

Our Voice

An E-Newsletter for Those Interested and Involved in The Voice of The Faithful • Connecticut
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NOW MORE THAN EVER...VOTF MEMBERS MEET AND SHARE AT LANDMARK GATHERING

By Joanne Moran

In a day full of words, this report begins with the final words.

Rising to summarize the three and a half hour All Connecticut VOTF Gathering, Rick Lenz said, " The first word on our poster, 'Voice', is more important to me now than it was twenty-four hours ago. Voices of the laity, raised to question and offer alternative approaches and options to the problems of today's church in the world are necessary if the faith is to be handed on in a dynamic way to our children." By then the assembled VOTF members and guests had listened to a number of voices sharing their prayers, their histories, future plans and present problems, their questions and concerns.

September 23, 2006 was a day that marked a number of firsts. The "gathering", held at St. Timothy's in West Hartford, was the first assembly of all three Connecticut dioceses VOTF affiliates, including the Diocese of Providence that technically falls under the metropolitan jurisdiction of the Archdiocese of Hartford. It was the first time that the VOTF affiliates of Bridgeport and Norwich gathered as such on church property. It was the first time that VOTF Connecticut met and listened to our new national president, Mary Pat Fox, give a keynote speech, entitled "Working for Truth."

Rick remarked that Mary Pat's talk indicated the quality of VOTF's voice that would speak in dialogue with others about significant problems in the church. Introduced by Tony Wiggins, the regional representative to VOTF's National Council, Mary Pat Fox was described as an extraordinary listener and a consensus builder. Her talk confirmed that characterization.

She referred several times to the words of Pope John XXIII as she elaborated on the title of her talk. The two

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VOTF™ Mission Statement

To provide a prayerful voice, attentive to the Spirit, through which the Faithful can actively participate in the governance and guidance of the Catholic Church.

AFFILIATE FACILITATORS:

Downtown Hartford

Doris Bourque: dorishbourque@cox.net

Greater West Hartford

Bill Carroll: tbc7288@aol.com

Greater Bristol

Diana Barlow: ddbvotf@aol.com

Greater Farmington Valley

Dave Blume: djbmo@aol.com

HELPFUL LINKS:

National VOTF: www.votf.org

Hartford Regional VOTF: www.hrvotf.sytes.net

THE AMERICAN CATHOLIC: www.taconline.org

How to become involved:

Want to join VOTF or start a Parish Voice affiliate?
Just email Jayne O'Donnell at jaynedirish@yahoo.com

WE NEED YOUR HELP

Need someone to go through approximately 200 names and cull names that are NOT on an affiliate list. If you can spare an hour, email Jayne O'Donnell at jaynedirish@yahoo.com

WANTED: WRITERS, IDEAS, COMMENTS, SUGGESTIONS...write up your affiliate meeting or program...send your ideas, comments, suggestions, to Joanne Blair, Editor, at ejblair@comcast.net

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national accountability campaigns focus on truth and are morally imperative for the church and its integrity, she said. In paraphrasing Pope John, she suggested that truth conveyed with charity would be more effective in the long run in rebuilding the church today. In working for truth, VOTF needs to be open to dialogue with their local ordinary even in difficult circumstances. The laity must examine and embrace their new and necessary role, approach their work in the church with faith and love and build a community for change. She noted that the profile of VOTF members as highly educated in things Catholic as well as being committed to the church is what is needed to fill the gap left by the depleted ranks of the clergy in doing the work of the church.

In the question and answer period that followed several interesting points were shared. National membership is presently at 35,000 and for the first time VOTF financially broke even this year. In response to a question regarding the role of the national office, Mary Pat replied that it was: **1) to promote the work of the local affiliates; 2) to develop centers of competence, especially financial and legal; 3) to continue to develop national communication capabilities; 4) to act as a national resource on a number of topics, but particularly in the dialogue with bishops.** To a question concerned with the attraction of new members, especially those under 50, the president said that there is both awareness of the problem and a move to address it. A professor from Santa Clara University in California is embarking on a review/study of this issue. There has been some thought given to tapping into the experience of theology professors at the college and high school level for their input and contacts.

