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"A Tragic Grace is a direct, honest look at a difficult subject: child sexual abuse within the Roman Catholic Church. It includes the latest pastoral and psychological insights coupled with the author's original research. It documents this "sustained crisis" in the Church and offers concrete suggestions on how to understand and deal with the subject. Most importantly, A Tragic Grace offers a vision of hope. Within the seeds of this tragedy, the author sees the possibility of a stronger, more open, and accountable Church emerging."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved Preface. Introduction. Part I Celibacy, Patriarchy, and the Priest Shortage. 1 Celibate Exclusivity Is the Issue. 2 Compulsory Celibacy and the Priest Shortage. Part II Social Change in Organized Religion. 3 Toward a Theory of Social Change in Organized Religion. 4 The Transpersonal Paradigm. 5 The Special Character of Organized Religion. 6 Forces for Change in Catholic Ministry. Part III Conflict and Paradox. 7 Unity and Diversity. 8 Immanence and Transcendence. 9 Hierarchy and Hierophany. Part IV Coalitions in the Catholic Church. 10 Bureaucratic Counterinsurgency in Catholic History. 11 Pri. Discusses how younger people are being attracted to the timelessness of the Catholic Church's teachings in contradiction to the aging generation who wanted progressive changes made involving reproductive rights and same-sex marriage. Donated by Sydney Harris. The Lectures on the Present Position of Catholics in England is John Henry Newman's brilliant satirical attack on anti-Catholic prejudice and propaganda. The lectures appeared at a time of national uproar, the "Papal Aggression" crisis of 1850-51, and they landed Newman in court for libel. Aimed at a popular audience, they are supremely readable, at times shocking, and certainly the most humorous of any of Newman's writings. Yet they are less well known today than his other works and until now have only been intermittently available. Newman himself thought they were his best-written work, and the leading Newman scholar, Ian Ker, has called them a "neglected satirical masterpiece". Do ghosts really exist? Do I have to give money to every beggar who comes along? Is it okay to be cremated? How many times have you asked questions such as these but never took the time to seek the answer? And not just any answer — a Catholic answer! With wit and enthusiasm, Fr. Michael Kerper — a popular Catholic priest in New England — tackles over two dozen such questions in this fast-paced and thoroughly enjoyable book. Read this book, and you'll soon know the answers to questions such as: Holding hands and kissing: why does everyone do something different at Mass?What is — and isn't — a heresy?Why doesn't Pope Francis like pets?What ever happened to Limbo?Why can't women become priests?Can Catholics believe in reincarnation?Is it okay to be cremated?Why are the psalms so violent?Was Christ really born on Christmas Day?Do ghosts really exist?Why do priests get moved? Fr. Kerper tackles each question head-on, relying on Scripture, tradition, the Catechism, and the writing of the saints. Read this book, and you'll soon be armed with little-known knowledge that will fascinate and impress all those who have never taken the time to seek the Catholic answer. In the summer of 1966, one year after the conclusion of the Second Vatican Council, a group of nineteen Roman Catholic priests met clandestinely in a church hall in a suburb of Pittsburgh to discuss forming an independent group of ordained clergy. Fearful that meeting publicly might be viewed as a threat to the authority of the local bishop, thus potentially risking sanctioning from him, they used numbers, not names, when circulating the minutes of the first two meetings. Once the word spread among the local clergy that such a group was meeting, and they realized there was widespread interest, they went public and invited all of Pittsburgh's Catholic clergy, including the bishop, to their third meeting. They chose a name, the Association of Pittsburgh Priests (APP), and the group was launched. Shortly after forming, and with interest from among over two-hundred clergy, APP began advocating for major church renewal and involvement in any number of social justice issues. Regarding church renewal, they grounded themselves in the documents of Vatican II, most especially Gaudium et Spes, Church in the Modern World, and soon lobbied for optional celibacy and married priesthood, women's ordination, lay empowerment, including the promotion of the early church notion of the priesthood and prophethood of all believers. To this day, APP remains a force for change in the church and in society, ever true to its initial intuition to fully implement the renewal of church and society called for by the bishops at Vatican II. "Kenneth Whitehead shows in this book how, according to these same sources, the early Church was already in all essential respects the same Church as the Catholic Church of today. The Church consists of believers in Christ who profess her creed and are subject to the authority of her hierarchy, just as the first Christians accepted the preaching of the apostles chosen by Jesus and were subject to their authority (as can abundantly be seen in the Acts of the Apostles). The Church of Christ purveys both word and sacrament for the sake of the sanctification and salvation of her members through the ministry of ordained priests and bishops, all of whom are ultimately under the authority of the bishop of Rome, the Pope. All these things were also strictly true of "the early Church" - as demonstrated in this book."