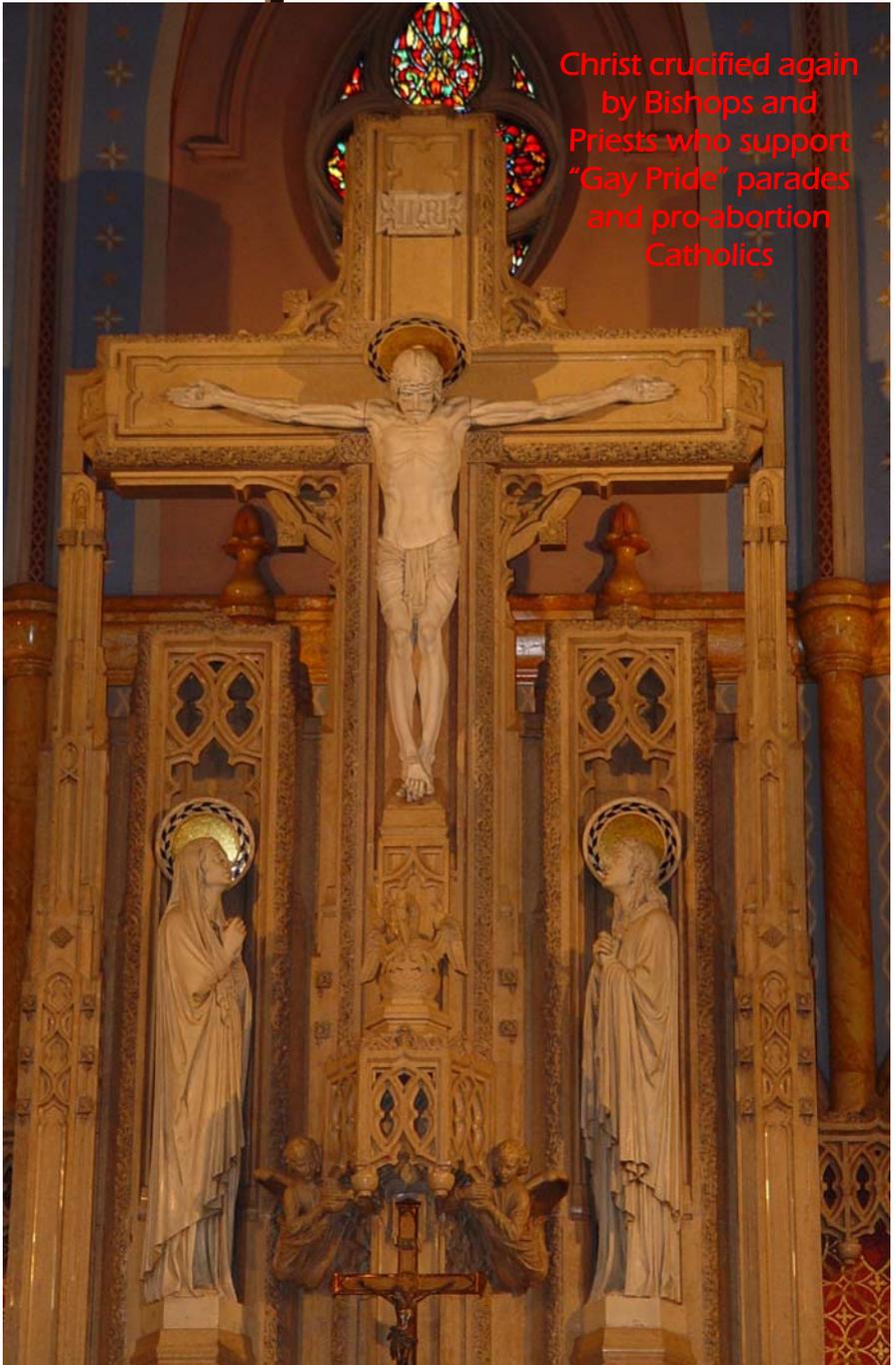


Ad Majorem Dei Gloriam

Christ crucified again
by Bishops and
Priests who support
"Gay Pride" parades
and pro-abortion
Catholics



Our Mission Statement

Roman Catholic Faithful, Inc. (RCF) is a lay organization, with many religious members, dedicated to promoting orthodox Catholic teaching and fighting heterodoxy and corruption within the Catholic Hierarchy.

Our Philosophy

While we accept the authority of the Holy Father and all Bishops in union with him, we will not sit idly by, nor blindly follow, while many in the Hierarchy allow the Holy Catholic Church to be torn apart and assaulted by the forces of Modernism, Syncretism, Heresy, and the gross immorality of some of its clergy. As parents and teachers, we will not allow our Catholic youth to be robbed of their Faith or have their innocence destroyed in the name of “tolerance”, “ecumenism”, “diversity” or any other politically correct ideology of the day.

We object to individuals or groups of individuals being given access to Catholic schools, churches, and Church property to promote any belief, teaching, or idea contrary to Catholic teaching as defined by two thousand years of Tradition and Church teaching. We expect every Catholic priest to follow the disciplines of the Catholic Church as he promised. We expect every Bishop to do all he can to safeguard the souls of our children by exercising his authority to ensure proper teaching within Catholic schools and parish religion programs. We insist that Catholic colleges and universities either teach the True Faith or cease calling themselves Catholic.

We will do everything within our power to undo the last forty-plus years of watered-down Catholicism that has been foisted upon us. We will not separate ourselves from the One, Holy, Catholic and Apostolic Church; we will stand and fight and demand what is rightfully ours. In that regard, we insist at this time in history that those in positions of authority in the Church proclaim loudly the infallibly defined dogma that “outside the Church there is no salvation”, as that dogma has been taught and explained by the Church for centuries.