After a short break, the assembled members heard brief reports from representatives of VOTF affiliates from Bridgeport, Norwich, Hartford, Providence and the Voice of Compassion of Bridgeport. **Dave Blume** spoke for Hartford Regional and included the projects Greater West Hartford and Greater Farmington Valley. Those projects and events listed were: the publication of "Our Voice", the meetings and presentations to raise awareness of survivors and their needs, the meetings with Archbishop Mansell, providing press releases to local newspapers and media, as well as West Hartford's analysis of 2005 annual parish financial reports. (A summary of that report

was included in a handout packet given to people at registration. A copy of the full report was mailed to Archbishop Mansell prior to the meeting.) Future events were announced. Special emphasis was put on the two financial meetings held at St. Mary's on October 25 and November 15.

Jay Charbonneau reported for the VOTF of Eastern Connecticut. He gave a brief history of their group as it evolved from listening sessions to survivors into their present self-understanding as "watchdogs" of child protection. He characterized the Diocese of Norwich's Safe Environment program as "window dressing." Their affiliate has expended much energy unsuccessfully trying to engage their bishop in dialogue about their concerns. They have used press conferences and letters to the editor to keep their concern in the public eye. He closed by saying their goal is "to stay together as an active and vocal group."

John Lee spoke for the Bridgeport VOTF affiliate which is also banned from using church property for meetings or programs. John did report a hopeful event, the meeting of VOTF representatives with the chancellor of the diocese on September 26, 2006. He reported on the important lecture by Rev. Richard McBrien on the election of bishops sponsored by Bridgeport VOTF held in the late spring at Fairfield University. Referring to the financially driven scandal at St. John's in Darien, CT, he reported that they are committed to the financial accountability campaign as well as pro-actively growing membership in light of the scandal by inviting St. John's people to their meetings.

Ed Greenan spoke for the two affiliates in R.I., VOTF of Southern R.I. and the Greater Providence VOTF. Their meeting with their new ordinary, Bishop Tobin, was polite if not especially supportive. They too are involved in the national campaign for financial accountability by gathering end of the year financial statements from parishes and the diocese. He described their membership as lagging but included the hope that the financial accountability project will draw folks back to VOTF.

Bob Mulligan of Bridgeport described the group's Voice of Compassion Fund which originated in 2003 and is now in its fourth successful year. The fund came into being in response to the Bishop's refusal to allow

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Building for the Future: VOTF Now More than Ever!



Surrounding National Chairperson **Mary Pat Fox** are Members of Greater Bridgeport VOTF. From left to right are **Dan Sullivan**, Vice chairman, **Tony Wiggins**, National Council Representative for Zone #1, **John Lee**, Chairman, **Jim Alvord**, Regional Coordinator and board member, **Bob Mulligan**, Communications Director and **Dick Vincenzi**, board member.



Fay Lenz, Moderator, introduces panel members (left to right) **Bob Mulligan**, **Ed Greenan**, Regional Coordinator for Rhode Island VOTF, **Jay Charbonneau**, Chairman of Eastern Connecticut VOTF, **John Lee**, and **David Blume**, Farmington Valley Chairman.



Mary Pat Fox, National VOTF Chairperson, addresses the group at the first gathering of VOTF members from four area Dioceses - Bridgeport, Norwich, Hartford, CT, and Providence, RI .

OTHER VOICES AROUND THE COUNTRY

By Joanne Blair

VOTF groups all over the country came back in full swing as the fall season got underway.

VOTF of WESTERN MICHIGAN hosted a forum on lifting the time limit on the current Statute of Limitations regarding sexual abuse of children on October 18. The forum featured Helen Brinkman, assistant prosecutor and circuit judge candidate, and Calvin College psychology chairman. Legislators and Catholic officials were also invited to attend. The VOTF group feels that the current law both discourages some victims from coming forward, and may even embolden abusers.

