

Presentation to A Gathering of Friends

THE UNDERGROUND CHURCH: NONVIOLENT RESISTANCE TO VATICAN EMPIRE

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Feb. 26, 2011 Suffolk, Virginia



Context of Study

- Underground Church
 - Movement to reform the Church and/or
 - Create worship communities beyond (or beneath) the reach of Vatican control.

- The study draws on a range of theory to describe and analyze the reform movement
 - To predict possible avenues for achieving structural reform.
 - To examine prospects for forming a church for liberal Catholics who are no longer willing to accept Vatican control

- Structural reform would include but not be limited to:
 - Formal role for laity in decision-making
 - Fiscal transparency and accountability
 - More inclusive priesthood
 - Renewing and expanding the spirit and direction of Vatican II, especially principles of subsidiariness and conciliation.

Methodology

- Qualitative Research includes:
- Content Analysis of literature of reform groups and coverage of reformers in Catholic publications and national media.
- Intensive interviews with 40 reformers and 20 members of underground communities.
- Field observation of 100 events including:
 - Conferences of reform groups
 - Rallies and demonstrations by reformers
 - Worship services in a variety of settings
 - Academic conferences on church reform
 - A range of informal meetings and gatherings
 - A few parish-based forums on clergy abuse or church reform



Research questions

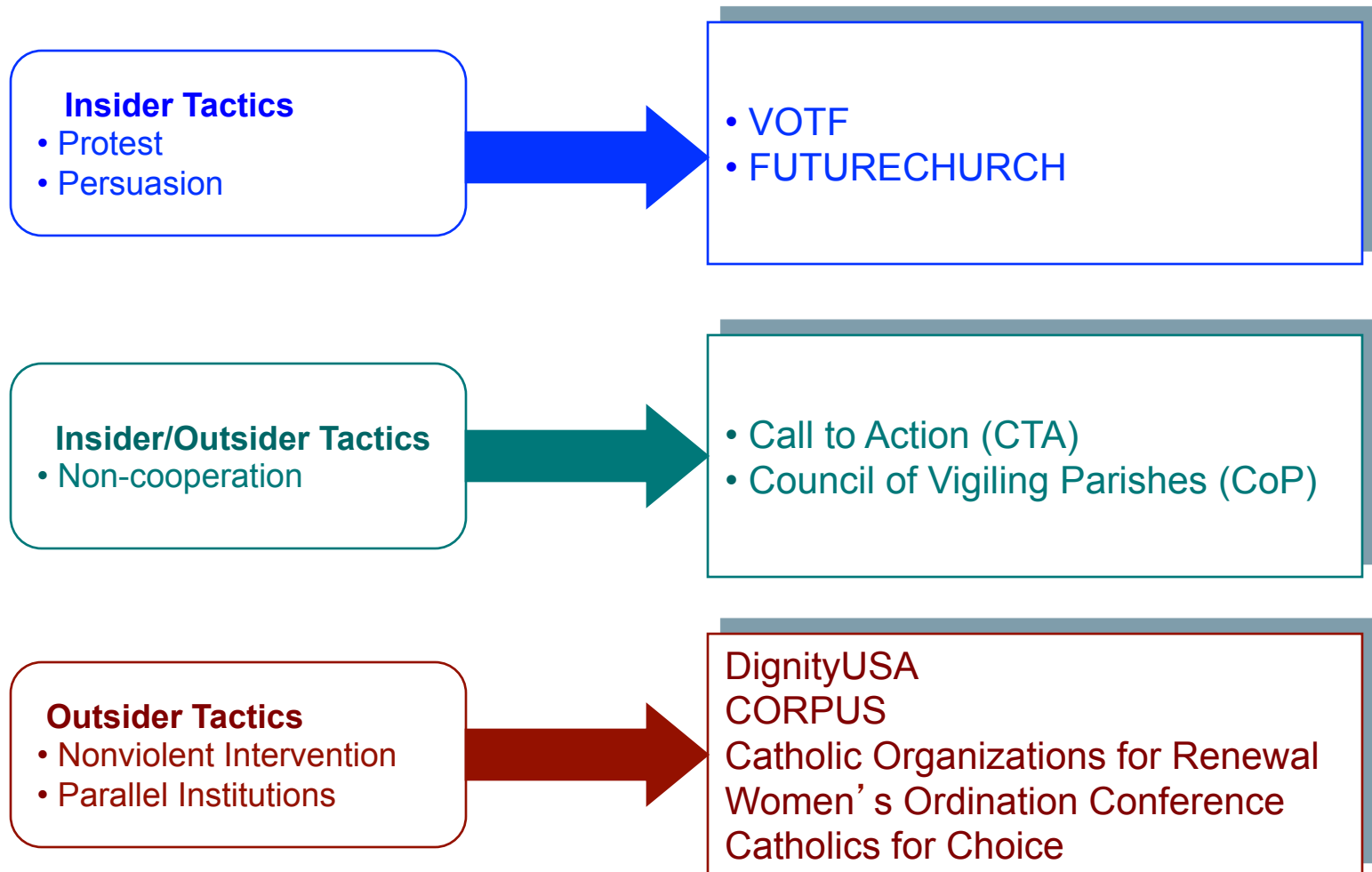
- What motivates and sustains reformers in the face of continual setbacks?
- Is the movement utopian? Does it have any realistic sense of reforming church structures in the near or long term?
- How viable or marginal and independent communities formed by reformers? How do they address questions of leadership and governance?



