

# In the Vineyard

June 8, 2006

“Don’t think you are bringing God here; you will FIND God here.” Sr. Jeannette Normandin speaking to prospective prison ministers.

## **In this issue:**

Sr. Jeannette Normandin, a long-serving voice of the faithful, died on June 30, 2006. An interview she gave *Voice*, the first VOTF hardcopy newsletter, is reprinted in Commentary – “Remembering Sr. Jeannette Normandin”. We consider Sr. Jeannette Normandin’s legacy at a time when others in our Catholic faith lives have demonstrated the courage of conscience exemplified by her life’s work. You will read about Fr. Madden, Helen Drinan, Walter Cuenin and Lynne Petruska in these pages. Jeannette would be proud of all of them, as she was of *Voice of the Faithful*.

**VOTF Accountability Campaign:** The Pentecost Action drew broad participation – a Pentecost Action Survey is in progress and results will be posted in the next *Vineyard*; read the **VOTF Pentecost** prayer (Prayer for Our Time - below) that was on our web site for the weekend. [Click here](#) to learn more about two new resources to assist affiliate members with the National Campaign for Accountability.

**VOTF National Representative Council meeting** in Chicago June 2-4 drew 23 of 24 representatives, all four officers, trustees, our executive director and several observers. Read the meeting recap [here](#) (minutes will be published in two weeks).

**VOTF National Office Notes:** VOTF national and regional representatives will again bear witness at the **USCCB bi-annual meeting**. US bishops will meet June 15-17 in Los Angeles, CA. Watch for a recap in the June 29 *Vineyard*; VOTF Office says farewell to one office manager and welcomes another. [Click here](#).

What appears to be a campaign in the making has many Catholics alarmed: Bishops against protective legislation for victims of clergy sexual abuse and purporting anti-Catholicism. See more in Commentary – “**What Are Bishops Afraid Of?**”

**DIOCESE/STATE Watch:** A priest in CT, a former nun in PA and a lay woman in MA are changing their landscapes and ours. Financial accountability is striking closer to home for many parishioners in Darien, CT and Chicago, IL; a VOTF press release on a questionable move by the **Vermont diocese** drew a response from Bishop Matano; judge voids sex abuse settlement in Spokane, WA. For these items and more, [click here](#).

**From the Survivor Community** includes a survivor’s graphic and painful story of abuse by a woman religious; read what survivors and their supporters are planning during the upcoming **USCCB meeting** in Los Angeles, CA; the **Cecelia Project** sets survivors pain to music – and offers relief; **book review** from VOTF Robert Nunz (NM) on *Sex, Priests, and Secret Codes : The Catholic Church's 2,000-Year Paper Trail of Sexual Abuse* by

Thomas Doyle, Richard Sipe and Patrick Wall. See From the Survivor Community; Tom Doyle's much acclaimed talk in Tucson, AZ DVD is available on DBD. [Click here](#).

[Click here](#) for an update on our Support Priests of Integrity Working Group.

**Commentary** includes a 2003 interview with Sr. Jeannette Normandin who died last week; a recap of a recent award presented to Fr. Walter Cuenin (ousted from Our Lady Help of Christians, Newton, MA); "What Are Bishops Afraid Of?"; and the message that VOTF president Mary Pat Fox gave to the NRC in Chicago. [Letter to the editor](#) – VOTF member comments on *America* magazine article.

**VOTF AFFILIATE News: Louisville, KY** held a "Pilgrimage of Healing". Read Vince Grenough's "A Remarkable Day – May 11, 2006"; and congratulations to **VOTF Winchester, MA** on their FOURTH anniversary – see their celebration recap; forty **VOTF Long Island, NY** members were in Albany to lobby their elected representatives for statute of limitations/window reform for childhood sexual abuse. Read more at <http://www.northcountrygazette.org/articles/051606AbuseClaims.html>; in **Boston**, VOTF Protecting Our Children joined others in sending a **message to Cardinal O'Malley** as he began a 10-parish pilgrimage of penitence; good news at Our Lady Help of Christians, Newton as the OLHC Steering Committee met with their new co-pastors. [Click here](#).

Next issue of *In the Vineyard*: June 29. Send comments/inquiries to [pthorp.ed@votf.net](mailto:pthorp.ed@votf.net).

## **SITE-Seeing, Etc.**

**Announcing "The Cecelia Project": Mainstage Records** is launching a compilation CD of songs by clergy sex abuse survivor musicians. Read more in From the Survivor Community.

**FutureChurch needs our help** – they have been asked to leave their church basement office space of eight years. The reform organization has been a consistent supporter of VOTF and recently explored with the national office areas of mutual interest and prospective collaboration such as help for struggling parishes. Please read Sr. Chris Schenck's appeal in Commentary – "Friends in Need".

**Must-see Film:** "The Hand of God" documents the sexual abuse of film maker Joe Cultrera's brother Paul by Fr. Joseph Birmingham. Sometime ago this priest served at St. James Parish Salem and at St. Ann's Parish Gloucester. This award winning film has been showing at select Film Festivals around the country to rave reviews. It will be shown at Cinema Salem tonight at 7 pm and at Loews Boston Common on Sat. 6/10 at 6 pm. For more information, go to <http://www.handofgodfilm.com/>.

*National Catholic Reporter* continued its coverage and commentary on the Vatican's long-awaited censure of **Maciel Degollado** (reported in the May 18 *Vineyard*) with a

reflective editorial posted May 19. Go to [www.ncronline.org](http://www.ncronline.org). Additional coverage: *New York Times* at [http://topics.nytimes.com/top/reference/timestopics/people/f/ian\\_fisher/index.html?inline=nyt-per](http://topics.nytimes.com/top/reference/timestopics/people/f/ian_fisher/index.html?inline=nyt-per);

Boston College – Institute of Religious Education and Pastoral Ministry will host a conference July 10-15: “**Prophetic Witness: Catholic Women’s Strategies for Reform**”. Go to [www.bc.edu/irepm](http://www.bc.edu/irepm) or call 617-552-8057 for information and registration.

*America* magazine, May 22 issue: Dolores Leckey (Woodstock Theological Center, Washington, DC) and Christopher Ruddy (University of St. Thomas, St. Paul, Minn.) offer perspectives on Pope Benedict XVI one year into his papacy. Ruddy says, “Where John Paul was a ‘sender,’ concerned primarily with the church’s mission, Benedict is a ‘gatherer,’ concerned primarily with its communion.” Leckey finds great meaning in the Pope’s choice of name and in his message on love *Deus Caritas Est*, “Benedict writes that *eros* and *agape* can never be separated. I find that enormously consoling.”