Another group working on the same issue, **COASTAL DELMARVA VOTF**, presented attorney Christine Whitehead, proponent of the reform of Delaware law in civil cases of child sexual abuse. Attorney Whitehead gave an analysis of last spring's House Bill 450 and the outlook for future legislation. The meeting was an opportunity for VOTF members to ask questions about the process and learn how the group should organize for action to protect children.

Members of **VOTF OF GREATER PHILADELPHIA (PA)** gathered for their 10th monthly prayer vigil at the Archdiocesan Central office on October 6; Victoria Cubberly, survivor, addressed the group. The general monthly meeting on October 24 featured Robert Kaiser, author and Rome correspondent for Newsweek Magazine, who discussed "Taking Back Our Church."

WINCHESTER, MASS, AREA VOTF presented two programs during October, the first, on October 23, featured Professor John Broderick who spoke on "Collaboration: Vatican II Then and Now." On October 30, the group presented a special program entitled "Forty Years On: The Legacy of Monsignor Lyons and the Implications for the Church Today". Father Lyons was the first pastor of St. Eulalia Church and a strong advocate for the reforms of Vatican II.

VOTF MEMBERS FROM OHIO, INDIANA, AND KENTUCKY gathered at the Moyer Spiritual Center in Melbourne, Kentucky, on October 28. The Fall Renewal Meeting was planned to help members gather strength and hope from each other, to feel the Spirit and to share what works for each affiliate.

A group of **VOLUSIA (FLA) VOTF** members met with Bishop Wenski at the Chancery in November. While explaining the VOTF program they also emphasized the membership's loyalty to the Church. (Volusia VOTF members, banned from meeting on Church property, hold their regular meetings in the Ormond Public Library; perhaps that will change!)

VOTF SANTA BARBARA (CA) completed their fall series on "Religion in Exile: A Spiritual Homecoming" with group meetings on November 2 and 9. On November 12 Garry Wills addressed the group at Victoria Theater. This was followed by a general meeting on November 14 featuring "A Conversation with Fr. Jack Clark Robinson, OFM".

VOTF OF LONG ISLAND (NY) hosted a regional meeting at Unitarian Universal Church, Manhasset, on November 15. Thomas Cahill, author of "Mysteries of the Middle Ages, Rise of Feminism, Science and Art from Cults of Catholic Europe", spoke about his book. The group continues to hold Sunday vigils at St. Agnes Cathedral, Rockville Centre, on the first Sunday of the month.

**Spread
the word.**

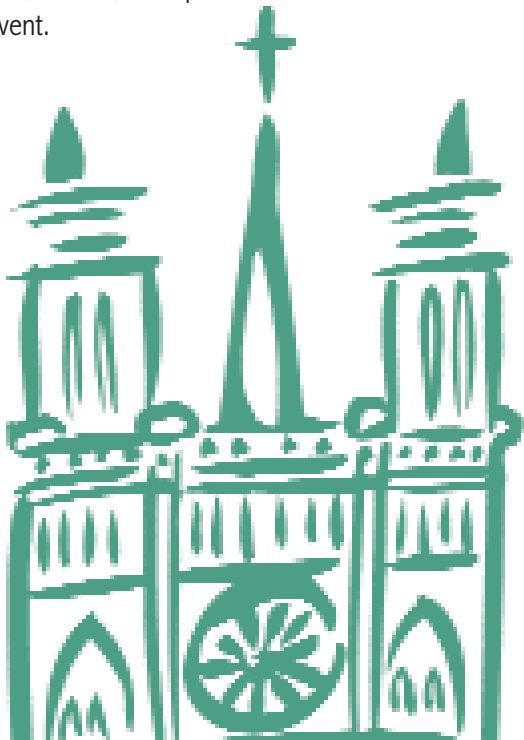
***Invite a friend
to the next meeting.***

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the use of diocesan buildings and grounds by a group he labeled as "dissident" and "having a hidden agenda." An additional factor was the group's objection to the unaccountable distribution of monies collected with apparent heavy administrative costs. Voice of Compassion exceeded its first year's goal of \$10,000, and has continued to grow each year. A volunteer committee searches for local charities in need (it began with organizations connected with Catholic Charities) and is always open to suggestions from the membership. Charities chosen have included The Thomas Merton House, Shepherds, Inc (diocesan high school mentoring program), Birthright, The Dorothy Day Center, Residence for Retired Priests and Christian Counseling Center, among others.

