

In the Vineyard

November 13, 2007

Catholics the world over remember the November 16, 1989 El Salvador assassinations of six Jesuits, their housekeeper and her daughter. For information on commemoration plans, go to <http://www.creighton.edu/CollaborativeMinistry/10th-anniv.html>.

IN This Issue: Documented laxity among Chicago IL Jesuits demonstrates the ongoing crisis of clergy sexual abuse; SNAP and VOTF join voices in Archdiocese of Rockville Centre NY; Convention Recaps and Order Form for DVDs and tapes; VOTF National Representative Council meeting summary from October 2007 meeting in Providence RI; and more.

Chicago IL: Another Trajectory of Shame

VOTF issued a **press release** on reports released indicating “that three separate Catholic institutions and ten Church officials were long aware of the sexual abuse committed by Rev. Donald McGuire S.J. (a pattern of abuse that goes back almost 40 years) and did little to control him or protect children from him over all those decades.” VOTF has also objected to bail for the priest. Click [here](#) for the full text of both statements.

- National Public Radio has excellent coverage of this story, including a chronology of documentation of warnings to the Jesuits dating back to 1969. Go to <http://www.npr.org/templates/story/story.php?storyId=15683354>.
- SNAP has written a letter to the Jesuit Provincial in Chicago IL. Go to http://www.snapnetwork.org/news/otherstates/102607_letter_mcguire_snap.htm.
- The *Marquette Tribune* (WI) questioned the length of time it took the Jesuits to respond appropriately. “The Society of Jesus simply relocated McGuire every time he was found to have molested a child instead of taking any action to prevent it, and he was only asked to stop wearing clerical garb last month.”
- *New York Times* coverage of Fr. Donald McGuire’s arrest by Federal authorities notes that an alleged 2003 incident with a teenage boy took place “one year after the Catholic bishops of the United States declared that all priests credibly accused of abuse should be removed from ministry service.” See http://www.nytimes.com/2007/11/03/us/03jesuit.html?_r=2&oref=slogin&ref=us&pagewanted=print&oref=slogin.
- The Archdiocese of Phoenix posted on their web site allegations of abuse against Rev. Donald McGuire shortly after SNAP requested that the information be made public. See the *Arizona Republic* at <http://www.azcentral.com/news/articles/1030abr-k-diocese1030-ON.html>

Rockville Centre NY

VOTF and SNAP joined voices to protest the use of the pulpit by Bishop Murphy of the Rockville Center diocese of New York during the annual Red Mass to argue against pending legislation that would extend the statute of limitations on reporting sexual abuse to the age of 28 as well as offer a one-year window within which past victims of sexual abuse might come forward. See *Newsday.com* at http://www.newsday.com/news/local/longisland/ny-liprie1103,0,3942685.story?coll=ny_home_rail_headlines.

MORE from “Disciples in Action”

Catherine of Siena Award recipient’s acceptance speech is on the VOTF web site at http://www.votf.org/blog/convention/2007convention/awards/catherine_of_siena_distinguish/. See recipient Carolyn Disco’s commentary in New Hampshire’s *Union Leader* at <http://www.unionleader.com/article.aspx?headline=Carolyn+B.+Disco%3a+Diocese%27s+new+Web+site+hides+some+uncomfortable+truths&articleId=b62db33f-6068-4940-b5e7-7301fe5e3d85>.

Acceptance address from **Priest of Integrity Award** recipient Fr. Ken Lasch at http://www.votf.org/blog/convention/2007convention/awards/priest_of_integrity_award_1/.

“**Women as Disciples throughout Church History**” – Edward Greenan

“**Dialogue with the Diocese: The Chicago Drama**”

Priests of Integrity

[For your convenience we have included a DVD/CD order form in this issue of *In the Vineyard* from Resurrection Tapes. All you have to do is download the form, note your choices and mail it to the address on the form. You can also visit Resurrection Tapes at www.ResurrectionC.com or write to ResurrectionC@gmail.com.]