Why the title “Underground Church?”

- The current movement has roots in the “underground church” of the 1960’s (book on this movement entitled *The Underground Church* by Malcolm Boyd).
- Like underground Catholics during the Roman Empire and Communist Era, underground Catholics face penalties and persecution (i.e., threats of excommunication or denial of sacraments.)
- The renowned peace studies scholar Elise Boulding uses the term “underside” of history to refer to the suppressed movements in virtually every culture that promote and embody values of non-violence and cooperation in defiance of the oppressive values of the dominant groups (i.e., early Christian communities).
- A recent NCR article used the term *underground church* to refer to Catholic communities in Holland that operate outside Vatican control and experiment with new forms of liturgy.

Catholic Reform Organizations



Scope of Study: Resistance Communities

Based on the research conducted by Kathleen Kautzer, Associate Professor of Sociology, Regis College

Above-Ground Communities

Parishes with progressive pastors who support laity Empowerment (in varying degrees) and allow open discussion regarding Church policies.
Example: Our Lady, Help of Christians in Newton, MA.

Borderline Communities

Religious orders of sisters who perform their own liturgies (including Eucharist) and new types of rituals.

Eucharistic Communities that are at least tolerated by the hierarchy and rely on “insider priests”* but engage in church reform work.

Vigiling Parishes that are or have resisted closure orders from the Archdiocese and conduct their own rituals. Example: St. Albert the Great in Weymouth, MA.

* Insider priests are priests who are recognized by the Vatican.

Underground Church

(Defined as groups, parishes, or networks of parishes that operate outside of Vatican approval or control, and engage in church reform work.)

Eucharistic Communities that are not approved by the Vatican, rely primarily on lay persons or “outsider” priests** to perform the Eucharist, and engage in church reform work. Example: Community of God’s Love in Lowell, MA.

Parishes that are not recognized by the Vatican, but retain the “Catholic” label and engage in church reform work. Example: Spiritus Christi in Rochester, NY.

Networks of parishes that provide a governance structure and support services for “underground” parishes. Examples: Ecumenical Catholic Communion,

** Outsider priests are priests who have married, resigned or been defrocked.

Interesting Feature of Underground Church

- Refusal to allow Vatican to define what it means to be Catholic
 - Ida Raming rejects excommunication
 - Spiritus Christi defines itself as “independent” Catholic Church
 - Tom Doyle’s response to Cyndi Desrosiers at 2004 VOTF Convention
 - Joanna Manning’s book title: *Is the Pope Catholic?*
 - Some challenge meaning of “Catholicism”
 - Elizabeth Schussler Fiorenza offers this definition of feminist catholicity:
 1. Both as inclusiveness and openness to all people, cultures and religions, and as opposed to sectarianism and religious individualism.
 2. As openness to truth and values wherever they are encountered.
 3. As ability to bridge divisions, generations and historical chasms.
 4. As the recognition that the Divine Spirit-Wisdom creates solidarity in diversity.

END OF THE ROAD FOR REFORM MOVEMENT?