--BOOK JACKET. From Celibate Catholic Priest to Married Protestant Minister: Shepherding in Greener Pastures describes a previously unstudied population of celibate Catholic priests who left the priesthood and eventually became married Protestant ministers. Stephen Fichter alternates from narrative to descriptive as he follows the lives of three of his study participants before, during, and after their dual transition. The descriptive sections include a history of religiously motivated celibacy and a review of the four leading forerunners in the field of Catholic clergy research. This scholarly study is the first time that these transitional clerics have candidly explained their difficult journeys of discernment. Religion, love, loss, and commitment are all analyzed in the context of this unique group of men, and the profiles in this book are memorable not only for the richness of their content, but also—and maybe most importantly—for their humanity. Lessons can be drawn for all people, especially those who have ever suffered a mid-life crisis. The question of whether Protestant ministers are validly ordained remains a barrier for ecumenical reconciliation between Roman Catholics and Protestants. Because Catholics in the past have judged Protestant ordinations to be invalid, the Catholic Church in the present feels bound to name these communions "not fully-churches." Many Protestants, however, accept Catholic bishops, priests, and deacons as ministers of the gospel and the Catholic Church as a true church (albeit one in need of ongoing reformation). Since the problem is primarily a Catholic one, any reconciliation will require that Catholics find a solution through the theological resources of their own tradition. In An Ecumenical Priesthood, Karl Rahner proposes that the nature of the church and the affirmation of the presence of grace among Protestants may open a door to renewal and healing. As canon law validates improperly contracted marriages by examining their fruits, so recognizing the spiritual fruits of Protestant sacraments could allow Catholics to "restipulate" their position on these sacramental acts (and thereby the validity of the ministers who perform them), without revising the Church's original judgment. Because the book is now nearly fifty years old and deals with internal Catholic questions, it is offered with an introduction to the era and an analysis of the argument, as well as an overview of recent decades of ecumenical discussions. The Catholic Church has always been a major player in European and world history. Whether it has enjoyed a religious dominance or existed as a minority religion, Catholicism has never been diverted from political life. Priests, Prelates and People records the Church struggling to adapt to the new political landscape ushered in by the French Revolution, and shows how the formation of nation states and identities was both helped and hindered by the Catholic establishment. It portrays the Vatican increasingly out of step in the wake of world war, Cold War and the massive expansion of the developing world, with its problems of population growth and under-development. In the 1960s, the Second Vatican Council enacted the most sweeping changes the Catholic Church had seen in centuries. In readable and compelling prose, Mark S. Massa tells the story of the cultural war these changes ignited in the United States - a war that is still being waged today. Suddenly, one Sunday, the mass as the faithful had always known it was different, and so was the Church they had believed was timeless and unchanging. Once the Church opened the door to change, Massa argues, it could not be closed again. Skirmishes broke out over the proper way to worship. Soon, Catholics were bitterly divided over birth control, abortion, celibacy, female priests, and the authority of the Church itself. As he narrates these turbulent events, Massa takes us beyond stereotypes of liberals and conservatives, offering new insights into the last fifty years of American Catholicism. Is it possible to "un-ordain" a priest? It is not theologically or spiritually possible.Once a man is ordained a priest, he will always have the ability to offer the Holy Sacrifice of the Mass, and nobody on earth can take that ability away from him. Canon law follows theology, so it is no surprise that the code c.290 After it has been validly received sacred