*What Jesus Meant* by Garry Wills is a *Vineyard* “editor’s choice” for summer reading. Wills offers one more educated lay Catholic’s perspective on Jesus and His message. This book will make for some great conversations. Let us know what you think at [pthorp.ed@votf.net](mailto:pthorp.ed@votf.net).

That “inconvenient woman” Mary Magdalene made the cover story of the May 29 issue of *Newsweek* magazine (<http://www.msnbc.msn.com/id/12893635/site/newsweek/>). While most of what Catholics now know to be the truth behind the first witness to the resurrected Christ (and the many other women in the early Christian community) comes from organizations such as FutureChurch ([www.futurechurch.org](http://www.futurechurch.org) – see their appeal in this issue), Dan Brown’s book-turned-movie “The Da Vinci Code” has invited a broader interest (including the June 5-12 issue of *America*). Let us know if any of the above has changed your thinking about women in the Church. Write to [pthorp.ed@votf.org](mailto:pthorp.ed@votf.org).

## COMMENTARY

“Meeting God Wherever You Are” – an interview with Sr. Jeannette Normandin  
“What Are Bishops Afraid Of?” – overview  
“Remarks to NRC at Chicago Meeting” VOTF president Mary Pat Fox  
“Friends in Need” – FutureChurch appeal

## PRAYER for our time – A Prayer at Pentecost

O Spirit of God, and God of the Spirit,  
We remember the many ways You have touched our lives,  
transforming us and leading us to fulfill Your mission.  
We celebrate the power and the presence of the Holy Spirit among us.

We believe that the Spirit calls us to continue the work of God in the world and through the Church.

We believe that the Spirit transfigures us from within and we are grateful.

We believe that you will empower us to be Your Presence to each other and to all those with whom we meet.

We pray now for continued hope and confidence that You will continue to generously pour out your gifts.

We pray for courage that we may remain committed to the vision of a stronger Church, and for strength that we may work tirelessly to fulfill Your will.

We pray all of this in thanksgiving, and in the name of Jesus, our Friend.

### **VOTF National Office Notes**

**The VOTF National office** said farewell to Susanna Gregory last week. Susanna's work as office manager for the better part of the past year was always going to be temporary – she will soon return to school to continue advanced academic work in pastoral ministry (accurate?). Susanna's serene, intelligent and gracious style affected the entire office for the better and she will be missed.

VOTF is again fortunate in the acceptance by Angela Tragos of the position of office manager. Angela is a recent Boston University graduate and is currently a candidate for a Masters of Theological Studies at B.U. Angela's passion for non-violent activism and her six years as a commissioned United States Army Officer from Boston University ROTC in the Massachusetts Army National Guard (where she achieved the rank of First Lieutenant and was responsible for commanding a platoon of 30 soldiers) will stand her in very good stead for the work of Voice of the Faithful! Earlier this year, Angela wrote "Fully Warrior: Cooperative Unity" published in the *Journal of Women in Uniform*. Washington D.C: Women's Research & Education Institute, 2006.

We hope callers and office visitors will join the VOTF office staff in welcoming Angela.

### **COMMENTARY** **What Are Bishops Afraid Of?**

The Denver, Colorado diocese has argued successfully against a bill that would have lifted the civil statute of limitations on child sexual abuse; the reasoning challenged the immunities left in place for public institutions where abuse also occurs, while penalizing a religious institution for the same abuse. *National Catholic Reporter* says that Chaput's point is well taken but the bishop is missing a more vital point. "In one sense good stewardship would demand a leader try to protect the church's holdings for future generations. At the same time it is essential to keep in mind that church leaders are the ones who initially abandoned their pastoral instincts and started down the legal path. It is also important to keep in mind that putting the church on an equal footing with public schools in the legal arena, while an admirable strategy, does little to address the larger ethical and moral issues within the Catholic community." Subscribers can access the June

2 editorial at. Legislation in other states (Ohio, for one) was weakened by concerted lobbying on behalf of the Church's interests. Coupled with the *America* magazine essay purporting "selective justice for Catholic institutions," many Catholics are seeing a campaign in the works. VOTF is preparing a white paper on this subject to be published in an upcoming issue.

Carolyn Disco, VOTF NH, made the following comment, excerpted from her response to the *America* article:

*"Media focus and anti-Catholicism: Anti-Catholicism is often the unthinking, knee-jerk, and flawed, response when Church officials encounter stern criticism. Mr. Nussbaum tallies the number of press articles the scandal generated as proof of its presence in media coverage.*

At that same law school conference, Walter Robinson, the head of the Boston Globe's Spotlight investigative team, said the coverage was "document-driven," By the mere release of 10,000 documents in the Geoghan case; 11,000 in the Shanley case; 9,000 made public by the New Hampshire Attorney General; and by now maybe 30,000 documents on the [www.bishop-accountability.org](http://www.bishop-accountability.org) website, it is not surprising that the media found gripping stories to tell. Several scathing grand jury reports with their accompanying documents added grist for the story mill.

The Philadelphia Grand Jury's report was strongly attacked by Church officials as biased, but that charge did not gain much traction as people simply saw for themselves the depth of the hierarchy's negligence and complicity. You cannot fail when you supply detailed facts, and the facts spoke powerfully. The Church achieved notoriety by dutifully earning it.

*Trust:* The bottom line goal is mutual trust, in very short supply right now. Articles by Mr. Nussbaum and others that reflect a defensive and adversarial stance toward survivors deplete whatever goodwill may have been growing. Bishops cannot earn the laity's trust with such attacks by their paid legal counsel. When we see bishops who speak truth from the heart, who become shepherds first, then and only then is a new day possible."

- While outdated at present, it is worth watching the State-by-State Survey of Statutes of Limitations Applicable to Civil Claims of Childhood Sexual Abuse, go to <http://www.smith-lawfirm.com/statutetable.html>.
- *America* magazine's May 15 article by L. Martin Nussbaum (see May 18 *Vineyard*) "Changing the Rules – Selective Justice for Catholic institutions" continues to draw constructive criticism. Carolyn Disco (VOTF NH) sends the following links: <http://www.rothgerber.com/attorneyprofiles/nussbaum.asp> for the Religious Institutions Group Nussbaum's law firm set up and an internet archive for church lawyers et al. at <http://www.rothgerber.com/newslettersarticles/ff015.asp>; also note a VOTF member/canon lawyer's comment in Letters to the editor.

- DenverPost.com notes that the Denver archdiocese “offered financial settlements to any of the 30 alleged sexual-abuse victims who voluntarily participate in an independent mediation process during the next five months.”

