversimplifies his view throughout this book, as if Pacelli always knew or should have known the tragic fate of millions at the hands of the Nazis. Yet, even a very moderate writer like the American diplomat, Harold Tittmann, who spent the war from 1941 on living in the Vatican, acknowledges that diplomats within the Vatican knew by late 1942 that the Nazis were exterminating Jews in Poland. Yet, in that year's Christmas message, Pius only made a passing reference to

... the hundreds of thousands who, through no fault of their own, and solely because of their nation or race, have been condemned to death or progressive wasting away. (Tittmann 123)

This was the strongest statement the pope made on Nazi racial policy until 1945, after Hitler's death. Pius said to an American diplomat at the time that it was obvious he was referring to the persecution of the Jews. One wonders.

Interestingly, Mr. Noel seems to have an understanding of Pius XII's thought processes in this matter.

... such was the might and importance of the mandate he had personally been given by God that it was his duty to put the safety of the Roman Church above all other causes, however worthy. Coupled with his strict understanding of traditional Roman Catholic theology. . . this made it, for him, an inevitable piece of inescapable logic, however harsh, that even so terrible a fate as the slaughter of millions of Jews was not so great an evil as would have been the fatal weakening of

the one, true, Roman Catholic and Apostolic Church, of which he was guardian. (196-7)

Pacelli seems to have feared for the Church in Germany and Catholics in all the occupied countries if he spoke out, and he feared the city of Rome, of which he was bishop, would be bombed out of existence by either or both sides if he did not maintain a public posture of strict neutrality. It would seem that the almost unanswerable question of what Pius XII did and should have done in relation to the Holocaust comes down to what was the Papacy's role in the world of World War II: to be a witness to the truth at his and perhaps the Church's peril or to guard and protect the Church and its members? Unfortunately Pius XII's priorities - first protect the institution, individuals are secondary - are still with us, as has been made clear in the pedophile scandal and cover-up. In the Catholic Church, history has been repeating itself for 2,000 years.

In sum, Gerard Noel's book is very interesting but it should be read with some caution. In his amateur historian's enthusiasm, he states as fact what is only conjecture or his opinion, and he fails to examine many areas which could have been fruitful. But even with these methodological mistakes, he gets a lot right and reveals things about Pacelli/Pius that have been hidden for too long.

There are many, many books on Pius one can use to balance Noel's near idolatry, but one just came to my attention while I was reading Noel's book. It is called *Inside the Vatican of Pius XII: The Memoir of an American Diplomat During World War II* by Harold H. Tittmann, Jr (Image 2004). It is written in a relatively dry, diplomatic style, which serves as a corrective to Noel's florid effusions. Tittmann understands Pacelli because they are both career diplomats, having many of the same concerns. Tittmann also sheds light on the Pius/FDR correspondence, which was not always pleasant. Mr. Tittmann died before finishing his memoirs, but what he did write sheds some new light on an area that has been ignored for too long. The same can be said of Gerard Noel's emotional but nonetheless intriguing book.

Christine M. Roussel

SOME REFLECTIONS ON THE EXCOMMUNICATION (SORT OF) OF ROY BOURGEOIS*

Thomas Doyle, J.C.D.

As we all know, Roy Bourgeois was threatened by the CDF with excommunication because he participated in a ceremony at which a woman was ordained. Roy's response to the Congregation was made public but since then there has been no word about whether they have acted or not. I asked the question three days ago, and Charles McMahon responded that the scuttlebutt had been that the Vatican claimed that Roy had excommunicated himself. This set me to thinking how this could have happened.

The *Code of Canon Law* lists only seven actions that result in "*latae sententiae*" or automatic excommunication. This means that as soon as one performs the actions the excommunication takes place. Like any other excommunication it is subject to an appeal process. Automatic excommunications are not always publicly announced by

the Church office-holders. In some cases, the excommunication can be "declared" which means that it has additional effects.

The seven automatic excommunications are:

- 1) Heresy, apostasy or schism (c. 1364)
- 2) Desecration of the Eucharist (c. 1367)
- 3) Violence towards the pope (c. 1370)
- 4) Absolution of an accomplice in a sexual sin (c. 1378)
- 5) Consecration of a bishop without a papal mandate (c. 1382)
- 6) Violation of the seal of the confessional (c. 1388)
- 7) Procuring an abortion (c. 1398)

It appears that the only one applicable here is that connected with canon 1364, namely public "*heresy, apostasy or schism*." We can only conclude that the Vatican has determined that Roy publicly committed heresy, apostasy or schism. Based on the Code's definition of each of these in canon 751, it seems that only heresy or schism would apply. Heresy is defined as the "*obstinate post-baptismal denial of some truth which must be believed with divine and Catholic faith*." Schism is the "*refusal of submission to the Roman Pontiff or of communion with the members of the Church subjected to him*."