ordination never becomes invalid echoes the Catechism of the Catholic Church 1581-1582 in asserting that priestly ordination which is validly conferred never becomes invalid."You are a priest forever, according to the order of Melchisedech."(Psalm 110:4).Once validly ordained, a priest's ordination never becomes invalid, even if he loses the clerical state.Once a priest always a priest.Once a Bishop always a Bishop!No one can change that.The Church teaches that the effect of a sacrament comes ex opere operato, by the very fact of being administered, regardless of the personal holiness of the minister.That character remains on his soul for all eternity identifying him as one of God's ordained servants.Married Catholic priests are still valid priests in good standing theologically.The book is good to the Laity, Religious and clergy Imagine a democratic Catholic Church run by the parishioners. Molly Winters experienced that in Massachusetts. She didn't expect to find another such parish when she returned to Minnesota, until one found her. Since childhood, she wanted to be a priest and, in many ways, she functioned as one. Despite wondering if ordained priests would become obsolete, she prepared for ordination. She refused to be ordained until she was called by a worshipping community. A dilapidated building, tornado and a bishop who wanted priests back on their pedestals, created such a possibility. The bishop wanted St. Mary Magdalene Catholic Church closed and the parishioners merged into other parishes. He scolded them for allowing divorced Catholics to receive Communion, welcoming same sex couples and refusing to use the official 2011 translation of the prayers for worship. He knew closure was impossible. His successor suppressed the parish only to have the Catholic Community of the Apostle Mary Magdalene become a reality, and the ordination of Molly Winters a necessity. Over the years Molly observed one of her parishioners, Amanda Donato, deteriorate after learning her parents were not her biological parents. She drowned her mother's abandonment in alcohol. While she despaired, her brothers searched for her birth family. After rehab Amanda is forced to join her pastor driving around Lake Superior. Molly's priesthood had been threatened by nasty notes and stalkers who saw women priests as destroying the Catholic Church. Molly's expectation that in leaving town she was escaping these threats was unfounded. Along the way police assist as together the women face addiction, kidnapping and car bombs; as well as beautiful foliage. As their journey winds down, Amanda's brothers connect their sister to her birth family. The story begins with campaigning for Senator Paul Wellstones. As the books nears its end Amanda finds a shocking reason why Donald Trump might be elected president. She's sure Catholic Press Association Award Winner! Reports indicate that many newly ordained men are feeling demoralized and some are resigning. The accounts raised many questions. How widespread is the problem? What difficulties are the recently ordained priests facing? Is the problem due to changes in lay attitudes or to changes in the ordained themselves? Is the situation different from what it was ten or twenty years ago? The First Five Years of the Priesthood is a collaborative work of the National Federation of Priests' Councils and the Life Cycle Institute of The Catholic University of America that considers this phenomenon. It explores the experience of early priesthood and is based on a pilot survey of two groups - recently ordained priests active in service and those who have resigned. The research team minimized interpretative work on the findings and engaged credible voices in American Catholic life to write commentaries on the implications of the findings. The First Five Years of the Priesthood includes both the research findings and commentaries. Chapters are The Setting of the Priesthood Today," "Attitudes of Newly Ordained Active and Resigned Priests," "What Makes for Satisfied Newly Ordained Priests?" "Four Types of Resigned Priests," "Life Experiences of Newly Ordained Active and Resigned Priests," and "Recommendations Made by the Priests." Dean R. Hoge is a professor in the department of sociology at The Catholic University of America in Washington, D.C. He has done sociological research serving American churches for 31 years and has authored several books and articles on American religion. The stories in this book, which was first published in 1962, centre on the actions of some priests during the 1950s, echoing stories from today's front pages. However, former Franciscan priest and bestselling author of People's Padre and American Culture and Catholic Schools, Emmett McLoughlin focus in Crime and Immorality in the Catholic Church is less on the priesthood, and more on the parishioners. To investigate his theory that the Catholic religion promotes criminal behavior rather than preventing it, he conducted a survey of all the prisons in the country in 1960. In every state, the percentage of Catholic inmates was greater than the state's percentage of Catholics in the population, even using the church's inflated figures. He then performed a similar survey of institutionalized mental patients, exploring the theory that Catholic beliefs drive people crazy, and came up with the same results. A courageous, thought-provoking book. Not only inefficiency, but frustration, disorder, anger, and injustice threaten all human endeavors, no matter how pure their motives or high their ideals. That's why successful organizations always create employee handbooks and clear procedure manuals