- Within underground church, lots of exciting developments that will be documented in future slides.
- Within reform groups focused on insider reform, activists admit: “this is a hard time for the reform movement.” (Insider reform means achieving reform by conversion—winning the hearts and minds of church officials.)
- Almost all reform groups have experienced dramatic declines in membership, attendance at conferences, and funding.
- CTA had numerous sessions at national conferences where speakers admit skepticism about insider reform—Nancy Sylvester (“Been There, Done That, Now What?”)
- *Why Stay?* is now on the agenda
- The graying of the reform movement is a common lament at reform gatherings.



WHY ARE HIERARCHS SO RESISTANT TO CHANGE?

- Church hierarchs (especially Vatican officials) tend to be isolated and surrounded primarily by like-minded colleagues selected precisely because of their conformity and subservience. (During Benedict's first year he did not meet with any victims and only one woman.)
- Church officials primarily operate from "Traditionalist" philosophical framework that is almost the polar opposite of reformers who could be categorized as "Postmodernist" or "Integralist."
- As the clergy abuse scandal reveals, Church officials have a lot to hide: not only abuse scandals, but more recently fiscal scandals. Villanova 2007 study reveals 85% of diocese experiences serious embezzlement in past 5 years.
- Psychotherapist Mary Gail Frawley describes church hierarchs as "narcissistic," a state that is reinforced by the highly deferential treatment and unchecked power of their position.

THINKING OUTSIDE THE BOX

- Is saving the Church worth the struggle if it means propping up the current structures and dysfunctional leadership?
- If reformers wait for formal approval and legitimacy, are they, in a very real sense, reinforcing the power of hierarchs?
- Church hierarchs intimidate reformers by posing as immovable and “infallible,” but when sufficiently threatened they reveal their own insecurity and dwindling authority (examples: Bill Manseau, Vigiling Churches).



EXAMPLES OF RESISTANCE COMMUNITIES

- All three forms of nonviolent resistance are exemplified on the following slides.
- These slides present only a few of the most well-known types of communities. There are probably hundreds of such communities.



Models of Protest and Persuasion Above Ground Communities:

Our Lady Help of Christians

Newton, MA

Vatican II Parishes Disappearing



Above Ground Communities:

Our Lady Help of Christians

Newton, MA

- Parish highlighted by Paul Wilkes in his book *Successful Catholic Parishes*
- Pastor subjected to series of punitive actions by Cardinal Law and later O' Malley for his leadership role in organizing letter signed by 58 Boston priests demanding Law's resignation.
- Cuenin's firing in October 2005 evoked widespread protest by parishioners and VOTF as well as ridicule and disbelief from Boston press.
- Former Law spokesperson Rev. Coyne lasted only 4 months as replacement for Rev. Cuenin



Above Ground Communities:

Our Lady Help of Christians

Newton, MA

- Cuenin's story relevant because he admitted openly he has considered leaving church.
- He has visited underground churches and formed intentional community.
- Some of his former parishioners have formed underground parish in Boston.
- In a number of parishes story of Our Lady's is being repeated as newly appointed conservative bishops or priests shutdown programs and fire staff (example: Bishop Finn In Kansas City).
- Other examples:
 - Entire chapter in my book is devoted to repression of Vatican II priest.
 - Vatican II priests dying, retiring or leaving ministry. Younger priests tend to be more conservative.