There are two important elements with any excommunication based on this canon: the intention of the person accused and the subject about which the excommunication is based, in this case, participation in an illicit ordination ceremony. It's clear from Roy's response to the Congregation that he had no intention of separating himself from the Catholic Church and probably had no idea of the complexities or requirements for entering schism in the first place. Assuming that the "hook" being used by the CDF is heresy, this requires the public rejection of an article of faith. The restriction of ordination to priesthood to males is clearly enshrined in Canon Law, but is it an article of faith? It has never been officially defined as an infallible teaching that only men can be validly ordained unless one buys into the very dubious and non-historically based theory of "*creeping infallibility*." This theory is based on the notion that if the pope (popes) says (say) something enough times it eventually becomes infallible on its own. It would seem that the canonical foundation for this theory would be the concept of "prescription" or perhaps even "custom" which means that if something is done enough it can eventually have the force of law. This would be fine except that neither concept applies to doctrine. Creeping infallibility seems to be something like what is often referred to as "Irish logic": *I said it because it's so and it's so because I said it*. This is all like a chronic alcoholic telling himself over and over that he's not a drunk and expecting the repetition to eventually change his reality. Perhaps another way to understand *creeping infallibility* would be by analogy with the alcoholic's definition of insanity: Doing the same thing over and over again, expecting a different result.

There is an important principle of Canon Law which must be applied in Roy's case: "*Laws which establish a penalty or restrict the free exercise of rights or which contain an exception to the law are subject to a strict interpretation*." (C. 18) This means that if Roy is being accused of heresy the basis for the accusation must be strictly interpreted, that is, it must be something that is certainly a universally accepted and properly defined article

of faith. The restriction of ordination to men is not such.

Quae cum ita sint [since this is the case], if the Vatican believes that Roy has automatically excommunicated himself for heresy, then the pope must have, in a secret session, declared the restriction of ordination to men to be an article of faith and an infallible teaching. If this happened it was done clandestinely, or even better, according to the Vatican curial notion of procedural law, which essentially is that it's perfectly acceptable for them to make up the rules as they go along. If the canonical procedural law was really based on the concept of objective justice, one could easily challenge such a clandestine and subjective process for created infallible teachings on the presumption that intentional departure from the required process would invalidate the act.

But, apart from all the canonical games and attempts at twisting and parsing the words and actions to win the argument one way or the other, what we have I believe, is yet another symptom of a hierarchy gone way off the tracks. It excommunicates (or tries to) a man because he promotes ordination of women, a concept which severely threatens the power and control of the church's reigning patriarchal oligarchy. At the same time this same authority system rewards its own for enabling the spiritual destruction of the innocent through sexual and religious abuse and intentionally neglects to prosecute the commission of certain canonical crimes by bishops simply because they are bishops. To be specific, Bernard Law was rewarded for his gross negligence and misuse of power with a comfortable Vatican position and no bishop credibly known to have sexually violated a minor has ever been prosecuted and this number has included many.

The revised Code contains another principle of its penal law that seems to have fallen by the wayside and that is the principle that penalties be used as a last resort (c. 1341) and that when applying penalties, the judicial process be used unless there are valid reasons for using the administrative means. This means that every pastoral avenue of negotiation and dialogue is to be exhausted before penalties are threatened. Furthermore when resorting to penalties the judicial process, which is more apt to ensure objective justice, is to be used.

So, what do we have? Bishops telling people they can't go to communion because of how they vote or even better, excommunicating people because they disagree with them. The debacle of several U.S. bishops using the Eucharist as a political bargaining chip certainly goes a long way in establishing the belief that at least some Catholic bishops are not only ignorant of their own legal system but disdain it for their own subjective reasons.

Perhaps the most glaring example of juridical insanity is that of Lord Ray Burke, formerly of St. Louis and now the Church's chief assignments' court judge. His interaction with the board members of St. Stanislaus parish is a classic example of the use of ecclesiastical power gone mad. He used the penal law as a club which apparently is his version of being pastoral. Some of the excommunicated board members recanted and are now back in the fold but the reasons for their actions are not quite as simple as fear of Burke or regret at having "disobeyed their archbishop." Several other members held firm. The parish is still run by the community and is independent because they have what Burke wanted but never got.....the legal title to the property

and the checkbooks.