### REMEMBERING Sr. Jeannette Normandin

“Sister of St. Anne, counselor, prison chaplain and founder of the Ruah House, serving women living with HIV, for the clarity of her vision, her decades of work with prisoners and the poor in the inner city, and for her courageous devotion to the call for women to serve humanity within the Roman Catholic Church as equals in the eyes of Christ.” *from the Peace Abbey, the multi-faith retreat center, in awarding Jeannette their Courage of Conscience Award not long after her dismissal by the Boston Archdiocese from her work and ministry at the Jesuit Urban Center. (The Peace Abbey is at [www.peaceabbey.org](http://www.peaceabbey.org).)*

The following is an excerpt from an interview Sr. Jeannette Normandin gave me for the Winter 2003 VOTF quarterly Voice. PLT

*In 2002, Sr. Jeannette Normandin was fired from her work at the Jesuit Urban Center in Boston for reasons and in a way that have never been fully explained to her. She was also told to leave the Center, where she had lived and worked for over 11 years. She now lives in a Boston apartment with her cat, Sophia, and in the supportive embrace of many friends all over the region. Jeannette looks well and laughs easily, but she is not without an occasional sadness for the life she misses at the Center. She notes that this is the first time in her 53 years as a Sister that she is not living in community. “There’s a sense of others and otherness that I believe Jesus wanted for us.” I interviewed Jeannette to ask her if “being Church” has changed for her, in light of her personal experience and the revelations of sexual abuse by clergy.*

Q. Your own recent experience must have challenged you in new ways, just as all Catholics have been challenged by our shock over the incidence and handling of sexual abuse by clergy. How does “Church” look to you today?

A. Very, very disappointing but I can’t begin to guess why people do what they do. None of us can throw stones. I have learned that we have to go about whatever it is each of us is about. And pray. I think of the terrible shame they feel and I pray for all of them – the offended and the offenders.

For me, the first thing I had to do was let go of what happened to me. That was very hard. I still don’t understand what happened. I have never been given an explanation, a hearing, nothing – but I did manage to let it go. You know, women have this “thing” – we find ways to connect and to be with others. And the same applies to what is happening in our Church – we see that something has happened and we go about finding ways to connect and be with the survivors, their families, and each other.

Q. Someone you have worked with in the past has called you her “bishop” – such was the impact of your lifework on her. She recalled what you said to women who might be

in prison ministry: “Don’t think you are bringing God here; you will FIND God here.” If you were a bishop today (Jeannette laughs at this), what would you be saying to your flock?

A. I’d say what I say now. See who Jesus really is, and come clean to that Jesus. Then, get as close as you can to that Jesus. It’s all that is asked of us, really, and it’s never ending so we always have work to do. That’s how we know what we’re about and how to work with all that happens to us and around us. What Voice of the Faithful seems to be doing is working with what has happened to us as a community. When I was facing what had happened to me, I had to find a way to connect with and work with it. It wouldn’t do to walk away from it.

Q. I see snapshots all over your apartment and I hear you mention all of them by name. It seems you are as much a part of the lives of these children as you are of their parents – an emissary in our Faith. Catholic women ask themselves and are asked by others, “Why and how do you stay in a Church that marginalizes you by virtue of your gender?” What would you say to Catholic women today?

A. The Church is who I am and what I am – how can I leave my own identity? I would say to others that you must find out what you are about, work with it, and be that person.

Women can find something new within them that they can share with the whole world – that is leadership. We can be the people of change, and a real voice in what is going on in the world.

I’m remembering a Voice of the Faithful meeting at St. John’s in Wellesley and how wonderful it was that everyone there was encouraged to speak and was supported for whatever they said just because that was how they were feeling. One older woman stood to speak and she was very, very nervous and spoke in a very quiet voice and said, “No one has said anything tonight about Mary. I think we should not forget to pray to Mary.”

I knew that was a very hard thing for her to do and maybe she never spoke out like that before, but she did that night – that’s what I mean by finding something and sharing it with the world.

This is an era for starting something new. I really believe we are being moved to a new place in our Faith and that whatever happens along the way, we have to work with it – keep praying and keep working with what we find.

*Sr. Jeannette had on her windowsill a sculpture mounted on a plaque. It was the Courage of Conscience Award presented to her in 2001 by the Peace Abbey, Sherborn, MA. It reads: “For her loving care of the neglected and abandoned and for gracefully enduring sanctions while remaining true to her conscience.”*

## **Fr. Walter Cuenin – Still Applauded**

*A year after his forced resignation from Our Lady Help of Christians, Newton, MA, Fr. Cuenin continues to draw regard and respect from all with whom he works. VOTF Steve Sheehan covered one such moment and reports below.*

Reverend Walter H. Cuenin, the new Chaplain at Brandeis University, was presented with the Mayor's Medallion Award on May 25 at Boston College. The award was presented by the Honorable David B. Cohen, Mayor of Newton, MA, at the 32nd annual Mayor's Prayer Breakfast.

Mayor Cohen praised Fr. Cuenin for community service over the past several years that demonstrated an inclusiveness which went far beyond religious, cultural, ethnic and social boundaries. and cited two events that epitomize Cuenin's efforts to effect social justice while he was pastor of Our Lady Help of Christians (OLHC) Church in Newton. Both instances reflect Cuenin's gift for reaching out beyond his parish, his religious affiliation and his community to serve a greater good.

In one instance, when a Hebrew Shul had been defaced with anti-Semitic slogans, Cuenin led a march of his parishioners from OLHC to the Shul in a demonstration of solidarity.

After the terrible massacre at Columbine High School, Cuenin held a unity service at OLHC which was videotaped and a copy sent to the authorities at Columbine to show the empathy of his parish for the survivors of that awful tragedy.

Fr. Cuenin, throughout his priesthood, has demonstrated the qualities that we admire in our priests of integrity, including openness, inclusiveness and honesty.

PHOTO A

## **FUTURECHURCH Needs Help – An Appeal**

*An appeal letter excerpted below was sent to FutureChurch's membership last month by Sr. Chris Schenck, executive director, and Arline Nosse and J. Gerard Sheehan, Co-Chairs, Leadership Council. To learn about the remarkable achievements of FutureChurch, visit their website at [www.futurechurch.org](http://www.futurechurch.org).*

For 15 years, FutureChurch has been able to devote maximum resources to our educational and advocacy efforts because our offices have been in very low-cost parish based space.