VOTF Loses a Friend

Gerald Renner co-authored with Jason Berry a book that literally reached the Vatican in its dogged tracking of clergy sexual abuse. *Vows of Silence* remains on the short list of books that document as well as humanize the horrific dimensions of seeking justice when one door after another is shut. Gerald Renner died on Oct. 24. Both Jason and Gerald were familiar faces at many a VOTF and survivor support gathering. Voice of the Faithful extends our condolences to Gerald’s family, friends and colleagues. See *National Catholic Reporter* at http://www.ncronline.org/NCR_Online/archives2/2007d/110207/110207n.htm.

AFFILIATE NOTES

VOTF Winchester MA continues a 5-year tradition with the sale of a brand new line of Christmas cards to benefit the survivor community benefit survivors of clergy sexual abuse. Cards sell for just \$15 for a package of 12 cards. We are selling 4 different cards: You can buy 12 cards with the same design or a mixed package with 3 cards of each of the 4 designs. Each card has the VOTF web address on the back. You can buy cards at any weekly affiliate meeting in Winchester on Monday nights, or by visiting the group’s [website](#), and printing and mailing the order form with your payment. Thank you for your support! If you have any questions, contact Bob Morris at rmorrivotf@aol.com.

SITE-Seeing, Etc.

William A. Barry, S.J., author of several books on prayer, has reviewed **Mother Teresa's book** *Come Be My Light: The Private Writings of the Saint of Calcutta* in the current issue of *America* magazine. Go to http://www.americamagazine.org/content/article.cfm?article_id=10389.

Boston VOTF leader Bob Ott corrected the *Boston Globe* coverage of the Providence RI convention in a letter to the editor at http://www.boston.com/news/globe/editorial_opinion/letters/articles/2007/10/29/group_fights_for_abuse_survivors/

QUOTE for our time: From Fr. Ken Lasch, 2007 VOTF Priest of Integrity Award recipient commenting “to the *Chicago Sun-Times* reporter Susan Hogan that ‘religious orders have long argued against ousting predator members on the grounds that society is safer because orders can provide close supervision...the trouble is that they don't, the Chicago Jesuits and McGuire have been slapped with two lawsuits involving three boys in the past 19 years.’”

<http://media.www.marquettetribune.org/media/storage/paper1130/news/2007/10/30/News/Lombardi.Lack.Of.Action.In.Jesuit.Sexual.Abuse.Case.Speaks.Louder.Than.Words-3068015.shtml>.

NATIONAL Representative Council Meeting October 2007 in Providence RI

The following recap was prepared by the VOTF National Representative Council Steering Committee and submitted by Steering Committee member Sheila Peiffer

Twenty-five of the twenty-six members of the National Representative Council participated in their semi-annual meeting in Providence, Rhode Island during the weekend of October 19-21. The meeting was held on Friday before the National VOTF Convention began and on Sunday morning following the close of the convention program on Saturday night.

The Council had a full agenda to squeeze into an abbreviated meeting time. First on the agenda was a report from the newly constituted “Roles and Authority Committee”; this committee consists of members from each of the governing bodies of VOTF, coming together to discuss methods of collaboration and communication. The representatives from the Council are Bill Culleton, Kris Ward and Ed Wilson. Elia Marnik and Bill Casey represent the BOT and Mary Pat Fox and Gaile Pohlhaus are participating for the officers. The report indicated that the committee is proceeding by identifying expectations and beginning the process of clarifying how policy is made and approved. More reports will be forthcoming soon from this very important committee. Next, the Council moved into discussion of the National/Local Resolution which addresses the balance of authority between local affiliates and the National VOTF office when locally significant events occur. This resolution has been under consideration since the beginning of the year. The Council has discussed it online and at the Spring meeting, sought input from active affiliates around the country and, most recently, referred the resolution to its Affiliate Development Committee according to the Council's Operating Procedures. The Committee decided that the resolution needs substantial amendment in order to form a policy for VOTF. It sent an interim report indicating the principles upon which National should act in relation to matters of both National and local concern. After

extensive comment, the Council voted at this meeting, 21-2, not to take a vote on the proposal yet, leaving the matter in the Committee's hands for further development.