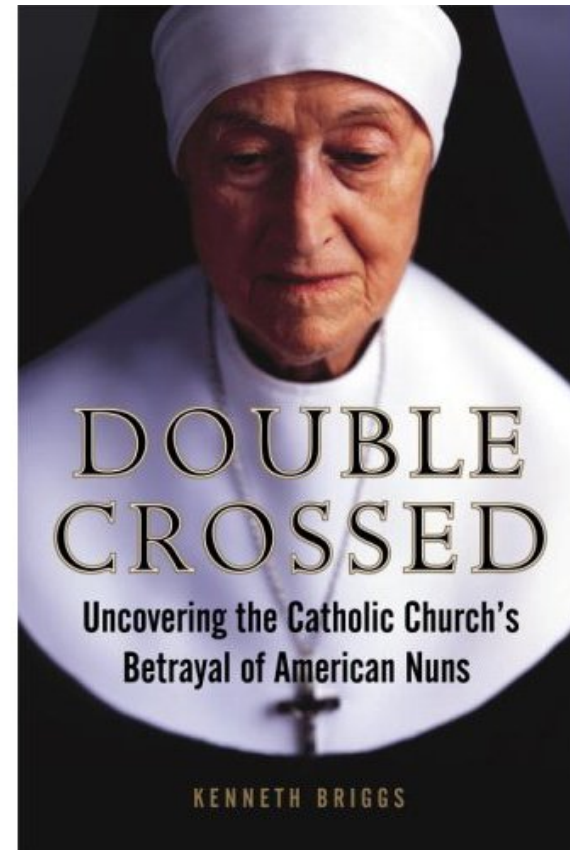


Marginal Communities:

American Sisters Conduct Priestless Liturgies

Female Religious Orders Marginal because of their “insider status”

- Sisters from several communities report being unable to find priests, even to conduct funerals for deceased sisters
- Even when priests are available they often arrive late and are too busy to prepare meaningful homilies
- Feminist sisters resent relying on priests to conduct liturgies
- Pattern of priestless liturgies may be extensive
- Robert Blair Kaiser documents practice occurs in Philippines.
- Some sisters have been ordained by independent orders



Non-cooperation: Marginal Communities

Jesus Our Savior: A CITI Community

Married Priests marginal—insiders due to canon law status but regarded as outsiders by Vatican

- Community holds weekly liturgies at church building that was originally a Catholic parish
- Four married priests alternate presiding at liturgy.
- Celibacy Is the Issue (CITI) has roughly 20 Communities across the U.S
- Married priests also preside at liturgies for Dignity communities and other Eucharist communities
- This community probably resembles The Gathering of Friends more than other slides.



Vigiling Parishes

Vigiling Movement of twelve Boston area parishes to resist closure spreads to a network of parishes nationwide.

Vigiling Parishes marginal because their resistance is aimed at reinstatement within institution.

- St. Albert the Great, the first of the vigiling parishes in Boston reopened after over one year of vigil.
- Vigiling movement effective form of nonviolent resistance that challenges cliché: “The Vatican always wins.”
- Vigiling movement has spread to at least 5 other states.
- Some vigiling churches have evolved into underground churches.



Parallel Institutions

Catholic Women Priests

- Danube ordinations in 2002
- Five women ordained in boat on Danube River. These women have graduate degrees and professional credentials in theology and ministry.
- Vatican officially excommunicated these women.
- Bishop who conducted ordinations was former Roman Catholic bishop who now heads Independent Catholic Apostolic Church of Jesus the King.
- One of those ordained, Austrian Christine Mayr-Lumetzberger, established independent three year ministerial training program for Catholic women who seek ordination.



Ontario Ordinations, 2005

- Two of these nine ordained women are wives of married priests, Marie David and Jean Marie Marchant.
- Marie and her husband now run a retreat center with a recently constructed chapel, where an intentional community is being formed among Cape residents.
- Jean Marie Marchant received extensive media attention in July 2006 when she resigned as director of health care ministry for the Boston Archdiocese, coming out of the closet to reveal her secret ordination. She is involved in underground church that is emerging in Boston.



Pittsburgh Ordinations in 2006

- 8 American women and 4 deacons ordained by RCWP Bishops Gisela Forster, Patricia Fresen and Ida Raming.
- These RCWP bishops were ordained by Catholic bishops in good standing whose identity remains secret.
- These series of ordinations have been widely publicized and have drawn mixed reviews from reform groups.
- In 2007 subsequent ordinations of 9 priests and 14 deacons were performed in varying locations.
- Many RCWP are starting Eucharist communities among friends and colleagues, including persons involved in the reform movement.



Runaway Parish—Spiritus Christi of Rochester, N.Y.

- Jim Callan of Spiritus Christi
- Transformed dying inner-city parish into vibrant parish of 4,000.
- Enjoyed protection of liberal Rochester bishop Matt Clark.
- Fired in 1998 under orders from Vatican Cardinal Ratzinger.
- Accepted invitation to serve as pastor of former parish community.
- Presided over creation of independent Catholic parish that has become a beacon and training ground for underground movement.
- Spiritus Christi is highly-acclaimed Vatican II parish with extensive network of social justice ministry.