The Burke-St. Stanislaus saga is the subject of a whole other examination but for our purposes it sheds some light on what has been happening to Roy. Patrick Edgar [an ARCC Board member] offered some very insightful comments which I would like to incorporate here:

I believe that your final comments are particularly germane. One of the principles of Chaos theory is that systems tend to take on their most aggressive forms immediately before the chaotic episode transforms it. The irony is that the more these buffoons push and use every aggressive tactic they can come up with, the further they push themselves and the entire institution into a chaotic episode. Out of this come the most profound of transformations. So, if one wants to be optimistic, they are actually more responsible for the upcoming transformation than they can imagine.

If one believes in the traditional concept of heaven, with God, Jesus, the Holy Ghost and the Virgin Mary looking down on all of us, they must be falling all over each other with laughter at the antics of the collection of consecrated buffoons who are blindly trying to shove the entire church back into the 15th century.

I recall being at an AA meeting one time when a woman member said that the reason God created churches was because they don't have board games in heaven.

*Note: this article began as a message Tom Doyle sent to the ARCC Board mailing list.

MINUTES OF THE ARCC BOARD OF DIRECTORS
MEETING
October 17-19, 2008, in Washington DC

Robert Schutzius, Secretary

Present: Caridad Inda, Patrick Edgar, Richard Lebrun, Charles McMahon, Earlene Mara, Sonya Quitslund, Robert Schutzius, Ingrid Shafer, Leonard Swidler.

Friday Evening: The meeting began at 7:30 pm with a prayer. The minutes of the Spring 2008 meeting were approved. Reports on previous commitments followed. Mary Lou Hartman sent a report on her successful efforts to establish an ARCC Archive at Notre Dame University. Included were instructions about what and how materials are to be sent to W. Kevin Cawley, Archivist, Archives of

December 20, 2008

Dear Stalwart Supporters of Catholic Church Reform Through ARCC,

Some time ago we decided to move from regular *Dues* for ARCC to depending on our members' voluntary *Donations*. Alas, since we made that decision, the flow of funds from supporters has slowed to a trickle. And this happened even before the current global economic crisis had been publicized! Clearly we cannot continue to function, let alone take on new projects, if this financial drought continues.

Ironically, this drop-off comes just when ARCC's frequent, persistent urging for a joint national effort of all the major U.S. Catholic reform organizations is beginning to bear fruit. In partnership with CTA, VOTF, Future Church, and other American Catholic reform organizations, ARCC is preparing to launch a major ***American Catholic Council, potentially involving hundreds of thousands of American Catholics***. In addition to *National Hearings* in several cities (reminiscent of the 1976 *Call To Action*), the success of this project will depend on a strong Internet presence, including powerful social networking tools, a donation system, blogs, a volunteer database, mass-mailings, efficient communication with chapters and groups nationwide, and the implementation of online technology to organize and find local community events within any user-specified ZIP code radius. All of this will require major funding for all participating organizations.

Hence, I ask you to help move the reform of the Catholic Church in the direction of Vatican II by sending in, not your ARCC dues, but your ARCC ***Donations!***

Please send checks to:

ARCC
3150 Newgate
Florissant MO 63033

Or pay by major credit card by going to: http://www.arcc-catholic-rights.net/join_arcc.htm

Thank you very much!

Leonard Swidler

the University of Notre Dame, 607 Hesburgh Library, Notre Dame, Indiana 46556. Discussion of the reports resulted in the following commitments. Len will contact Pam Monaco to identify two copies of each ARCC publication to be sent to the archives. Ingrid and Caridad will continue to work on translations of ARCC materials into electronic format. Ingrid will ask past and present board members for two (2) copies of past *ARCC Light* newsletters for deposit in the archives.

Discussion followed about the American Catholic Council (ACC). Ingrid, Len and Charles attended a planning meeting in October at the Washington Theological Union (WTU) in Tacoma Park. John Hushon, an attorney, and Janet Hauter spearheaded the project. Representatives from CTA, Future Church, VOTF, and others (9 in total) attended. A planning committee of 29 participants was established and a 501c3 tax-exempt status will be sought. Finally, ALL board members were assigned to write a book review on Amazon. The session ended at 9:15 pm.

Saturday Morning: The meeting began at 9:10 am with a prayer. Bob will contact Lena Woltering of FOSIL (Fellowship of Southern Illinois Laity) about her interest in joining the board. No other nominations were offered. Sandra Bellon has accepted the nomination and plans to attend the next meeting. Ingrid reported on the *ARCC Light* (AL) newsletter. The board expressed their gratitude for the outstanding work done by Ingrid and Chris Roussel on the AL. All were invited to contribute articles to AL and the ARCC *spot* lights. Sonya reported on our financial situation indicating that we continue to have more expenditures than income. We are not in trouble yet, but the situation deserves attention. Len agreed to write an appeal letter as an insert for the next AL. In his ARCC report at the forthcoming November COR meeting, Richard will offer ad space in AL to COR organizations and will provide a small ARCC ad for COR organizations to use in theirs. Ingrid will design this ad and provide a revised ARCC brochure for all of us in an attached e-mail file.