Next, Dan Bartley presented a proposal from the Membership Growth Committee to begin "Stage One" in the process of sponsoring a Lay Synod or Council, where VOTF will reach out to the broad Catholic community to establish a Council Planning Committee to determine the broad parameters for, and the feasibility of, calling a Council. The NRC voted unanimously to support establishing an exploratory committee to formulate a draft outline and investigate some of the foundational challenges surrounding this issue. Anyone interested in serving on this Stage One Committee can contact Dan at Dan@odyne.com.

The new VOTF Executive Director, Donna Doucette, presented a report on her first few weeks on the job. She has initiated a series of conference calls with affiliate leaders all around the country and is compiling and acting on the information gathered. Working Group leaders are also being consulted. Michael Rafferty, the part-time Development Director, assisted in giving the financial picture of VOTF, which is improving. The Development Committee has been concentrating on soliciting major gifts and also has experimented with some new direct mail lists. The Leadership Giving Program, whereby all VOTF leaders are being asked to make a personally meaningful donation to the organization, has been unanimously endorsed.

The last issue of the day on Friday was a proposal to have VOTF call for a church-wide discussion of the role of women in the church. Members debated whether or not the resolution should be sent out to the membership for comment. The vote was 16-8 in favor of submitting this resolution to the membership for comment, after further consultation as appropriate with the Officers and the BOT.

On the final morning of the NRC meeting, the Council heard reports from many aspects of VOTF. Bill Casey, the Chair of the BOT, described the upcoming election procedure. Susan Vogt summarized the results of the Diocesan Surveys on Finance, Governance and Child Protection that were sponsored by the Convocation Implementation Team. Thirty-four diocesan reports were received and the team is hoping to add more in an ongoing attempt to monitor openness and accountability around the country. Ron DuBois and Dan Bartley, the two NRC representatives on the Board of Trustees, talked about the work of the Board, particularly in its Committee constituency. John Ryan, Chair of the National Working Group to Support Priests of Integrity: Goal 2 reported on the ongoing implementation of the Working Group's resolution to call for an examination of the priesthood and the role that celibacy plays. Jane Merchant presented a template for a more effective method of communicating the identity of VOTF. She is hoping to encourage a more consistent and clear image for the organization.

The Council closed by evaluating this meeting, beginning the plans for the next meeting in Philadelphia on April 25-27, 2008, and joining together in prayer.

DISCIPLES in Action – Recaps and Addresses

WOMEN AS DISCIPLES THROUGHOUT CHRISTIAN HISTORY

Edward J. Greenan offers a medievalist's perspective

I guess I'm an unlikely partner for this topic, but I was honored by Gaile's asking. I seek to understand women as disciples from a medieval historian's viewpoint. While researching, it became evident that men, as Christian, should be fully invested in such discipleship since it is not a question of roles but of equal sharing, not a question of "nice to do" but of justice.

Certainly it would be foolish to seek to capture 1500 years of Christianity in 15 minutes. What I would like to do is frame those years around two subtle reversals which petrified clerical attitudes: 1) the shift from "praxis" to "doxa" and 2) the indifference to female spirituality.

Recent critical historical research and literary analysis have opened new understandings of the world cultures and peoples. However, sources for the situation of women in first century Christianity are truly scarce. When we look for sources regarding women in the Christianity of the 2nd, 3rd and 4th centuries, it becomes every more difficult. We certainly have clear indications of the radical equality of all in the words and actions of Jesus and Paul.