A Path-Breaking Ordination

- Mary Ramerman of Spiritus Christi
- A convert to Catholicism who earned a Masters Degree in Theology.
- Served on staff of Corpus Christi.
- Ordained in 2000 following vote of approval by parish community.
- She runs programs for “illicitly” ordained women. Insists women priests needs hand-on in-service training in ministry.
- Her story helped inspired ordinations of Roman Catholic Women Priests.
- She conducts liturgies with remarkable degree of presence and warmth.



Liturgy at Spiritus Christi

- Parish exemplifies Vatican II principles
 - Highly participatory and inclusive
 - Women priests, blessing of gay unions, defiance of Vatican.



Could this be ground zero (AP)?

- St. Stainaslaus Kostka of St. Louis
- Parish chose to defy order from Archbishop Raymond Burke to turn over 10 million in assets.
- Priest Mark Bozek and lay board formally excommunicated in 2005. Tom Doyle involved in appeal to reverse excommunications.
- VOTF sent letter of support.
- 1,500 attend Christmas liturgy.
- Church has been hotbed of controversy
- Bozek polarized community—100 conservative families left community but many new members have joined.



A Creation Spirituality Community

- Jubilee. A Creation Spirituality Community in Asheville, NC that boasts 800 members and that describes itself as “earth friendly” and committed to Matthew Fox’s *original blessing* theology.
- Pastor Harold Hanger is graduate of Fox’s University of Creation Spirituality.
- Jubilee raised over \$1 million to build a chapel-in-the-round that facilitates an inclusive, participatory liturgy.
- Rituals include but are not limited to Catholic features.
(Note vestments).



An Independent Parish with Catholic Roots

- Grace Church of Dover, Massachusetts
- Located a stone's throw from large Catholic parish.
- Referred to itself as ecumenical community but has all the trappings of Catholicism.
- Founders are a formerly Catholic couple who were dismayed by the retreat from Vatican II.
- Like many underground churches, it is small and intimate (seating capacity 100).
- Priest Peter DiSanto built the chapel himself and used materials from demolished cathedral



A Missionary Bishop of the Underground Church

- Bishop Peter Hickman of Ecumenical Catholic Communion
- Convert to Catholicism, he is a married bishop who dissents from church teachings on women, gays, divorced Catholics and limitations on Eucharist.
- I have been quoted as describing him as a “missionary” who seeks to build bridges with Catholic reform movement and Eucharist communities.
- He claims over 30 parishes and 5,000 members as part of his network Ecumenical Catholic Communion, which has designed a constitution based on ARCC principles.



Constitution of the Ecumenical Catholic Communion

Institutionalizes the agenda of reform groups:

- *Divorce, contraception, and homosexuality are accepted
- *An inclusive priesthood regardless of gender, sexual preference, or marital status
- *Priests and bishops are elected
- *Eucharist available to all baptized persons
- *Parishes retain control of assets
- *Democratic governance system—House of Laity, House of Bishops
- *Most positions (except pastor) have term limits
- *Clearly defined constitution with rights and responsibilities similar to the Bill of Rights (U.S. Constitution) and Constitution of Association for Rights of Catholics in the Church (ARCC)

St. Thomas Liberal Catholic Church

- Liberal Catholic Church is a network of small parishes that began in England in 1915-6, splitting from Old Catholic Church.
- Liberal Catholic Churches use traditional Catholic liturgy and sacraments.
- St. Thomas Cathedral on W. 144th St. in New York City is black congregation with five priests.
- Bishop James P. Roberts Jr. (in photo) is son of founder.
- Liberal Catholic Church accepts married priests, homosexuals, divorced, women's ordination and "freedom of thought."