The business part of the meeting ended with a lively Open Forum. At the conclusion of the gathering about 40 people celebrated Eucharist at the St. Timothy's vigil mass. Pews were reserved for VOTF and Father Cody, St. Timothy's pastor, recognized, welcomed and thanked VOTF for the work they are doing for the church. For the folks from Norwich and Bridgeport it truly was a moment of truth, peace and unity. The day concluded with wine and cheese hospitality. Promising to meet again in a similar format in Bridgeport and Norwich in the future, we said goodbye with a sense that, indeed, the Spirit had been the host for the day's event.



FATHER CHARLES CURRAN DISCUSSES 'LOYAL DISSENT' IN THE CHURCH

By Joanne P. Blair

Father Charles Curran stood before an audience of several hundred people at Holy Trinity Greek Orthodox Church Social Hall and discussed loyal dissent, the very reason why he has been labeled as "not suitable nor eligible to teach Catholic theology". The talk, held on October 12, was sponsored by the group entitled "The Upper Room".

Without a note of rancor in his voice and with a clear determination to describe honestly the events that led to his removal from Catholic University as unsuitable for teaching theology in a Catholic college, Curran told his story. He noted that his removal followed a seven-year investigation by the then Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of Faith. He has always maintained that he dissented not from core tenets of the Faith but rather from non-infallible Church teachings. He still recalls asking the Cardinal "Is theological dissent from non-infallible Church teaching ever permitted; and, if so under what conditions is it permitted?" and Ratzinger's refusal to answer. Curran feels there is more than a disagreement on issues between himself and the now Pope Benedict XVI. Benedict, he stated is a theological Augustinian who sees a strong opposition between the Church and the World while he himself is a theological Thomist who accepts the basic goodness of humanity while recognizing the existence of sin in human beings.

As the talk progressed it became clear that Curran is a deeply committed man who spends time, study and prayer arriving at his beliefs but once there, holds to them strongly. At the time of his banishment he questioned the Church's stance on human sexuality, a stance that has changed through the ages. To this day he maintains that such dissent can be acceptable since it deals with matters that are not core and central issues of the faith. Curran described this type of loyal dissent as similar to civil disobedience, "the commitment of someone loyal to the Church who is trying to make the Church more faithful" and noted that the possibility of change is something that is "within the core of Catholic theology."

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From Our Readers

Letter to the Editor,

On Saturday, Sept 23, 2006, members of the Bridgeport and Eastern Connecticut Affiliates of Voice of the Faithful (VOTF) met, for the first time, on the property of a Roman Catholic Church. It was, however, a church in the Hartford Archdiocese, St. Timothy's in West Hartford. The occasion was a joint meeting with the Hartford, Bridgeport and Norwich Affiliates and took place in the Hartford Archdiocese because Archbishop Mansel, unlike Bishops Cote in Norwich and Lori in Bridgeport, permits VOTF to meet on church property and meets with the Hartford VOTF regularly. Bishops Cote and Lori have banned VOTF from church property and have refused to communicate with VOTF.

Of the 195 dioceses in the United States, less than ten have banned VOTF from meeting on church property. How is it that VOTF, an organization which wants to end clergy sexual abuse, is a "good guy" in 95% of the nation's dioceses and a "bad guy" in 5%. Is this not a "universal" church?

Bishops Cote and Lori have said that VOTF has a "hidden" agenda. Maybe it is they who have the "hidden" agenda.