that delineate where authority lies, how conflicts are to be resolved, and, above all, how each organization's mission is (and is not) to be accomplished. Is it any wonder then that the Catholic Church—comprised not of 200 persons but 1.2 billion members in 200 countries—also governs itself by means of a handbook, which it calls the Code of Canon Law? Because handbooks and manuals concern themselves with the day-to-day inner working of organizations, they often reveal more than do news releases about the actual purposes and genuine spirit of organizations: a fact that's particularly true in the case of the Catholic Church. Indeed, if you want to know the Church for who She is, you need to be familiar with the Code of Canon Law. Unfortunately, it contains over 1,752 rules (or canons). Among them, you'll find fascinating canons that lay out the Church's official principles and procedures governing matters as various as abbots and annulments, scandals and Sacraments, monks and missions, bishops and books, priests and popes, synods and sacraments, homeschoolers, hostile witnesses, baptisms, burials, parishes, penance, confessions, Councils, impotence, imprimaturs, and, even marriages to the person who murdered your spouse! Thankfully, Vatican expert and veteran author Fr. Laurence Spiteri has in the pages of Canon Law Explained relieved you of the need to read all 1,752 of them (fascinating or not). Here he acquaints you with the fundamental canons by which the Church seeks to bring about, as it declares in the very last canon, the purpose all of them serve: "The salvation of souls, which must always be the supreme law in the Church." Fr. Spiteri's brief, but lucid explanations of the origins and meaning of the canons make sense of much that puzzles non-Catholics about our Church and that sometimes frustrates even us Catholics. As he relates the Church's laws and procedures directly to Christ's command "to go forth and teach all nations"—and to the role those laws and procedures play in your salvation and mine—Fr. Spiteri transforms what seem to be dry-as-dust rules into the sweet waters of salvation. If you want to know the Church for who She is—and to love Her more—Canon Law Explained is the book for you. "The author examines responses within the international Catholic community to the annexation and rule of East Timor by Indonesia from 1975 - 1999. Theoretically the Catholic Church is committed to prioritise the needs of the poorest and weakest members of the human family but the evidence put forward here reveals that there were significant shortcomings in its reaction to the plight of the East Timorese. Yet the Church also played a crucial role in their eventual achievement of independent nationhood. This study scrutinises the disposition of the Catholic community in several countries closely involved in the issue of East Timor - Indonesia, Portugal, Australia, Japan, Britain, the United States - and of the Vatican, and calls upon the Church to live up to its own social doctrine. Bishop Carlos Belo, Apostolic Administrator (emeritus) of the Diocese of Dili, East Timor, comments in an 'Afterword' to the book: 'This excellent study carries concrete lessons for the global community as we face the many challenges of the new millennium. In essence, how can we best help our brothers and sisters who often suffer in silence? This book helps to answer that question'. " Love stories are always captivating. And when it is the love story of a catholic priest, it is intriguing. This book is about the love story of two priests. "Both stories reveal their pain and struggles to decide against a law imbedded for centuries in the solid structure of an institution and in the cultural psyche of both laity and clergy. In the end, love and grace triumph" (From a peer review).A highlight of this book is my reformist concern related to clerical behavior. And I speak from my experience and expertise of forty years in the ministry. Ecclesiastics should know that when I left the service of the altar, I bore no bitterness or regret. I am, therefore, their best ally to tell them the truth in love. An added weight for my credibility is because my observations are based mostly on the pronouncements of Pope Francis.The book will make some clerics uncomfortable. Many will find it comforting and uplifting. All will find it a good resource for reflection and a compelling guide for examination of conscience to hopefully bring about the clergy reform in attitude and lifestyle.I have a chapter on celibacy. Some will ask, what more is there to talk about this topic. And I say, because I present celibacy with a focus on chastity. Celibacy without chastity is a farce. Perhaps someday the church will change its law on celibacy, definitely not in my lifetime. But it will. This book will tell you why.This book can be used as a primer in the seminary formation program. As Cardinal Robert Sarah has warned, "The Christian priesthood is going through a major crisis," and at the root of this quagmire "is a deep flaw in their formation."The laity will benefit from this book, especially among the churchgoing, those engaged in religious formation, those in search of their faith's relevance or simply the spiritually hungry