Charles reported on Bishop Robinson's tour. It was quite successful. A donor contributed \$7500 to help cover the tour expenses. Charles explained that future plans for the video/disk which will be ready soon, include a header ad for ARCC, VOTF and Future Church. Ingrid will provide this header for the disk. All commended Charles for the outstanding job involved in this tour. Len agreed to send a Thank You note to the donor. Bob will try to establish a list of Catholic organizations/groups and will contact Dan Daley of CTA for help in compiling this list to send the Robinson disk. Earlene will explore the CTA website for small group community contacts for this purpose as well. Bob will contact Centro Maria in DC to see if they can accommodate the ARCC board meetings again.

There will be a conference call on Monday 10/20 at 2:00pm EDT for those interested in joining in the planning process for the ACC. Discussion followed about the characteristics of the ACC. These were recommended: no gender difference, lay participation in the liturgy, multilingual, ecumenical, mutually agreed upon rights, and a non-violence theme.

The Hans Küng Award was discussed next. A number of names were suggested: Bishop Samuel Ruiz Garcia, Charles Curran, Sheila and Dan Daley, Bishop Tom Gumbleton,

Theresa Kane, Rosemary R. Ruether, Sidney Callahan, and Roger Haight. After some discussion Sheila and Dan Daley were chosen and will be asked by Len if they would accept the award and if it could be presented at the 2009 CTA conference. Should this be acceptable the Fall 2009 ARCC board meeting will be in Milwaukee in conjunction with the CTA conference and Patrick will explore accommodations for us to attend this Milwaukee meeting. The meeting broke for lunch.

Saturday Afternoon: C. Colt Anderson, a faculty member at WTU, visited and spoke about his book *The Great Catholic Reformers: From Gregory the Great to Dorothy Day*. Patrick presented the findings of his survey of ARCC board members about the future of ARCC. A large number of items offered by board members were displayed in his PowerPoint presentation. A lengthy discussion followed led by Patrick involving the elimination of duplicate items and combination of similar items which narrowed the number down to four. Non-violence was the focus of the discussion. Caridad will draft an ARCC *Spot LIGHT* (ASL) on the violence involved in the bishops' demand for obedience. Patrick will draft one on the power of "turning the other cheek" and another on "giving up your cloak." Both Caridad and Patrick agreed to collaborate on a draft about ARCC and the non-violent strength and power of RIGHTS.

The final four projects identified through Patrick's leadership and process that expressed the board members' collective view on the future direction for ARCC are:

1. Design and distribute instruments enabling Catholics to express their perspectives and empower them to be prophets, especially in parishes and ecclesial communities.
2. Develop and/or recommend materials that foster a spirituality of reform.
3. Provide full support for the American Catholic Council project, its planning and implementation.
4. Identify forms of violence in the Church and develop non-violent responses.

Board members were then asked to indicate which of these activities they felt called to address:

Project No. 1 - Bob and Earlene volunteered

Project No. 2 - Sonya, Patrick, and Charles volunteered

Project No. 3 - Ingrid, Len, Charles, Richard and Caridad volunteered.

Project No. 4 - Caridad, Patrick, Sonya and Richard volunteered.

The board expressed their gratitude to Patrick for leading us through this process.

Term of Office: The ARCC bylaws specify that the term of office of board members is three years, but renewable. As of Fall '08 Patrick is beginning his three-year term on the board. Charles and Richard are beginning their second year, and Earlene her third year. Len, Sonya, Ingrid, Tom, Gerard and Bob have lost track of their terms, but Len will work out a rotation schedule to establish their terms. Members may be re-elected when their term is up. Len will also contact Tom and Gerard about their status on the board since they have missed three meetings in a row.

An amendment to the bylaws was proposed by Sonya to establish the term of office for the president and vice president along with the transition of the vice president to

president. Discussion followed and the following amendment was approved by the board:

Art. 1a Term Limits: The offices of president and vice-president shall be limited to two consecutive terms of office. After being out of office for one or more terms, a former president and/or vice president may once again run for the office.

Sonya agreed to write a job description for the ARCC officers.

The dates for the Spring 2009 board meeting were confirmed as April 24-26, again at WTU.

The dates for the Fall 2009 board meeting are pending.

The meeting ended at 6:00 pm and was followed by a liturgy/prayer gathering. Sunday Morning: A brief meeting

began at 9:00 am at which the preceding commitments were reviewed and confirmed. The Sunday morning meeting adjourned at 9:30 am.

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, or visit our website, <http://arccsites.org/>. Suggested donations are \$25.00 per year.
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