In his Letter to the Corinthians (11:11-12), Paul says, "Not that, in the Lord's service, man has his place apart from woman, or woman hers apart from man; if woman takes her origin from man, man equally comes to birth through woman. And indeed all things have their origin in God." Paul is standing the Genesis story on its head, a Biblical story that has been used to point to the inferior status of woman. Equality, not complementarity, is the point at issue here.

The Gospels, supported by the tradition of Paul's letters, speak to a radical equality before the Creator: man and woman, slave and free, poor and rich. The four surviving canonical Gospels present to us dozens, if not hundreds, of the world's less powerful following Jesus, many of them women. They supported Jesus and saw to his needs; and yet they are mentioned mostly in passing. Not because they were less important, but rather because this was the accepted social norm of the times. The women mentioned by name must have been major players in his ministry: Mary, his mother, Mary Magdalene, Salome, Mary of Cleophas. In some early writings the Magdalene is called "Apostola apostolorum"

During the middle and later half of the first century, Paul praises women who took a major role in the home gatherings of the early Judeo-Christians and Hellenic Christians. Both Jewish and Greek women were attracted by a message that valued them as equals with men. Many of these well-to-do women made their homes available for worship and often played a leading role in the prayer service.

In the Pauline communities there is little question that it was a community of brothers and sisters, as Paul writes in Galatians:

"There is neither male nor female; for you are all one in Christ."

At the end of the Letter to the Romans, ten of the 29 prominent people addressed are female: Phoebe, Prisca, Mary, Junia, Tryphaena, Tryphosa, Persis, Julia, Olympias, and

the mother of Rufus. The active women prophets are so numerous in Paul's letters and in Acts that we can assuredly state that women were the most prominent missionaries and leaders in earliest Christianity.

While there are numerous statements by many of the church fathers "about women", there are very few testimonies from women themselves. Only four, Perpetua, Proba, Egeria and Eudokia, have produced writings that have survived. There are undocumented stories about virgins and martyrs, mostly of popular, local origin. We really know very little about the women named in our earliest writings.

However, in the second and third centuries, as the apologists sought to present their beliefs to the challenges of pagan scholars, the core emphasis on "praxis" began to shift to "doxa". Preparation in philosophy and formal education was almost an exclusive male province. Leadership began to slip away from women. The new emphasis on beliefs and teachings brought with it subtle new challenges. Most of the philosophical training was Plotinus' version of Platonism with a preference for the spirit over matter. Thus, men trained in the Platonic dualism and gradually influenced also by Manicheism and Gnosticism, showed a marked hostility to the world, matter and the body. Such disdain was translated into a devaluing of women that has continued to this day.

The other challenge was the development of a more mechanistic spirituality. Emphasis was on what one believed rather than what one did. This was a more male-centered approach than the caring and good works of the first century in which women and men had an equal share.

Distilling several centuries of social development into a few paragraphs is always dangerous. But there can be no denial that the Christianization of Hellenism became the Hellenization of Christianity. Likewise, the cultures and mores of the African, Mediterranean, and Germanic tribes brought additions and subtractions to the original message. But the sadness in the heart of this history was the fact that the radical equality in the message of Jesus as regards women never had a chance.

In his new biography on "Augustine", James O'Donnell states." For the organizational idea of Christianity, the idea that Jesus left behind a community that has self-reproduced, grown, diversified, but remained in some fundamental aspects the same ----- that idea is a theological proposition, not a historical one, and can be reconciled with history only with the greatest difficulty." (p. 192)

The very brief summary in the first half of this presentation is an attempt to outline Mr. O'Donnell's statement. Christianity has cheated itself from experiencing the full reality of the Gospel message in many ways, but most of all in the marginalizing of women and women's contribution to spirituality.

Documentation of women in the Dark Ages (late 5th through 10th centuries) is truly sparse. With the destruction of the Roman schools and governmental system, education and record-keeping almost disappeared. However, with the growth of feudalism we begin to see noble women taking on leadership roles.