Sincerely,
Casey Serra
Norwich, Connecticut

E-mail re September OUR VOICE...

Hi Joanne, What an OUTSTANDING newsletter! It makes me want to go back to the early VOTF days. Kudos to all whose energy jumps off the page. I've sent it along to some friends who haven't a clue how vibrant some of our affiliates are/have been.

Best regards to all,
Peggy Thorp
(Peggy Thorp is a founding member of VOTF, one of that small band of faithful who brought the organization into existence. I thought her upbeat note might give us all a lift.)

SPREAD THE WORD

Intervention by VOTF has positive results

By Joanne P. Blair

The Pennsylvania Assembly, in what appears to be a response to the Grand Jury Report and intervention by VOTF members, has passed a law approving expansion of laws protecting victims of child sexual abuse. The law closes loopholes for reporting abuse and criminalizes the concealing of abuse by the abuser's supervisors, along with many other pro-victim conditions.

After years of asking, demanding and being refused, VOTF members in the Diocese of Wilmington, Delaware, were happy to witness the publication of the names of 20 diocesan priests accused of sexual abuse. Bishop Michael Saltarelli, who authorized the release of substantiated allegations, has also asked Religious Orders in the diocese to follow his lead.

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Bueggemann: "Consumerism is not simply a market strategy. It has become a demonic spiritual force among us and the theological question facing us is whether the gospel has the power to help us withstand it. ... As we walk into the next millennium, we must decide where our trust is placed. The great question facing the church is whether our faith allows us to live a new way."

McFague's response is "God is with us." That thought reminds this reviewer of the concept of incarnation attributed to Saint Teresa of Avila:

*Christ has no body but yours, no hands but yours,
no feet but yours, yours are the eyes through which*

Christ's compassion must look out on the world.

Yours are the feet with which

He is to go about doing good.

Sallie McFague, Carpenter Professor of Theology Emerita at Vanderbilt Divinity School, shares with Teilhard de Chardin "a passion for the earth and a passion for God" that, in her words "suggest that a cruciform mode of life is called for. ... one of self-limitation, sacrifice, and sharing that the neighbors, all God's creatures, might flourish."

Father Curran Discusses

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As examples he cited the Church's changed positions on slavery, which it did not fully condemn for 1900 years and on democracy, which it totally opposed in the 19th century and now accepts as a form of government.

Curran went on to stress that authority must confine itself to truth, as the will of authority does not make something right or wrong. In his own commitment to truth-telling he advised his audience that while, ultimately, each man must follow his conscience, his conscience may not always be right. The hierarchy, however, continues to resist change, and to that end, has never clarified what is infallible teaching and what is not.

The final removal from teaching theology at Catholic University was really the climax of Curran's problems with the Church. It was preceded by the decision of the trustees not to renew his contract. The decision was quickly followed by what he described as "the first successful strike at a Catholic institution since the University of Paris in the 13th century." The strike resulted in his reappointment and promotion and his teaching career at Catholic University continued until the final action of the CDF in 1986. Currently on the faculty at Southern Methodist University as Elizabeth Scurlock Professor of Human Values, he teaches courses in fundamental moral theology, social ethics, the role of the Church as a moral and political actor in society, and Catholic moral theology.

Curran ended his talk with a brief discussion of the state of theology today and the state of the Church today. He was less positive about the Church today, noting that "as bad as the pedophilia scandal was, the cover-up was much worse", a result of "putting all the power in one place." It was his opinion that the most problematic issues in the Church today were the role of women and the need for structural change, particularly those changes that will result in greater involvement of the laity. Curran cited Voice of the Faithful for its work in promoting change within the Church. At the same time he reminded the audience that the Catholic Church was a Pilgrim Church and, as such, would always fall short of perfection.

The audience responded with a standing ovation and a number of pertinent questions for this loyal dissenter. Charles Curran has published a large number of books on moral theology, among them his latest, "Loyal Dissent: Memoir of a Catholic Theologian," which has received accolades from his fellow theologians.