Now, we have been asked to move out of the rectory basement that has been our home for eight years due to the parish's need for additional space. We must find new space by August 1<sup>st</sup> and know that we have no choice but to find commercial rental space, which will have an overwhelming impact on our small budget.

There is no possibility of finding space in another church. Diocesan officials have made

no secret of their desire to deny FutureChurch access to church property for our activities – including educational programs and prayer services. The FutureChurch Leadership Council and staff are grateful to the St. Mark Parish Council, the wonderful parishioners of St. Mark and, especially, former pastor, Fr. Doug Koesel for providing us with office space for these past eight years.

We are especially sad to be asked to leave church property because we believe that discussing opening ordination to all who are called and advocating for greater lay involvement in the life of the Church are very important to the future of our Church. We should be talking about these critical issues in every Catholic parish, every Catholic school, and every Catholic home. Otherwise, we risk losing access to Eucharist and losing our parishes because of the ever-worsening priest shortage.

Remarks to NRC at Chicago Meeting  
VOTF President Mary Pat Fox

On June 3rd I addressed the National Representative Council in Chicago. Below is an excerpt from that talk that I would like to share with all of you.

I firmly believe that in order for our Church to be a healthy sustainable Church the laity must re-examine our role and take on greater responsibility in the governance and guidance of the Church. Our Church must be a loving community where we can find spiritual, emotional, and intellectual nourishment. We want this for ourselves and we want this for future generations. But how do we get there?

Last November our local affiliate in New York City had Sr. Kathleen Harrington speak to us about the transformation that the women religious went through as a result of Vatican II. Pope John XXIII instructed the women religious orders to re-examine their charisms – their role in the Church. Some had started out teaching the poor but the poor were no longer in their schools and they found that if their charism was really to aid the poor that they needed to look at other areas such as social work. This is what we, the laity, are doing today – re-examining our role and forging a new one. We are no longer uneducated members that sit in the pews ready to pray, pay and obey or to look to the clergy for validation. We are called, with the guidance of the Holy Spirit, to build a healthy and sustainable Church that does provide us with that nourishment we need so much. We have educated ourselves and matured as Christians and as Catholics so that we can look to ourselves for validation.

Sister told us the keys to their successful transition were:

Grounding in the Spirit

Education and

Community.

We work hard every day to be grounded in the Spirit and we read and study to educate ourselves on our new roles. Interestingly enough “Convivenza” which means real coordination and integration – communion of community was a key goal of Pope John XXIII in calling the second Vatican Council: “To create a community that was the World. He strove to create a church that cares rather than controls, a church that nourishes the Christian life rather than just regulating it.”<sup>1</sup> The goal is not to substitute an old set of rules with new rules that everyone follows with the same rigor. Change is about breaking rules and opening our thinking to new ways and new possibilities.

I believe that Pope John XXIII started what we are called to continue. His vision rose from faith, not ideology. Ideologies tend to be closed and absolute. We see wars all over the world started in the name of a religion and based on a difference of ideologies. Ideologies are those absolute rules I just mentioned. There isn’t room for judgment, forgiveness or inspiration. We must use our faith to build this community, the communion needed to transform our Church.

1.Rev. Bob Bonnot, Ph.D. Pope John XXIII Model and Mentor for Leaders, 2003

## **AFFILIATE News**

*From VOTF Winchester, MA  
Bob Morris*

On Monday, May 15, the Winchester Area VOTF **celebrated its fourth anniversary** of meeting every Monday evening at St. Eulalia’s since 2002, with well over 100 in attendance, including eleven members of the clergy.

The first order of business was a presentation to Fr. Tom Nestor, pastor of St. Eulalia’s, of donations from the membership totaling \$2540, in appreciation of the parish’s support for our affiliate. The meeting then continued with an opening prayer and song led by Sr. Betsy Conway, CSJ. This was followed by a video entitled “Leadership, an Art of Possibility.” This video had been viewed and discussed at a congregation meeting of the Sisters of St. Joseph, and had been suggested to us for one of our meetings by Sr. Marie Doyle, CSJ, one of our most loyal and active members. Unfortunately, Marie was unable to be at this meeting because of health issues, but her guiding spirit was felt by all.

The video, a documentary starring Maestro Benjamin Zander of the Boston Philharmonic Orchestra, demonstrates what can be accomplished when everyone is encouraged to be their very best---varied voices of a symphony sounding together in harmony. Following the video, round table discussions took place, with a priest and several VOTF members at each table, as well as numerous religious. We voiced our impressions of the video, and ways it suggested to us that we, as clergy, religious, and laity might work together more closely now. The discussions were full of hope for the future of our beloved Church.

The meeting closed with a rousing rendition of “Sing a New Church” lead by Fr. Paul Rouse at the piano. Refreshments followed, with informal discussions continuing, as everyone was reluctant to let go of the wonderful spirit that the meeting generated.

*From VOTF Louisville, KY  
Vince Grenough*

Thursday, **May 11, was a remarkable day** for Voice of the Faithful in the archdiocese of Louisville, Ky. David Clohessy, National Director of SNAP (Survivors Network of those Abused by Priests) addressed a large gathering of VOTF members and guests in the evening at the Passionists’ Barn retreat center in Louisville. David, who was repeatedly sexually abused as a youth by a priest who also abused three of David’s brothers, urged us to never give up in our efforts to protect children from abuse.

He also challenged us not to be naïve in our dealings with the hierarchy, saying bishops are “unable” to address this issue adequately. He declared that bishops have all of the information they need, but they apparently do not have the will to do everything they need to do, or to correct one another. David stated that we are wasting our time if we think we can do or say anything to them that will cause them to act differently in any meaningful way. The best way to enable change is to focus on changing the laws of our States, he said. The Q&A session after his presentation was challenging and enlightening.

But what happened earlier in the day was extremely powerful. At 11:00 a.m. our Pilgrimage of Healing began in front of Louisville’s Cathedral of the Assumption. A group of VOTF members, including several survivors, and David gathered there to grieve over the enormous harm done to our children and to our Church as a result of what has happened – and continues to happen. The group made statements of loving support for victims/survivors and prayed for their healing. We also prayed for our bishops and priests that they might be compassionate and pastoral in all of their dealings with those who have been harmed by Church representatives.

The Pilgrimage of Healing that day included visits to three other important landmarks in our diocese: Holy Spirit Church, St. Joseph proto-Cathedral in Bardstown, and a residential area of the Bellarmine University campus. These places symbolize all of the Catholic parishes or other places where sexual abuse of minors by priests is known to have occurred.