The early and high Middle Ages, from the 11th to the 14th centuries, show us a number of great ruling ladies, Eleanor of Aquitaine, the Empress Matilda, Blanche of Castile and Christine de Pisan. Such women held firm control in the absence of their husbands or even in their own right. The growth of the vernacular languages owed much to feminine influence, and this growth downplayed the importance of the Latin and church scholarship.

Within the religious world, the Church still had not succeeded in fostering the spiritual energies of women. Hildegard of Bingen, appreciating the seriousness of the situation, encouraged women to act where men had failed and encouraged female leadership. Unfortunately the hierarchy continued to mistrust women who were spiritually “restless,” suspecting them of heresy. The Dominican, Meister Eckhart, and his followers, introduced mysticism into the monasteries and convents of Germany. As this form of religious experience spread throughout Europe, it offered a form of spiritual expression challenging to the nuns and acceptable to the Church. However, it proved to be a passing phase. The plight of religious women slipped back into a less than satisfying spiritual life, governed by a thoroughly masculine-focused theology and a morality made by men for men.

There were exceptional women who stood out in the high and late Middle Ages: Catherine of Siena (1347-1380), Hildegard of Bingen, Birgitta of Sweden(1302-1373), Julian of Norwich(1342-c.1416) Teresa of Avila, and Clare of Assisi(1194-1253). But they were exceptions; religious women were only rarely active in church politics and theology. Any interest in spiritual development for women in society was almost non-existent.

In the late Middle Ages women became major factors in the economic and social life of society. In the towns and on the farms women were essential to agricultural and industrial growth. The clerics, however, continued to portray women as “sin” without qualification. They fell back upon the tradition of Augustine and the early fathers, especially St. Jerome: “woman is the gate of the devil, the path of wickedness, ...in a word a perilous object.” This lost opportunity to resolve woman’s place in society continued to mortgage the future of Christianity and civilization as well.

An equal place for women in the Christian community is a matter of justice. Justice delayed is justice denied. We have waited almost two millennia and must not wait any longer. Promises from the hierarchy will trail off into another millennium. In practice they appear to be regressing. Richard McBrien points out in his book, “Lives of the Saints”, that the women traditionally mentioned in the Mass canon, Felicity, Perpetua, Gatha, Lucy, Agnes and Anastasia, are now bracketed and therefore optional. Given the practice of most presides using the 1st Eucharistic Prayer, the names of women have effectively been obliterated from the central prayer of the Mass.

The theologian, Elizabeth Johnson, has argued that “women’s history of holiness has been largely crafted from the collective memory of the church” and that “even when they are remembered, exemplary women’s lives are interpreted as models of virtue that support the male-dominated status quo and cast women into submission.”

Meaningful action, openness and tolerance should be our demands to bring a new age of spirituality into flower. The recognition of women as equal partners with men in the mission of Jesus Christ will resound far beyond the walls of Christianity. Continued

submission to an outdated patriarchal system in this decade will be our generation's shame.

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DIALOGUE WITH THE DIOCESE

The Chicago Drama

Making the Decision: Five Chicago affiliates gathered together late 2005 to discuss the benefits of forming a Chicago Affiliates Council to unify the communications and actions within the Diocese. Because we were functioning independently, we agreed that we needed to form critical mass, sort out priorities, work in tandem and grow membership.

Benefits were numerous but we were strangers to one another and while our missions were the same, the methods of achieving those missions were quite varied which freed us to make some decisions on how we wanted to function:

- We would support the three national goals, the **VOTF Mission Statement** using a prayerful voice, attentive to the Spirit, through which the Faithful can actively participate in the governance and guidance of the Catholic Church in all our actions.
- We were dedicated to using our skills of collegiality, collaboration, cooperation and fostering community to interact with one another and within that spirit with our Cardinal where and when that was possible.
- We were free to function as independent affiliates with open communication to the Council as needed. Should one affiliate not choose to follow the aggregate, they were free to act as they saw appropriate as long as all parties were informed.