Networks of Independent Catholic Parishes

Apostolic Catholic Orthodox Church

Athanasian Catholic Church

Avalonian Catholic Church

Catholic Apostolic National Church

Catholic Church of America

The Catholic Diocese of One Spirit

Ecumenical Catholic Communion

Friends: Catholic Communion

The Liberal Catholic Church

The National Catholic Church of America

The Old Catholic Church

The Old Roman Catholic Church

Polish National Catholic Church

The Reformed Catholic Church

THE INDEPENDENT SACRAMENTAL MOVEMENT

- For those interested in independent forms of Catholicism, John Plummer an independent Catholic Bishop, has published several books on the topic including *The Many Paths of the Independent Sacramental Movement* and *Who Are the Independent Catholics?*
- Plummer documents the formation of independent communities and parishes in many denominations including Lutheran, Episcopal, Anglican, Quaker, and Gnostic.
- Participants in these independent communities seek to create alternatives to the excessive bureaucratization, cost, and regimentation of highly-institutionalized churches. Although authoritarian structures may have been necessary in earlier periods of history, leaders of independent communities insist that highly-educated people in the contemporary era require more flexible and accessible models of governance that tap the diverse gifts and insights of their members.

Disadvantages of Underground Church

- Lack Vatican approval
- Regarded as “schismatic” by many
- Ongoing struggle for funding and membership
- Potential for cults and unqualified leadership
- Apostolic Succession can be challenged in some cases
- Often must create communities from scratch
- Seminaries only beginning to emerge—several rely primarily on on-line courses (globalministries.org). National Catholic Ministerial Alliance
- Stability and permanence are problematic

Advantages of Underground Church

- Not restricted by Vatican pronouncements
- Vatican has actually promoted some cult-like organizations such as Opus Dei, Focolare, Neocatechumenate
- Can keep alive vision of Vatican II and create prefigurative models of future church
- Serves as Mecca for gays, women and Vatican II Catholics
- Challenges dualistic categories that separate laity/clergy; men/women; celibate/married; sacred/profane, thereby embodying the notion of the priesthood of all believers and the sacred dimension of reality
- Raise consciousness of those who are resistant to change (i.e., married priests and women who preside at liturgies)
- Priests must be elected and/or establish their own communities
- Most underground churches have extensive policies for weeding out pedophiles and other types of persons unfit for ministry
- For the most part, underground churches are low-budget structure that donate a substantial portion of donations to social justice programs

Findings of Study

- **Mana in the desert:**

- The reform movement sustains and enriches the spiritual search of reformers by providing them with a community of like-minded seekers who share their ambivalent relationship with Roman Catholicism and their enthusiasm for issues pertaining to religion and spirituality.
- Reform groups also sponsor a vast array of workshops, lectures, and retreats by leading theologians, social scientists, and activists.



Insider versus Outsider Strategies

- Modest but significant victories from outsider strategies (media and lawsuits)
 - Dallas Charter on Protection of Children
 - Stricter financial controls
 - Reversal of some closure decrees for vigiling parishes
 - Publication of budgets by Boston Archdiocese

Outsider Methods not applicable to dogma due to constitutional separation of church and state

Insider strategies largely ineffective



Growing Networks of Independent Communities

Successful communities suggest that independent communities are viable.

Successful communities include:

Spiritus Christi

Grace Church of Dover

Mary Magdala Community

Jesus Our Shepherd

Advantages and disadvantages of joining networks of communities



A GLORIOUS PROCESSION OF BELOVED MISFITS

- Quote from John Plummer describing those drawn to independent communities:

Thus we have those who have been excluded from the church's sacramental life, for whatever reason, taking ownership of the liturgical traditions, and creatively innovating to form new communities. Perhaps this constitutes an attempt to compensate for oppression, or to shore up weak identities with titles and vestments. Perhaps among the conservative groups it is reaching for the security of firm answers from the past, or, among liberal groups, it is scrambling the tradition to fit eccentric personal preferences. Perhaps it is all of the above, and yet also a glorious procession of beloved misfits into the divine kingdom. In this regard the reader is left to his/her own judgment."