One stop, in particular, was very sacramental – at St. Joseph Cathedral in Bardstown, 40 miles south of Louisville. St. Joseph’s was the first Cathedral west of the Allegheny mountains. For those who do not know, Bardstown is at the northern tip of the “Kentucky Holy Land”. Catholics first moved into this three-county, very Catholic area in order to escape religious repression. The Holy Land includes Motherhouses of three orders of Sisters, the Trappist Monastery of Gethsemani, and many small towns and other landmarks that are named after saints or have other Catholic references.

Why was this visit sacramental? The pastor, Bill Hammer, was waiting to welcome us warmly and joined with us in our statements and prayers. After that, we shared with him two large maps that two of our members have been working on for months. One map uses colored markers to show all of the parishes (75) in our diocese where abuse by priests (37) has been reported so far. I use the term “so far” because the map indicates that many of the abusive priests were transferred to this rural area. We strongly suspect that there are victims of abuse there who have not, and perhaps never will, speak publicly about what happened to them. We included them and their families in our prayers in a special way.

The other map depicts the transfers of our diocese’s four most prolific priest-abusers from place to unsuspecting place within our diocese. These maps remind us not just of the places and the numbers but, more painfully, of the unique, life-long suffering endured by each one of those who are abused by representatives of our Church, and then often re-victimized when they tell their stories to try to protect other children.

May 11 was, indeed, a special day. We trust that what happened here in Louisville that day will have a healing and challenging effect on all who love our Church.

For more information about VOTF in Louisville contact Vince Grenough at [vingreno@insightbb.com](mailto:vingreno@insightbb.com). To become a member contact Barbara Williams at [barbarakwilliams@msn.com](mailto:barbarakwilliams@msn.com). The Louisville group meets on the second Thursday of each month in the Barn, and on the fourth Monday at Church of the Epiphany. All of our meetings are free and open to the public. For more information about VOTF, go to [www.votf.net](http://www.votf.net).

## **DIOCESE/State WATCH**

**Bridgeport, CT** ([www.votfbpt.org](http://www.votfbpt.org)): The Darien, CT (Bridgeport diocese) debacle has focused attention once again on what the diocese knew about their high-living pastor; what parishioners knew and when; and what becomes of one whistleblower.

In Darien, CT (Diocese of Bridgeport) a diocesan investigation into allegations of a pastor's financial improprieties led to the resignation of the pastor of St John’s church. The associate pastor, Fr. Michael Madden, was then appointed as acting pastor; he and the church's bookkeeper, using their own funds, hired a private investigator, without the knowledge of the diocese, who then reported his findings to the Darien police. What followed is another instance of a priest going out on the limb of truth-telling and finding himself in conflict with his bishop - and demoted; it is also another instance of misplaced focus - a concern about the “scandal” of publicity for the diocese rather than demonstrated financial accountability for the parish. While parishioners came to Fr. Madden's defense in force, Fr. Madden's fate remains uncertain. The story was covered in *The New York Times* (NY/Region of May 24, 2006) and May 29 at

(<http://select.nytimes.com/mem/tnt.html?emc=tnt&tntget=2006/05/29/nyregion/29priest.html&tntemail1=y>); the *Stamford Advocate*; and the *Connecticut Post* at [http://www.connpost.com/news/ci\\_3871992](http://www.connpost.com/news/ci_3871992). The Bridgeport diocesan web site also posted a statement at [www.bridgeportdiocese.com](http://www.bridgeportdiocese.com).

- **VOTF Bridgeport** TODAY JUNE 8 is hosting a diocesan-wide discussion on the question – “Do you know where your contributions to your parish and diocese go?”
- **Erie, PA:** “Gannon College, a Catholic institution, allegedly demoted its first female chaplain, Lynnette Petruska, solely because of her gender. A trial court threw out Petruska’s sex discrimination suit at the earliest possible stage of litigation on the grounds that Gannon, as a church-affiliated school, had immunity under the First Amendment’s freedom-of-religion provisions. Recently, a divided, 2-1 Third Circuit issued a decision reviving the case and establishing an important precedent that breaks from or refines case law from several other courts.” Go to <http://www.afj.org/fullcourtpress.html>. But there’s more: According to Petruska’s press release (for more information, contact attorneys AnnDrea Benson at 814-734-3428 [Erie contact]; Chet Pleban, Esq. at 314-645-6666; or Marci Hamilton at 215-353-8984). “On March 11, 2004, former Gannon University Chaplain, **Lynnette Petruska**, filed a lawsuit in the Federal District Court for the Western District of Pennsylvania against her former employer, Gannon University, the bishop of the Diocese of Erie, other Erie clergy, and university officials. In her suit, Petruska alleged that she was discriminated against based upon her gender and in retaliation for reporting priest sexual misconduct to the bishop. Her suit also alleged that the university failed to engage in proper oversight of its bishop/chairman as part of an ongoing effort to cover-up priest sexual misconduct, among other things. On December 27, 2004, the district court dismissed Petruska’s action agreeing with the Defendants that the First Amendment to the United States Constitution prohibited her from suing the religiously-based institution, church officials, or its Board of Trustees. On May 23, 2006, the Third Circuit Court of Appeals disagreed and reversed the district court’s decision, allowing Petruska to proceed to trial on her claims against all the Defendants.”
- Another pastor has been accused of theft in Chicago, IL. Go to <http://www.chicagotribune.com/news/custom/newsroom/chi-060531churchtheft,1,7807142.story?coll=chi-news-hed>

**Boston, MA:** Cardinal O’Malley led 10 Masses or prayer services as part of a pilgrimage of penitence for the pain inflicted by the Church on the victims of clergy sexual abuse and their families. Boston VOTF and others asked the Cardinal to keep them in mind during his parish visits: VOTF’s Protecting Our Children noted the requirement that parishes establish “safe environment” programs and urged the Cardinal “to take the opportunity when you are visiting these parishes to inquire as to whether the VIRTUS, TAT and CAP programs have been implemented.” According to *Boston Globe* coverage:

“When Cardinal O'Malley announced the pilgrimage two weeks ago, Webb [survivor and anti-abuse activist] said the initiative was a step in the right direction, even though the venue was wrong. But she said yesterday that disclosures this week about the cardinal's handling of sexual-misconduct complaints against Dr. Robert M. Haddad [see Boston bullet under Bridgeport, CT above], who resigned early yesterday as head of the archdiocese's healthcare system, undercut the credibility of O'Malley's penance.”