The Crisis Hits: Almost to the day of our first “get acquainted” meeting, the media was filled with stories of Daniel McCormack and interviews with the Cardinal.

We realized soon that the relationship/community building that was an internal priority paled by contrast to the need to make a decision on next steps. For a period of time, I believe it was 6 weeks, we met weekly to “unpack” the media coverage and to have dialogue about these egregious events. To say we were overwhelmed at the onset was a clear understatement.

We discussed the following actions we could take:

1. Demanding that Cardinal George resign
2. Issuing a press release or hold a press conference stating that we had a “no confidence vote” on Cardinal George’s leadership in light of the fact that he was one of the authors of the Charter to Protect Children, and
3. To slow down this train and examine root causes (optimally with the Cardinal) to move to resolve this loss of trust in the Archdiocese.

Difficulty in Functioning but Sticking to the Agreement: There was vigorous debate, couched in a great deal of prayer and meditation to listen for God’s voice in this debacle. We met regularly and dependent with between 12-15 regulars present. We debated about the right course of action to help seek needed solutions and move the Archdiocese into a potential model of contrition and healing. We were clearly focused in our goal.

Majority agreement after great debate that asking the Cardinal to resign would not effect any change in leadership. We then discussed the “no confidence” alternative which we felt was middle of the road and we discussed that it would bring attention to the Archdiocese with media pressure and we discussed at length a petition campaign to help raise awareness of the pew Catholics. This alternative had appeal to some because it highlighted the leadership element. The minority opinion was to ask for a meeting with the Cardinal and to work on this option until it was potentially exhausted. This option created friction in the group. We prayed, discussed, discerned and came to the following consensus: the three actions we selected could be viewed as sequential: a meeting first--taking the high road, dependent upon the meeting/no meeting we could call for the “no confidence” action and lastly, and the one we were all assured would

change nothing (partly because of the man and partly because of who was requesting it). With that conclusion, we contacted the Cardinal's office.

We were told that the Cardinal would indeed meet with us with one stipulation: we were to wait until the Defenbaugh and Childers reports were in and made public so that our discourse was more a fruitful one. Both reports were commissioned by the Cardinal and were an attempt on his part to look at root causes and because of this framework, we felt a wait was justified. Within 10 days of this notification, the reports were released and were eye openers. We all got copies of the reports, studied them and met again to discuss what they had to say and what points we wanted to make as a result. We were then ready to ask again for a meeting date.

As we waited for the date, we did some role playing on the issues we wanted to bring to the table and did so with someone who'd been on the Cardinal's Diocesan Pastoral Council. Because the gentleman had been on the Council for some time and knew how the Cardinal thought and behaved, we were assured that this would be our dress rehearsal.

The Meeting: There was nearly a month's wait but we secured the appointment for May 12, 2005 and when the day came, nine of us attended. We wanted representatives of each affiliate present to reduce the potential of miscommunication to affiliate members. We were told that the meeting was scheduled for one hour.

The Cardinal entered the room and appeared visibly agitated and we were uncertain whether there were other causative issues of whether he was agitated to meet with us. The reason soon became apparent. His hands were shaking and his words were measured and he appeared red in the face. While we had an agenda and had it submitted in advance, it was clear that Cardinal George had something to say. We deferred to him. He immediately said, "You asked for me to step down from the USCCB!" We clarified that that action was taken by the national office and was in conjunction with his handling of the McCormack debacle and that they'd also asked for Bishop Skylstad to resign as well because of some pending allegations yet to be proven. That said, it was clear that Cardinal George didn't know what VOTF stood for as he asked why we called ourselves Voice of the Faithful when we clearly did not represent all of the faithful. He was clearly in a contentious, discrediting mood.