DIALECTICS OF CHURCH AND SECT

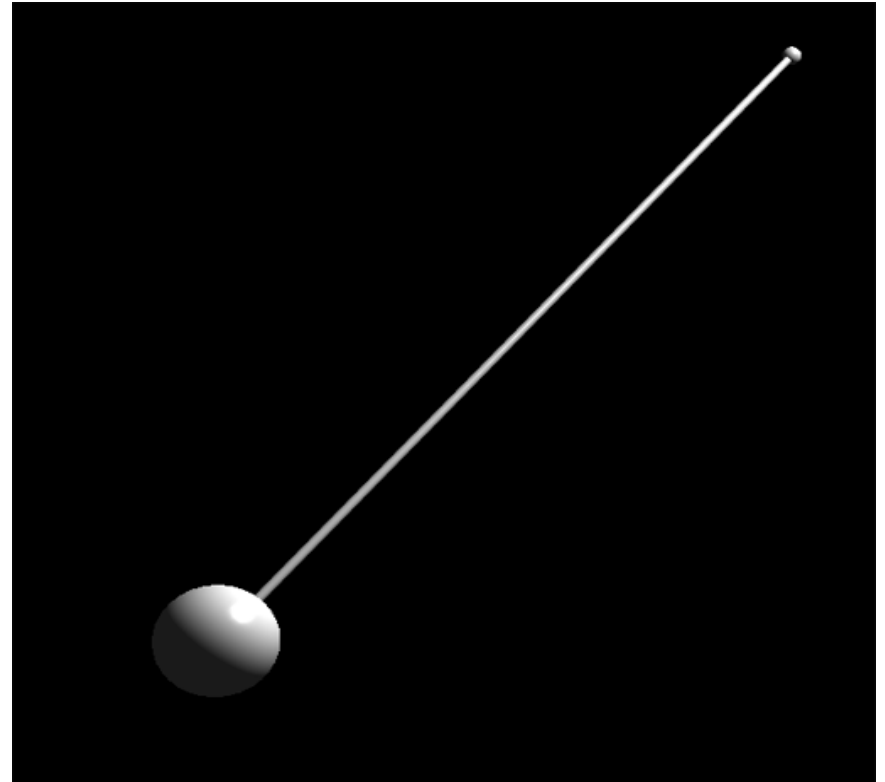
- Dialectic between structure and communitas (Victor Turner).
- Similar dialectic between sects and church (Weber-Troeltsch)

Sects (like early Christian communities which were essentially Jewish sects) lack stability and resources. They are characterized by:

- *strong sense of community
- *home of prophets and artists who are visionary and critical of mainstream religion
- *prefigurative of renewed church—they create new models of liturgy and community organization
- *they tend to survive by becoming churches which are more stable and well organized

Churches tend to become staid and uninspiring which leads to formation of sects that seek to revive their religious tradition

PENDULUM SWINGS BETWEEN CHURCH AND SECT



Vatican II: A Delicate Balance

- **A Workable Tradeoff Possible—The Vatican II Church**
 - Big Tent Model had room for left and right
 - Vatican and clerics could provide structure and administration
 - Small parishes and Eucharist communities sustain spirit of *communitas*
- The best Vatican II parishes balance structure and *communitas*
- **Reality—Increasingly no room at the Inn for liberal Catholics**
- **Benedict wants a “smaller, purer church”**



What problems have you encountered with Churches?

- Roman Catholic Church is church *par excellence* since it is highly structure and formalized but may falter due to:

(ask audience for input)

- Loss of community as it becomes big impersonal bureaucracy
- Rigid and dogmatic, thereby becoming outmoded and uninspiring
- Concentration of wealth and power creates opportunities for corruption and concentration of power
- Liturgy becomes staid and predictable and symbols dated



Problems with Sect-Like Groups

- What problems has your group experienced?
- Organizational maintenance demanding and exhausting
- Can't provide all the services available in a parish—especially religious education
- Lose members who move, want more services or resources
- Some may fear censure from institutional church
- Some may question your legitimacy—Eucharist in particular
- **WHAT OTHER PROBLEMS HAVE YOU EXPERIENCED?**



Choices Facing Your Community

- Stay just as you are
- Consider joining network of communities such as ECC
- Choose presider from
 - Your own ranks—community ordinations
 - Roman Catholic Womenpriests
 - Celibacy Is the Issue/Rent a Priest
 - Diocese of One Spirit (Clifton, Virginia)
 - Federation of Christian Ministries
 - Educational/ordination programs available thru One Spirit, Federation of Christian ministries, or Roman Catholic Womenpriests

 - What are the priorities of your community?