and the families and friends of priests all over the world. The book strongly emphasizes the equality in dignity of all Christian faithful (clergy and lay) based on the grace of baptism. This will help the laity value and uphold their proper role, viz. that together they build up the Church of Jesus Christ. Reveals that in the years immediately after the National Party's victory in 1948, the Catholic Church adopted an essential conciliatory approach. This was an attempt to mollify the secular power, which openly espoused the Roomse-gevaar mentality of the Dutch Reformed Churches. Examines the crucial decade after 1948, during which the Church moved from appeasement to resistance, and analyzes the motivations and forces which finally drove the Church to make the choice it did--a choice which has served to define and determine its future development in South Africa. Lauren Faulkner Rossi plumbs the moral justifications of Catholic priests who served willingly and faithfully in the German army in World War II. She probes the Church's accommodations with Hitler's regime, its fierce but often futile attempts to preserve independence, and the shortcomings of Church doctrine in the face of total war and genocide. They explore the myriad sources of the Church's wealth, including tithes and land rents, donations and bequests, judicial services and monastic agricultural production. And they present an in-depth look at the ways in which Church principles on marriage, usury, and crusade were revised as necessary to meet - and in many ways to create - the needs of a vast body of consumers. Along the way, the book raises and answers many intriguing questions. How did the American Catholic priesthood go from an image of wise, strong men like Spencer Tracy in Boys Town and Bing Crosby in Going My Way to an image of "pedophile priests"? In the New York Times bestseller Goodbye, Good Men, investigative reporter Michael S. Rose provides the shocking answer that the mainstream news media have missed. He uncovers how radical liberalism, like that found on many college campuses, has infiltrated the Catholic Church and tried to overthrow traditional beliefs, standards, and disciplines—especially Church teachings on sexuality. Many Christians struggle to balance the religious and secular elements of Christmas, but the history of the feast shows that this is nothing new. The religious Christmas has changed over the centuries and, contrary to many critics, is thriving today. This brief, accessible account will explain that: The first Christians did not celebrate Christmas at al. The earliest mention of the feast occurs in the fourth century. In the Middle Ages Christmas moved into northern Europe where it became a major winter festival, competing with the pagan Yule. During the sixteenth century some Christians objected to Christmas because they claimed it had no biblical foundation. In England and New England the Puritans made it a crime to celebrate it! The modern secular Christmas arose in the nineteenth century, but the religious Christmas continued to grow in popularity and meshed well with the developing emphasis on Christmas as a day for family and friends. In today's world rampant consumerism threatens the religious Christmas, but it continues not only to survive but to flourish, taking on new life and new forms. By tracing these and other aspects of the religious celebration of Christmas through the centuries, Joseph F. Kelly does much more than provide us with interesting facts. He reassures us that though the religious Christmas may not be in its traditional form, it is indeed alive and well 'and has a bright and promising future. Joseph F. Kelly, PhD, is professor of religious studies at John Carroll University in Cleveland, Ohio. He is author of The Origins of Christmas, An Introduction to the New Testament for Catholics, The Collegeville Church History Timeline, The Birth of Jesus According to the Gospels, and The Ecumenical Councils of the Catholic Church, al published by Liturgical Press. Is Catholicism a cult? Do Catholics worship Mary? Why do Catholics have statues in their churches? The truth may surprise you! Highly recommended by priests and catechists, "Catholicism for Protestants" is a Biblical explanation of Roman Catholicism as told by Shane Schaezel (FullyChristian.Com) -- an Evangelical convert to the Catholic Church through Anglicanism. The book is concise and formatted in an easy-to-read Question & Answer catechism style. It addresses many of the common questions Evangelical Protestants have about Catholicism. It is ideal for Protestants seeking more knowledge about the Catholic Church, and for Catholics seeking a quick refresher course on fundamental Catholic teaching. It's an excellent book for Catholics and Protestants alike! NIHIL OBSTAT: Reverend Allan Saunders, Censor Librorum. IMPRIMATUR: Most Reverend James V. Johnson, Jr., Bishop of Springfield-Cape Girardeau. This book's central theme is about the ideological struggle within the Church between 1959 and 1979 under the impact of African nationalism. It documents the critical role of the Rhodesian Justice and Peace Commission, and describes the relationships among missionaries, guerrillas and African political leaders and the accompanying propaganda battle. In this study of Catholic priests working in the diocese of Joliet, Illinois, Fr. Fogarty probes the theological, pastoral and ministerial issues involved in the priest's understanding o f himself. Beginning with a look at how the priesthood was perceived by priests and other in the 50 years before the Second Vatican Council, Fogarty points to the changes that have occurred in the priest's way of life and his present understanding of God, Jesus and the Church. "Father Lafont challenges the Church to offer a renewed image and to speak credibly, without abandoning any essentials given by God to the Church and without sacrificing the radicalism of the Gospel message."