I responded that Voice of All of the Faithful was too large for our letterheads. We explained our three national goals and when we came to Goal #3, he turned to us and said "That's stupid!" We asked why and his response was that structurally the Church was never going to change their position on Papal Succession. We responded that in the real world we were talking about systemic change so that debacles similar to the McCormack situation would never occur again. He responded, "Why don't you say that then?"

He then relayed a story which backed up his request not to be quoted by any of us as a result of our meeting. He laid the ground rules: we could comment on what happened, our feelings about what happened but were not to quote him."

We were well prepared for that meeting and the exchange moved from contentious to cordial despite the fact that the Cardinal danced around some of the issues we pressed him on. One serious exchange was around our question, "Why wasn't McCormack removed when he had had a prior arrest and was already being monitored?" The Cardinal responded after a moment's deliberation, "I can't remove priests willy nilly!" The attorney in our group jumped on this response post haste by saying, "With all due respect, Cardinal, an arrest is not a willy nilly issue!" The Cardinal appeared to be very uneasy with this exchange but said, "Don't you think that I suffer every night when I go to bed thinking about what I could have done?" The exchanges moved from highly contentious to a level of cordiality that had the Cardinal repeat many times over, "I can see that you people really love this Church!" The meeting lasted nearly double the time we were originally allotted. As we left all agreed that a follow-up meeting was in order and we were to develop an agenda to his office on the topics we wanted to discuss.

Following the Meeting: We did that a few weeks later believing that we had a breakthrough meeting. We received a letter from the Cardinal that the agenda we submitted did not justify a follow up meeting because he'd formed an Ad Hoc Committee to recommend solutions to him based upon the Defenbaugh and Childers reports. We asked to be part of the Ad Hoc Committee. The reply was that the committee was formed and we would be privy to their report prior to its becoming public.

Complications to a Sustained Relationship: In the summer of 2006, the Cardinal was diagnosed with bladder cancer and was scheduled for immediate surgery the next day. While there was a post surgery concern, the cancer was confined and had not spread. Physical therapy was in order and it was projected that the Cardinal would not resume his regular duties until after Labor Day. As a result our request was handled by the Chancellor, Jimmy Lago, which was anything but polite. Lago told us that the Cardinal was out of order telling us that we could receive the report or that it would be made public. The response was brusque and definitive.

Months later, the Cardinal fell and broke his hip. His medical issues continue to recur. It was then clear that internally we became divided on approach. Some of us wanted to merely confront the dysfunctional system head on and others who continued to want to correspond with the Cardinal.

Those interested in more aggressive action formed one mega affiliate called Chicagoland VOTF. Those preferring the more conservative direction either functioned on their own or for unrelated reasons dissolved their affiliate.

Many affiliate members supported the individual letter writing campaign to Cardinal George recommending that he not accept the leadership position of the USCCB in November of this year. Those who did received a form letter response from the Cardinal just recently saying that he would respond to VOTF National as well.

2007 Voice of the Faithful National Conference October, 2007

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GENERAL SESSIONS T=AUDIOTAPE CD=AUDIO CD

T	C D	CODE	SPEAKER(S)	SESSION	TOPIC
		07VF1	Fr. Richard McBrien	Fri. Eve.	<i>VOTF & Church: Where Do We Go From Here?</i>
		07VF2	Mary Pat Fox William Casey Mary Pat Fox	Sat. AM	<i>Where Have We Been, Where Are We Going? Catherine of Siena Award Presentation Priest of Integrity Award Presentation</i>
		07VF3	Judge Michael Merz	Sat. AM	<i>Has the NRB Lived Up To Expectations?</i>
		07VF4	Fr. Joe Creedon	Sat. Aft.	<i>Mass Homily</i>

FRIDAY WORKSHOPS

		07VF5	Michael Hayes		<i>Googling God</i>
		07VF6	Dick & Phyllis Taylor		<i>Love in Action: Nonviolence in Church Reform</i>
		07VF7	John Moynihan, David Clohessy		<i>Using the Media to Promote VOTF Groups & Goals</i>
		07VF8	Dan Bartley, CPA & Phil Megna		<i>Taking Mystery Out of Church Financial Statements</i>
		07VF9	Liz Walz		<i>Quest For Unity in VOTF & With Other Catholics</i>