Carving a Path between Idealism and Realism

- I recommend “carving a path between idealism and realism”
- Avoid what Jo Freeman refers to as ***The Tyranny of Structurelessness***:
 - Feminist groups that avoided formal structure became less democratic because decision-making was ad-hoc
 - Leadership did emerge but could not be held accountable
 - It is possible to create fluid and flexible structures that ensure some measure of democracy and stability?
 - Saul Alinsky: Stay within the experiences of your people
 - Models would be Ecumenical Catholic Communion (ECC) and Jesus Our Shepherd (JOS)



Avoiding Pitfalls of Structurelessness

- Assigning homilies to members with good speaking skills
- Creating homilies that include group discussion
- Team-led homilies such as (such as husband and wife or parent and child).
- Finding meaningful roles for all members that draw on their strengths
- Some priests invite communities to participate in the hand gestures and spoken words of consecrating the Eucharist
- Gathering of Friends has an remarkable innovative form of Eucharist that I will share with other groups
- Evolutionary rather than revolutionary leaders
(Jean Vanier and Toni Packer)

Liturgies: Create a Balance of Old and New

- Padovano calls sacraments the “great glory of Catholicism.”
- Presumably some aspects of Catholic traditions have touched you deeply so preserve those.
- I would recommend a visit to Spiritus Christi in Rochester, N.Y.
- Jim Callan—three elements of successful liturgies: great music, moving homily, and inclusive spirit
- Sources for liturgies include Miriam Therese Winter of Hartford Seminary and Women’s Alliance for Theology, Ethics, and Ritual (WATER), Priests for Equality



Do Not Sacrifice Beauty for Ideology

- One community had poor quality singing but refused a member who was a professional musician as choral director on the grounds that it would “reinforce her ego”
- One group lost members because they rotated sermons and even persons who wanted to opt out were required to participation in the interest of egalitarianism.
- Jesus Our Shepherd: Emphasis on Inclusiveness conflicted with democratic process for selecting pastors.



What works for you?

- No One Size Fits All Formula
- You have a great reputation so you must be doing something right
- Sometimes you have to balance different principles
 - St. Stan' s— avoid polarizing community
 - Roman Catholic Womenpriests—some measure of hierarchy necessary to achieve equal status within church
 - Bishop Jim Burch—allow members to decide on clerical garb
 - Eucharist essential for many Catholics but can be delivered in different formats

WHAT CONFLICTS OR DIFFICULTIES HAS YOUR COMMUNITY ENCOUNTERED?

Living in the Margins

Quote from Terry Veling:

My sense is that intentional communities are living in this marginal space along the edges of the Christian tradition, a tradition in which they feel themselves both radically immersed and disturbingly alienated. They live both inside and outside a religious tradition that both provokes their existence as possibility and haunts their existence as non-possibility. They recognize the provoking claims this tradition makes on their lives . . . Yet they also experience a keen sense of nonbelonging. They recognize the Christian tradition also contains many distortions, that it can tend to exclude and repress, that it has as much to do with power and domination as it does with truth and disclosure, and, as such, it demands both critique and suspicion.

(Living in the Margins, p. 18)



Qualities of a Prophetic Community

Walter Brueggemann


- Brueggemann identifies three criteria
 - **Genuine mourning**—only by releasing and acknowledging horrors of what we have endured can we move forward
 - **Grieving** is the “ultimate criticism and the decisive announcement of dismantling
 - **Public expression of hopes and fears** that have not been expressed for so long
 - Hope is subversive because it “limits the grandiose pretensions of the present.”
 - Energizing people requires the language of poetry and doxology
 - “New song time is a way to sing a new --social reality as the freedom songs stood behind every freedom act.”

(The Prophetic Imagination)



Quotes That Have Shaped My Work

- “Some people fight from the inside and some people fight from the outside and the walls of Jericho come tumbling down.”
--Sister Marie August Neal
- Anger that is not acknowledged and processed is paralyzing, but anger that has legitimate outlet is capable of generating immense social energy for change. Community organizations sometimes call this energy sanctified anger and identify it as the kind of energy that hope needs in order to operate . . . First there must be a public outcry of pain . . . Private pain generates no social energy. . . Second, the community must know who or what is responsible for the pain (ideology critique). Only then is social and religious imagination generated.
--Paraphrase of Walter Brueggemann
- We’ ve got to be inside, outside, alongside, wherever there is an opening for change.
--Larry Kessler, AIDS Activist.
- The church of the future will be built from below, even though it will be a call from the gospel and the message of the Church coming out of the past.
--Karl Rahner



You are the light
of the world...
Your light must
shine before all.

Mt 5:14,16