- Like all the survivors of clergy sexual abuse, like Fr. Madden and Lynette Petruska in the stories above (CT), the human resources chief of Caritas Christi in the **Archdiocese of Boston** spoke out against her boss – and things changed. See the *Boston Globe* profile of Helen Drinan at [http://www.boston.com/news/local/massachusetts/articles/2006/05/27/the\\_woman\\_who\\_forced\\_the\\_caritas\\_shake\\_up/](http://www.boston.com/news/local/massachusetts/articles/2006/05/27/the_woman_who_forced_the_caritas_shake_up/).
- Good news from Our Lady Help of Christians, Newton, MA: **OLF meeting with Fr. John and Fr. Joe**. On Saturday June 3, members of the Steering Committee of OLF had an excellent meeting with Our Lady's new co-pastors, Fr. John Sassani and Fr. Joe Keil. We learned that Frs. John and Joe are committed to welcoming all as parishioners, just as we have understood "All Are Welcome" in the past. They talked of their strong desire to reach out to the many parishioners who have stopped coming to invite and welcome them back. The Steering Committee was very heartened by this meeting and looks forward to putting most of our emphasis on OLF goal #2: "To restore Our Lady's community to be a healthy, full functioning, vibrant, and welcoming parish". To receive the OLHC occasional e-update, write to [ourladysfriends@yahoo.com](mailto:ourladysfriends@yahoo.com). Their web site address is [www.ourladysfriends.org](http://www.ourladysfriends.org).

**Spokane, WA:** The *News Tribune* at [www.newstribune.com](http://www.newstribune.com) reports, “Judge voids sex abuse settlement - Deal called unfair to victims who didn't sue or who haven't come forth.” Go to <http://www.thenewstribune.com/news/northwest/story/5750469p-5144354c.html>.

**Ohio:** On WCPO.com from Associated Press: “Ohioans who were victims of sex abuse as children decades ago lost their last remaining legal battle Wednesday to sue priests and the Roman Catholic Church over those claims.” Time limits to file lawsuits apply even if the victim had no reason to believe until recently that the church knew of the abuse.” SNAP said the group respected the State Supreme Court's ruling and noted that abusers “basically have gotten away with it.” A survivor of abuse that took place in the 1980s said, "We feel like we have really exposed the Catholic Church's behavior to the light of day. The press coverage has gotten the word out for people to know to keep an eye on their kids and keep an eye on their clergy."

**Vermont:** A VOTF press release on a questionable move by the **Vermont diocese** drew a response from Bishop Matano. As reported in the May 18 *Vineyard*, the bishop placed the state-wide diocese's parishes in a charitable trust. Go to Vermont's *Times Argus* at <http://www.timesargus.com/apps/pbcs.dll/article?AID=/20060518/NEWS/605180377/1002/EDUCATION05&template=printart>

## **National VOTF Representatives Meet in Chicago**

*Report prepared by Hugh O'Regan, Region 11*

Background: VOTF's National Representatives meet twice yearly in an effort to exchange ideas, concerns, news and discuss future plans. On June 2<sup>nd</sup> – 4<sup>th</sup> the representatives met at the Cenacle Sisters Retreat house in the heart of Chicago. The second meeting of the National Representative council has been scheduled for November 10<sup>th</sup> -12<sup>th</sup> in Saint Louis. Observers are welcome.

What Happened: The National Representatives and observers started arriving on Friday afternoon, making their way by taxi, van or auto to the modern but sparsely decorated retreat house of the Sisters of the Cenacle. The schedule was full. For the next two days the representatives would be asked to think out of the box; review and affirm or question VOTF policy decisions; elect trustees and learn new techniques for conflict resolution and affiliate growth. Different regions face different and distinct challenges in their (arch)dioceses, and individual affiliates face differing choices. One reason why the National Rep Council meets twice yearly is to share what worked and what might have been done differently. In so doing, Council members are then expected to return to their own regions and disseminate what they have learned to member affiliates within those regions.

The conference started at 7PM with prayer, introductions and a review of the meeting ground rules by Ron DuBois who would be moderating each session for the next two days. With that out of the way, the balance of the evening was taken up by a training session on Decision-Making and conflict-resolution techniques.

The approach taken by the facilitator, Linda Mains, was to identify the types of decisions which any organization must make: Autocratic (Leader Alone) decisions, Consultative decisions (Leader with formal input) and Consensus decisions (Leader and group together). The trick is to arrive at agreement on which type of decision is needed for any action. Group leaders at every level need to identify who needs to be informed, who needs to be consulted, and who needs to have a vote. Short-circuiting or failing to make this determination will almost always result in less than enthusiastic group participation as well as unsuccessful actions.

On Saturday, the nitty-gritty of the conference itself began. Various committees of the Council gave presentations. Election guidelines were presented by Ron DuBois (Region 1). A report and discussion of the by-laws was presented by Bill Culleton (Region 3).

Sheila Peiffer (Region 2) led a spirited discussion on Council participation and the election of VOTF trustees. The election of the four at-large Board of Trustees members scheduled for this time was postponed to a later date because of procedural concerns. VOTF president Mary Pat Fox and Executive Director Ray Joyce presented reports on "the state of VOTF" and directions for the future. Dan Bartley (Region 2) gave an excellent presentation on strategies for growth. Dan gave the following advice: Don't sit down and ask, How do we grow? Sit down and ask, How do we get people involved? Growth will come from involvement. Frank Douglas led another spirited discussion on

VOTF resolutions concerning our support for statute of limitations reform legislation. The Council affirmed its support for victims and recognized their need to publicly tell their story.

Council and officers then discussed the organizational relationship between VOTF Trustees, the Rep Board, the Affiliates and the Officers. Who consults with whom and when? When does VOTF National take the lead and when should a local or regional affiliate's actions take precedence. The Chicago situation with Cardinal George was used as an example on how that relationship might work out in practice.

Sunday morning's session was taken up by an election of two National Representatives to the Board of Trustees and a short review of the guidelines for VOTF working in partnership with other organizations. When does it make sense for VOTF to work with other organizations? What are the guidelines? What are the pitfalls?

Ron Dubois (Region 1) and Dan Bartley (Region 2) were elected by secret ballot to sit on the Board of Trustees. Bill Culleton (Region 3) was elected to replace out-going Steering Committee member Frank Douglas.

## **From the SURVIVOR Community**

### **Women Religious Abusers: A Victim's Story**

*Mary C. Dunford*

I was sexually abused for two years every night after lights out by a nun in a Catholic boarding school. She came into my room, sat on my bed, and removed her clothing from the waist up. She proclaimed she loved me. She kissed me on my mouth and pulled my face down to her bare breasts urging me to kiss and suck her nipples. I was from a broken home. I needed attention. My father and mother were divorced and my father never visited me. Mother had to work long hours every day. This nun's criminal sexual abuse has impacted every day of my life and five generations of my family.