SATURDAY WORKSHOPS

		07VF10	William D'Antonio		<i>VOTF: Loyal Catholics Striving For Change</i>
		07VF11	Clark, Harrington, + 2 others		<i>Nature of Authority in Local Faith Communities</i>
		07VF12	J. Lemmerhirt, C. Villegas		<i>Who Says It's Time To Blow Out The Candles?</i>
		07VF13	Lee Pahl, Bunny & Carl Croteau		<i>Murder Most Foul</i>
		07VF16	Cozzens, O'Brien, Ryan		<i>Priesthood in Crisis: Everyone's Crisis</i>
		07VF17	Roche, Moriarity, Thorp		<i>21st Century Discipleship for Women in Church</i>
		07VF18	Hynes, Culleton, Horton		<i>Another Crisis Looming? Can We Prevent It?</i>
		07VF19	K. Trembath, J. O'Callaghan		<i>Election of Bishops</i>
		07VF20	Sheila Peiffer		<i>A Model For Participatory Pastoral Planning</i>
		07VF21	Bob Schwiderski, John Sullivan		<i>Statutes of Limitations: LAA Initiative</i>
		07VF22	Wilson, Clark, Hauter, Rowden		<i>Dialogue With The Diocese</i>
		07VF23	Blaine, Clohessy and TBA		<i>Survivor Support</i>
		07VF24	Sr. Chris Schenk, Mary K. White		<i>New Models For a Vibrant Parish</i>
		07VF25	Francine Cardman, G. Fogerty		<i>Synods & Councils: Accountability in Church</i>
		07VF26	Fr. Bob Mowers, Madaline Keros		<i>Recovering Catholicism</i>
		07VF27	Sharon Browning		<i>Anger, Healing & Transformation</i>
		07VF28	Paul Lakeland, Leonard Swidler		<i>New Authors: Lay Involvement in the Church</i>
		07VF29	Rosa Marta Montenegro, etc.		<i>Reaching Out to Catholic Ethnic Groups</i>
		07VF30	Margaret Smith, James Kelly		<i>Studying Causes & Context of Abuse Crisis</i>

DVD'S AND VHS VIDEOTAPES

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D	V	CODE	SPEAKER(S)	SESSION	TOPIC
		07VF31	Fr. Richard McBrien	Fri. Eve.	<i>VOTF & Church: Where Do We Go From Here?</i>
		07VF32	William Casey Mary Pat Fox Mary Pat Fox	Sat. AM	<i>Catherine of Siena Award Presentation Where Have We Been, Where Are We Going? Priest of Integrity Award Presentation</i>
		07VF33	Judge Michael Merz	Sat. AM	<i>Has the NRB Lived Up To Expectations?</i>
		07VF34	Fr. Joe Creedon	Sat. Aft.	<i>Closing Liturgy Highlights</i>

	07VF36	J. Lemmerhirt, C. Villegas	<i>Who Says It's Time To Blow Out The Candles?</i>
	07VF37	Cozzens, O'Brien, Ryan	<i>Priesthood in Crisis: Everyone's Crisis</i>
	07VF38	Roche, Moriarity, Thorp	<i>21st Century Discipleship for Women in Church</i>
	07VF39	Hynes, Culleton, Horton	<i>Another Crisis Looming? Can We Prevent It?</i>
	07VF40	B. Blaine, D. Clohessy	<i>Survivor Support</i>
	07VF41	Francine Cardman, G. Fogarty	<i>Synods & Councils: Accountability in Church</i>
	07VF42	Fr. Bob Mowers, Madaline Keros	<i>Recovering Catholicism</i>

SATURDAY WORKSHOPS

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