AROUND THE CHURCH NEWS IN BRIEF

By Joanne Blair

FINAL DARIEN UPDATE... Father Michael Madden, whistle blower in the misuse of \$1.4 million in St. John's Parish funds by the former pastor, has left both the parish and the priesthood. "After seeing firsthand the chancery actions over the last several months, it would be news to me if they decided to tell the truth," he said to the Darien Times, a local newspaper that has carried the story from the beginning.

AND THE BEAT GOES ON...

Two priests in the Diocese of Palm Beach, Father John Skehan and Father Francis Guinan, have been charged with grand theft.

Skehan was arrested at Palm Beach International Airport and is currently free on \$400,000 bond. Guinan is in Australia. According to an audit by the Diocese of Palm Beach, the pair misappropriated \$8.7 million. (NOTE: Parishioners had tried for over a year in the early 1990's to get diocesan officials to investigate Guinan's money management - to no avail. Their petition was termed "a witch hunt" by the Diocesan Vicar who investigated the charges.)

NOW THE GOOD NEWS...

THE MASSACHUSETTS HOUSE OF REPRESENTATIVES has passed legislation which allows for 27 years after the victim turns 16 or after the first report of the incident for prosecutors to bring charges in child sexual abuse cases. In addition, if there is independent evidence corroborating the victim's allegations, the charges could be brought after an even longer period of time has elapsed.

THE USCCB VOTED ON FUNDING STUDY OF CAUSES AND CONTEXT OF SEXUAL ABUSE at their fall meeting in Baltimore from November 13 to 15. The proposal was for them to release \$335,000 of the \$1 million for the first of the three segments of the research they earmarked during last year's meeting. The full study by the John Jay College of Criminal Justice, CUNY, is scheduled for completion in 2009.

Life Abundant: Rethinking Theology and Economy for a Planet in Peril

By Sallie Mc Fague. Fortress Press, Minneapolis, 2001, 251 pp,\$20 (\$18 on Barnes and Noble website)

Review and commentary by Tom Malone

The author prefaces this book with the remark that it "involves re-imagining the good life in just and sustainable ways." This good life, in turn, "involves limitation and sacrifice, a radically different view of abundance . . . one in which most of the world's people have the necessary basics and the planet would remain more or less intact." In that sense it deals, to a significant extent, with the peril confronting world society as it pursues a path in the 21st Century that is unsustainable, inequitable and increasingly violent. A few words on that peril are in order before addressing the substance of the book.

During the second half of the 20th Century world population increased a little more than two-fold. The global economy powered by energy from fossil fuels increased more than six-fold. By 2050, world population is expected to increase by fifty per cent and the global economy to grow more than four-fold. An analysis of the "ecological footprints" of humanity tell us that human demands on planet Earth's natural resources are already about 30 per cent greater than the capacity of Earth's natural resources to support human life – and growing. By 2050, we would then need the equivalent of about four planet Earths to support humanity. This path is unsustainable!

Currently, the average capacity of the 800 million individuals in the affluent industrial nations is 23 times greater than the average capacity of the 600 million individuals in the poorest of the developing countries. This inequity will increase to 34 by 2050 if present demographic and economic paths are pursued. Even greater inequity exists between rich and poor within all countries. This path is inequitable!

The 136 million war-related deaths in the Twentieth Century exceeded all war-related deaths in all preceding centuries. The proliferation of new weapons of mass destruction, now available, holds in prospect the threat of entirely new dimensions of war-related deaths. The emergence of terrorism as a new form of conflict, and the rising toll of genocide in developing countries combine with the spread of nuclear weapons to indicate a path that is increasingly violent.

But an alternative path is available – and within reach. It is a path toward the vision of God's creation in which all of the

basic human needs and an equitable share of amenities are met by every individual in successive generations while maintaining a healthy, physically attractive and biologically productive natural environment of air, water, land, sunlight, and plant and animal life.