Leaders of the LCWR, the Leadership Conference of Women Religious (which represents 450 orders of women religious and 76,000 nuns) have been asked to allow victims of sexual abuse by nuns to speak for one-half hour at their national and/or regional conferences. They refused. They were asked to provide the names and addresses of membership orders. They were asked to provide a link on their web site to SNAP so victims could talk with other victims and be comforted by the knowledge they are not alone. The LCWR refused.

Letters were sent to Cardinal George and victims of nun abuse visited with Archbishop Flynn when he was still the Chair of the Committee for the Protection of Children and Youth. Contact was made with Jane Chiles of the National Lay Review Board to see if she could do anything about this forgotten stepchild, the victims of sexual abuse by nuns. Requests for help were sent to the National Coalition of Nuns, to Kathleen McChesney

(the ex-FBI head of the national diocesan auditing team), and to the John Jay College of Criminal Justice during their study of the causes of abuse and numbers of victims in preparation for the issuance of their national report. Various lawyers and judges whose names are linked with abuse work for victims of priests and nationally known psychologists who have done work in the religious abuse field were contacted. All efforts were met with courteous refusals. Many letters have been sent to hosts of talk shows, to producers of Catholic television, to writers of movies, to editors and journalists of various newspapers, to advocates for those abused by priests, to authors of books on abuse.....none can or will actively stand in solidarity with victims of abuse by nuns.

These victims are near the bottom rung on the ladder of abuse victims. There is a clear hierarchy of victims. Teen males abused by priests are on the top, but even they have received only occasional, reluctant, begrudging, minuscule amounts of justice, and only after the diocese was backed into a corner. The Dallas Charter has no built-in consequences for non-compliance by bishops.

How can an organization like national VOTF formed in response to horrific crimes and unjust responses, work for justice for victims of priest abuse, and strive to change the organization of the Catholic Church from being an "organization" into being the Body of Christ, and not respond to the cries of victims of nuns? How can you not hear the cries of every brother and sister in Christ who has been tormented by those to whom we look for leadership in our Christian and Catholic walk? How can you not intuit the harm that has been done also to the loved ones of these victims? Talk with victims and their family members.

The VOTF group here in the Twin Cities has ears to hear. They have a good understanding of goal one. They understand whom that goal should include - ALL victims AND their families. They have undertaken many innovative programs and outreach to this larger community of victims and to their healing. They know how to stand in solidarity. They embrace us victims and our pain and our rebirth with a love that is reminiscent of the One who knows each of us and who calls us to full Life.

Isn't that the real business of the Catholic Church and of organizations founded to renew the Church and its leaders? Isn't the gift of life, the saving of life, and the way to live the real business that God gave us to teach and empower and share?

The leader of a SNAP group in Iowa (sexually abused by a nun when he was eight years old) and I have assembled a document that contains contacts by phone or email or newspaper accounts of 300 sexual abuse victims of nuns. Nearly half are pre-puberty males. Teen victims are mostly female. Some victims were abused as novices or nuns by other nuns in authority over them. Many of these abuses also included physical, emotional, and spiritual abuse.

More children were available to nuns. There were many more nuns than priests and nuns enjoyed an especially trusted status as women and religious. Our society still cannot or

does not want to conceive that nuns would harm children sexually.

Orphanages and boarding schools were stocked with potential victims. Orphans usually had no family to keep track of them. Many children in boarding schools were from one-parent homes or parents who felt encumbered by their children, or from parents who believed they were providing the best possible situation for their children, spiritually and discipline-wise. Catholic grade schools, high schools, and colleges were abundant hunting grounds for immature, sick women. Some hospitals were staffed by nuns. In all of these facilities emotionally stunted or outright-sick individuals knew how to recognize and cultivate candidates for abuse.

There needs to be a clear realization that nuns have abused and their victims need help and support. A vague term like "religious," doesn't really let people know that the reference is to nuns and not to orders of priests or brothers. There was an expectation at the Dallas Conference, according to Archbishop Harry Flynn, that orders of religious women would be included under the strictures of the Charter. They refused. They have, they say, their own sexual abuse policies. Having read through two of them, no provisions were found for acknowledgment, justice and healing for victims, just elaborate stipulations to provide for health and security for the accused.

Nuns are NOT accountable to bishops. They are responsible to the provincials of their individual orders and to a remote group in Rome whose power to oversee is not reliable. Nuns receive accusations, investigate their own sisters, decide on the credibility of a claim, and make disposition of the case. Sometimes nuns who have offended are given counseling. Sometimes the accuser receives some counseling. Rarely is a financial award given. Nuns are not dismissed. The public is NOT warned.

If a system isn't working, it needs to be repaired. Nuns must answer to the laws of the secular society in which we live. Their crimes must be reported to law enforcement authorities, be investigated by the police, and then they should answer in court. Consequences should be imposed indiscriminately if they are found guilty. Statutes of limitations laws need to be reformed and windows cut that allow victims, however long ago their abuse, to bring charges and receive compensation and healing. Religious women, as individuals and as orders concealing crimes of their sisters, have caused great harm through abuse and deceit. The harm was even worse because they represented God and religious authority to victims.

We can't wait until each category of victim and abuser is dealt with in years of drawn-out efforts and then go back and take up the next category. We must address all instances of injustice and harm.

We are all complicit in failures of justice until we embrace all whom the Catholic Church excludes from its circumference of care. The Catholic Church in America is, like that in Rome, an absentee landlord who collects the rent but refuses to repair the plumbing. They seem to weigh everything on a monetary scale rather than a spiritual scale. *Mary Dunford*

## Announcing “The Cecelia Project”

**Mainstage Records** is launching a compilation CD of songs by clergy sex abuse survivor musicians. In conjunction with **SNAP** (Survivors Network of those Abused by Priests) and **VOTF** (Voice of the Faithful), we intend to compile and distribute the musical artistry of victims - inspired by their abuse experiences - in order to promote healing for the global community damaged and disenfranchised by this worldwide crisis.

We will be accepting music from across the country and, potentially, around the world. The enormous public awareness of this scandal alongside our musical resources will provide an excellent vehicle for continuing awareness, bringing a musical voice to the issues, and reaching people emotionally in a new way. Creating art from pain is one of the best ways, we believe, of processing and healing. Net proceeds will go directly back to SNAP. For more information on this effort, please visit [www.ceceliaproject.org](http://www.ceceliaproject.org).