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved In A Time to Break Silence, Joseph F. Mali argues that given the complexity of Nigeria as a multiethnic society, and in view of the volatile situation in the country, especially the relentless bloodshed in the northern region, there is an urgent need to amend the current process for selecting Catholic bishops in Nigeria. Presently episcopal appointments are the prerogative of the hierarchy and a few influential players. Nigerian Catholics, Mali maintains, are the best judge of their worsening situation. They deserve a chance to choose church leaders who can effectively tackle their social, political, and religious problems. Hence Mali calls on the Catholic bishops, priests, and laity to expand their views beyond the present method of nominating bishops and pave the way for all the clergy and laity to play a role in the selection process. This, according to Mali, is for the common good of the suffering church of Nigeria. Drawing on the New and the Old Testament, Mali explains the biblical foundation of the election of leaders by the people. Citing the good old saying, vox populi, vox Die (“the voice of the people is the voice of God”), and referring to Saint Augustine of Hippo, a distinguished African bishop who became a priest and a bishop by the will of the people, Mali concludes that Nigerian Catholics are capable of choosing priests who would make good bishops. A leading historian radically revises our understanding of the fate of Jews under the Vichy regime. Winner of the Prix d'histoire de la justice. Thousands of naturalized French men and women had their citizenship revoked by the Vichy government during the Second World War. Once denaturalized, these men and women, mostly Jews who were later sent to concentration camps, ceased being French on official records and walked off the pages of history. As a result, we have for decades severely underestimated the number of French Jews murdered by Nazis during the Holocaust. In Denaturalized, Claire Zalc unearths this tragic record and rewrites World War II history. At its core, this is a detective story. How do we trace a citizen made alien by the law? How do we solve a murder when the body has vanished? Faced with the absence of straightforward evidence, Zalc turned to the original naturalization papers in order to uncover how denaturalization later occurred. She discovered that, in many cases, the very officials who granted citizenship to foreigners before 1940 were the ones who retracted it under Vichy rule. The idea of citizenship has always existed alongside the threat of its revocation, and this is especially true for those who are naturalized citizens of a modern state. At a time when the status of millions of naturalized citizens in the United States and around the world is under greater scrutiny, Denaturalized turns our attention to the precariousness of the naturalized experience—the darkness that can befall those who suddenly find themselves legally cast out. A meticulously researched inside look at child sexual abuse by clergy, this exhaustive, hard-hitting analysis weaves together interviews with abusive priests and church historical and administrative details to propose a new way of thinking about clerical sexual offenders. Linking the personal and the institutional, researcher and therapist Marie Keenan locates the problem of child sexual abuse not exclusively in individual pathology, but also within larger systemic factors, such as the very institution of priesthood itself, the Catholic take on sexuality, clerical culture, power relations, governance structures of the Catholic Church, the process of formation for priesthood and religious life, and the complex manner in which these factors coalesce to create serious institutional risks for boundary violations, including child sexual abuse. Keenan draws on the priests' own words not to excuse their horrific crimes, but to offer the first in-depth account of a tragic, multi-faceted phenomenon. What emerges is a troubling portrait of a Church in crisis and a series of recommendations that call for nothing less than a new ecclesiology and a new, more critical theology. Only through radical institutional reform, Keenan argues, can a more representative and accountable Church emerge. Child Sexual Abuse and the Catholic Church is a unique reference for scholars of the Church and therapists who work with both victims and offenders, as well as a forward-thinking blueprint for reform. Hans Urs von Balthasar's writings have pastoral implications that even now are barely recognized and hardly developed. Here a pastorally experienced theologian, who knew von Balthasar personally, unfolds this pastoral dimension for the first time. Father Dermot Power demonstrates the paradoxical grandeur and