The theme of Sallie McFague's book is concerned with imagining an abundant life "in which most of the world's people would have the necessary basics and the planet would remain more or less intact" -- with some guidelines for pursuing that vision. She describes the abundant life as "based not on material goods but on those things that really make people happy: the basic necessities of food, clothing, and shelter for themselves and their children; medical care and educational opportunities; loving relationships; meaningful work; an enriching imaginative and spiritual life; and time spent with friends and the natural world." Pursuit of this vision she writes is "the great work of the twenty-first century. Never before have we had to think of everyone and everything all together. We now know that if we are to survive and our planet [to] flourish we will do so as a whole or not at all."

McFague calls for an "Ecological Reformation" that would replace "the individualistic market model, in which each of us has the right to all we can get ---devastating the planet and making other people poor." [Shades of Osborn's 1948 book, *Our Plundered Planet!*] The characteristics of this path are captured by the author: "In Charles Birch's pithy statement: 'The rich must live more simply, so that the poor may simply live.' "

McFague cites the lives of two middle-class North Americans as personification of Birch's statement. They are the eighteenth century Australian Quaker, John Woolman, who exercised "true justice and goodness, not only toward men, but also toward brute creatures" and the twentieth century Catholic, Dorothy Day, who said "we cannot love God unless we love each other"

The author does not propose that we all live like Woolman and Day. The lesson we are to take from their lives was conveyed in a statement by the biblical scholar Walter

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ROBERT J. WILLIS TAKES ON DEMOCRACY AND CATHOLICISM... AS A WORKING POSSIBILITY

Former Jesuit, former therapist, and former executive director of the West Hartford Pastoral Center, Bob Willis "came home" to St. Timothy's, West Hartford, on Tuesday October 4. He came to explain and explore the workable ideas for renewing and enriching American Catholicism today in his new book, "THE DEMOCRACY OF GOD: An American Catholicism."

He began his presentation with a brief review of early Church history, an essential move considering that some Catholics today truly believe that the Church emerged full-blown and unchanged until Vatican II. Willis noted that for the first 300 years of Church history there was no influence from Rome over the other Christian Churches. This came to an end in 313 when the Emperor Constantine issued the Edict of Milan, a document that granted religious toleration to Christians. A century later, Pope Leo the 1st took titles that had previously belonged to the Emperor for himself, centralized the Church and put the primacy in Rome. Thus began the hierarchical, monarchical Church.

A thousand years later the Council of Trent, which lasted 18 years, formalized the requirement of obedience to the Pope and separated "ordination from jurisdiction", a major change within the Church. Prior to this time priests were called by a community. With this historical background as a base, Willis discussed Vatican II and it's call for the Church to get back to the community and away from the hierarchical mode. He specifically cited Chapter 2 of Lumen Gentium, entitled "People of God" (which states "Christ instituted this new covenant...this new testament, in His blood, by calling together a people made up of Jew and Gentile, making them one, not in the flesh, but in the Spirit. This was to be the new People of God.")).

Willis, a firm supporter of separation of Church and state suggested that his audience think of Democracy as a gift to the Church. He also reminded them that two early American Bishops, John Carroll and John England, had sowed the seeds of a uniquely American Church. Finally, he suggested a number of things the audience could do if they chose to take this approach: 1) Insist on dignity, especially the right and obligation to speak, 2) Make Christ present in the world, 3) Demand collaboration, 4) Shift the thinking that puts the emphasis on sacrifice to one on community, 5) Keep Church and State separate and 6) Separate legislative, judicial and executive powers. Willis certainly left his audience with much to consider.

(Note: Willis's book is available online at both barnesandnoble.com and amazon.com/books. Amazon featured two reviews by priests, Father Edwin H. McMahon, Ph.D. and Father Peter A. Campbell, Ph.D., both of whom gave it 5 stars.

Campbell called the book "an extraordinary work-- highly recommended" while Campbell found it to be " a classic readable resource", also highly recommended.)