### COALITION Presence at USCCB June meeting

A Coalition for Truth (a coalition of survivors of clerical sexual abuse and supporters) is planning some events during the June 15-17 US Bishops’ meeting (USCCB) at the Biltmore Hotel in downtown Los Angeles. The theme of our events will be “Tell the Truth: End the Abuse.” We have requested space to be reserved for our use on Pershing Square (an area right across the street from the Biltmore).

Except for the time we will vigil in front of the Cathedral, which may take place on Friday from 5-9 while the bishops have Mass and dinner (this time is dependent upon exactly when the bishops are meeting for Mass), we expect to be “vigiling” in the Square for the better part of 48 hours – from 2 pm Thursday until 2 pm Saturday.

We will display a quilt created by survivors - “Shattered Lives” is made up of survivors’ photos of themselves from the time they were abused. We will have a microphone for speakers and musicians. Speakers will come from BishopAccountability.org, SNAP, VOTF and others – and more are welcome.

We are still in the midst of planning the events; we could use some help. Anyone interested in being a part of this historic event for the entire 48 hours or only two, please contact us. Please feel free to spread the word to any members of your community. By next week we hope to have our website up and running at [www.acoalitionfortruth.com](http://www.acoalitionfortruth.com); meanwhile, contacts are Mary Pitcher at [mmpitcher@charter.net](mailto:mmpitcher@charter.net) and Mary Jane McGraw at [anchorhold@aol.com](mailto:anchorhold@aol.com).

**Fr. Tom Doyle** gave an electrifying VOTF-sponsored talk in Tucson on March 4th. Entitled "What the Clergy Abuse Phenomenon Is Trying to Tell Us," a professional video specialist captured the talk on DVD disk. Tom’s presentation was a truly memorable event, and your copy will be of interest to a wide variety of fellow Catholics. **For your personal DVD**, please send your name, mailing address, e-mail address, and a check or

money order for \$25 payable to **Frank Douglas to Terry Carden**, VOTF-Tucson, 6451 N Lazulite Pl, Tucson, AZ 85750. All proceeds go toward production of the DVDs and expenses related to Tom's visit to Tucson; 50% of any profits will be donated to SNAP.

## BOOK Review

*Sex, Priests, and Secret Codes : The Catholic Church's 2,000-Year Paper Trail of Sexual Abuse* by Thomas Doyle, Richard Sipe and Patrick Wall

Reviewed by Robert Nunz, VOTF Los Alamos, NM

From several points of view *Sex, Priests and Secret Codes* by Thomas Doyle, Richard Sipe and Patrick Wall is must reading for every serious VOTF member. Not only does it present vital historical background and documentation on sex abuse history in the Church, it also forcefully shows the horrific psychological impact of that abuse on victims. The authors initially stress that sex abuse in the church in general and of children in particular is nothing new. Through the ages laws and decrees, in localities first and later in Canon law, tried to lay out sanctions for such behavior; at the same time, rigid secrecy was imposed in order to protect the image of the Church.

The lid began to come off in the early 1980s with revelations by Jason Berry and others of the multiple transgressions of Fr. Gilbert Gauthe in Louisiana. Fr. Doyle, working for the Apostolic Delegate, and others worked steadily to produce a comprehensive approach to deal with these offenses. They would then present the plan to the American hierarchy. The extensive and carefully researched product of those efforts became "The Doyle, Peterson Mouton Report of May, 1985" and is presented in full in the book. Though Doyle and others thought the report would be widely read and accepted and implemented by the hierarchy, the report and its authors were shunted aside with the excuse they were trying to develop a business for themselves. Bishops instead turned to therapists they selected - to this day there are arguments over who controlled whom in that process.

Of particular note is the concluding chronology that includes an exchange of correspondence between Fr. Doyle and then NCCB President Archbishop Pilarczyk in the early 1990s(!); the Archbishop seeks to assure Doyle that the bishops "never tried to hide the problem or walk away from the problem." The authors take up a number of pertinent questions that continue to affect us; the existence of secret privileged files deserving protection from legal scrutiny; the power of the clergy and the profound impact it has on victims (as opposed to the view espoused by Nussbaum in the recent *America* article) is explored; and the complexity of Church property ownership. The authors believe that leadership continues to play a "shell game" with Catholics by using highly paid consultants and attorneys to minimize problems and effect damage control rather than applying forthright confrontation of the problem.

The sense of betrayal felt by Catholics can easily lead to anger and loss of faith, but the authors counter that we need to keep focused and build a new model of dialogue for the Church in the 21<sup>st</sup> century. They emphasize that the dialogue, to be successful, must bring a sense of equality between laity and hierarchy as partners and that the discussion must include issues of sexuality.

It should be noted that the authors indicate they are not attacking the notion of mandatory celibacy. Yet required celibacy does pervade much of the text precisely because, as Sipe and others elsewhere have argued, more than half the clergy are not true to their vows. Despite the deeply sensitive nature of the book's subject, the conclusions drawn by the authors are generally mild and positive. What remains to be seen is if their recommendations will be taken seriously not only by our hierarchy but by ourselves and our fellow Catholics in the pews.

## **LETTERS to the Editor**

*A VOTF member and canon lawyer writes:*

Re the article by L. Martin Nussbaum in the May 15, 2006 issue of *America Magazine*, his arguments are the same old tired arguments we have been hearing for four years; sensationalism by the media, unscrupulous attorneys, anti-Catholicism, SNAP's vendetta against the Church, false accusations, etc.

It should be noted that L. Martin Nussbaum is the attorney for the diocese of Colorado Springs and his firm also represents the Archdiocese of Denver against which there are several pending cases. He has also been on the payrolls of the archdioceses of Los Angeles and Boston as a consulting attorney, and I would not be surprised to learn that he has also consulted in Tucson, Portland, and Spokane, just to name a few.

Nussbaum makes a point of stating that dioceses have paid out nearly 1 billion dollars to settle cases but fails to mention how much has been paid out to opportunistic lawyers like himself, which is probably at least as much. I know that he does not work for the Church "pro bono."

So, when one reads his article in *America* magazine, it must be kept in mind who pays him.

Another article that may be of interest appears in *Crisis Magazine*: "Skakedown: How Catholics Are Getting Ripped Off in the Name of Justice". The argument here seems to be based on the cry of anti-Catholicism that was Denver Archbishop Chaput's defense against statute of limitations legislation recently. Of course, that is no surprise since the author of the article, Francis X. Maier, is the archdiocesan chancellor and Archbishop Chaput's spokesperson; he, too, knows who signs his paycheck. If anyone wants to read

the article, try the following link:

<http://www.crisismagazine.com/printerfriendly/print.php>.