weakness of the Catholic priesthood. He highlights the roles of the Catholic priest as servant, bridegroom, shepherd, victim, teacher, prophet, celebrant, and minister of reconciliation. He explores the relationship between the mission of Christ and the states of life within the Church, including the laity, and that between the universal call to holiness and the priestly vocation. He examines the structures of the Church in relation to the inwardness of love, and the new hope it offers for the renewal of the priesthood in the Catholic Church. Dermot Power is Chaplain of St. Mary's School, Ascot. He lectures widely and leads retreats and workshops for priests. "Power's book on priesthood is so eminently worth reading, because it deliberately attempts to draw upon the work of von Balthasar in trying to show us how the reality of the priesthood remains rooted in Jesus Christ."--Crisis "A timely, profound and enriching reflection on the priesthood which brings together theology, spirituality, and personal experience in an invigorating way."--Msgr. Keith Barltrop "This illuminating book deserves to become a classic and should be on the shelves of every priest."--Prof. John Seward "[The book] makes an invaluable, deeply theological contribution to our understanding of priesthood today."--Bishop James O'Brien "Father Power gives us . . . a great gift: a practical, simple, and profound spiritual theology of the priesthood. The spirituality here helps us to live our priesthood as well as to understand it better."--Robert Faricy, S.J. "This close examination of von Balthasar's theology reveals what lies at the very heart of the priesthood and offers a spirituality to match it."--Lavinia Byrne, I.B.V.M. "For those who have kept up with recent Vatican documents on priestly life and ministry, the hand of von Balthasar will be readily recognizable. . . . This book belongs in every priest's library."--Homiletic and Pastoral Review

CONTENTS Foreword by Robert Faricy, S.J. Preface Introduction I. The Ministerial Priesthood in the Light of the Mystery of Christ 2. Jesus: Priest and Victim 3. The Ministerial Priesthood and its Ecclesial Setting 4. Interiority and Mission 5. Priesthood as a State of Life: The Evangelical Counsels and the Radicalism of the Gospel 6. The Ministerial Priesthood: Its Classical Modes of Ministry and Presence within the Church 7. The Dynamic of Tradition Conclusion

The guerilla war waged between the IRA and the crown forces between 1919 and 1921 was a pivotal episode in the modern history of Ireland. This book addresses the War of Independence from a new perspective by focusing on the attitude of a powerful social elite: the Catholic clergy. The close relationship between Irish nationalism and Catholicism was put to the test when a pugnacious new republicanism emerged after the 1916 Easter rising. When the IRA and the crown forces became involved in a guerilla war between 1919 and 1921, priests had to define their position anew. Using a wealth of source material, much of it newly available, this book assesses the clergy's response to political violence. It describes how the image of shared victimhood at the hands of the British helped to contain tensions between the clergy and the republican movement, and shows how the links between Catholicism and Irish nationalism were sustained. This book is volume two of a three-volume work, *Christianity Under Stress*, which focuses on the experiences of Christian churches in contemporary communist and socialist societies. In this volume a distinguished group of experts examines the changing relationship of the Catholic church to contemporary communist and socialist societies in Eastern Europe, Latin America, and Asia. Catholicism has, on the one hand, traditionally regarded earthly life as of secondary importance--as an instrument of spiritual transformation--and, on the other, has ascribed great value to the early institutions of the church, taking great interest in temporal matters that affects its institutional concerns. Against the backdrop of this duality, the church has changed over the centuries, adapting to local and national conditions. *Catholicism and Politics in Communist Societies* surveys these local and national adaptations in their historical contexts, linking the past experience of the church to its present circumstances. Organized around themes of tradition vs. modernity, hierarchy vs. lower clergy, and institutional structure vs. grass-roots organization, this comprehensive volume presents a detailed, country-by-country portrait of the political and social status of the church today in communist and socialist settings. Contributors. Pedro Ramet, Arthur F. McGovern, Roman Solchanyk, Ivan Hvat, Robert F. Goeckel, C. Chrypinski, Milan J. Reban, Leslie Laszlo, Janice Broun, Eric O. Hanson, Stephen Denney, Thomas E. Quigley, Humberto Belli, Hansjakob Stehle, George H. Williams

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