We insist that the Catholic media, especially diocesan newspapers, present authentically Catholic perspectives on social issues and current events and cease being used as forums for heresy and blasphemy.

We express our love for the clergy, and refuse to be silent while holy priests and nuns are persecuted by the modernist establishment holding power within the layers of bureaucracy existing in chancery offices throughout much of the world. At the same time, we refuse to be blind to the fact that a pattern of gross immorality exists among many religious, and that among their victims have been children, and that the Hierarchy has for years covered up and enabled these predators to attack God’s children. For this we

cry out to heaven for justice, and pledge to our last breath to seek out and expose these predators.

We acknowledge Jesus Christ as our Lord and King, and will fight for His social reign in society. We adopt as our slogan the words of Blessed Miguel Pro just before his murder by the Masonic revolutionaries of his land:

VIVA CRISTO REY!

AMDG is the newsletter of Roman Catholic Faithful and is sent out to our supporters free of charge. Your contributions make RCF's work possible.

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We need your financial help to continue our work. Please send a generous contribution. **Please send your tax-exempt donation today.**

Heavenly Father, we ask Thy blessing on our efforts. Show us the way to spread the Truth of the Catholic Faith in the midst of error and infidelity. Fill our hearts with authentic love for our priests, bishops, pope and all the clergy, a love that moves us to unceasing prayer for their souls and to constant exhortation to faithfully fulfill their sacred task of preaching the whole truth of the Catholic Faith without compromise.

Grant us wisdom in our deliberations, courage in exposing error and corruption, and humility and charity in all the things we do. Bless our Holy Father with the wisdom and holiness to discern and carry out Thy Will, and the loyalty and fidelity of bishops, priests and all religious in helping him carry out this task. May Thy will be done in all things. We ask this through the intercession of the Immaculate Heart of Mary.

**From Stephen Brady, President
Roman Catholic Faithful, Inc.**

First of all I would like to apologize that this issue of our newsletter, AMDG, is so late in coming.

It is my belief that the work of Roman Catholic Faithful, Inc. (RCF) is needed now more than ever. The corruption and cover-up is alive and well within the Catholic hierarchy. RCF has seen it and documented it. Thieves, heretics and sexual perverts within the priesthood and bishops' ranks are still being protected while holy, orthodox clergy are persecuted. The perversion of the Holy Sacrifice of the Mass also continues in many forms. I have seen it first-hand within the Springfield Diocese and elsewhere. Catholics around the world still contact RCF with their horror stories.

Much of the hierarchy would like you to believe that RCF is made up of nothing more than disgruntled Catholics. Nothing could be further from the truth. Bishop George Lucas' own investigation proved RCF was correct regarding predatory homosexual Bishop Daniel Ryan and the Lucas' report even suggested a cover-up by Ryan's hierarchy, one of whom went on to become a Bishop himself. RCF's Board of Directors includes two teachers, a former banker, an attorney and former prosecutor, and I was trained by the federal government as a law enforcement officer who held a position requiring a Secret Security Clearance by the FBI. Our membership is diverse including clergy, Religious, judges, law enforcement officers, lawyers, business owners as well as hard-working Catholic moms and dads who want nothing more than truth, honesty and integrity on the part of the hierarchy. RCF's track record says it all. Compare our track record to that of the Bishops.

For the last seven months I have been inundated with phone calls, letters, cards, and emails with questions regarding RCF, my health, and my past. Several newspapers have written stories about RCF and myself including the *Springfield State Journal Register* (May 16, 2008) and the *Washington Times* (April 21, 2008). Because of so much that has happened, I would like to answer your questions and clear up any misinformation that may have been circulating.

On October 9, 2007 I was the victim in a near-fatal motorcycle accident. One year earlier my son died from his injuries as a result of a car accident on the same highway. His accident was at 6:55 a.m.; mine was at 6:55 p.m. We both suffered from severe head injuries.

Before continuing I would like to thank all of you for your Mass intentions, prayers, cards, and well-wishes for my family and me during my recovery. I would especially like to thank Fr. Samuel Kothapalli, who gave me last rites, Fr. David Heofler who brought me Communion, Fr. Anthony Pilla, Fr. Charles Dahlby and the other clergy who came to the hospital to pray with and for me and give comfort to my family. I wish I could name all those who came to see me but because of my injuries and medications I have very little memory of that time.

Some of what I am about to tell you comes from police officers, rescue and medical workers, as well as family members and those who were at the accident site. On that night in October I was on my way home from visiting my father in-law in the hospital when I was involved in a motorcycle accident. I was not wearing a helmet. I have no memory of that day. Police originally thought that I had hit a deer since there was a dead deer at the scene. That changed when more witnesses came forward and said I was hit from behind on my left and appeared not to see it coming. The insurance company and Harley mechanic confirmed this as there was no damage whatsoever to the front of my bike. In fact the only damage to the bike was caused when it struck the pavement on the right side. According to the young lady who gave me first aid, once struck from the left rear, I flipped several times hitting my head every time. I came to rest in the middle of the highway. The speed limit was 55 mph at that point. The young lady said I was not breathing when she reached me. She had her husband remove his shirt, wrapped it around my head, got me breathing and held me until the ambulance arrived. When rescue workers and police arrived I became violent, threatening and vulgar. The doctors told my wife that I injured a part of my brain that dealt with personality, and everything violent in my past came back. I am a 60% disabled Vietnam Era army veteran with law enforcement training and experience.

My injuries included two black eyes with the right one swollen shut. My scalp was torn from the top center of my head to behind my left ear. I had a fractured skull and massive brain hemorrhaging. I

injured my right knee and my entire left side was swollen and bruised. I had a puncture or stab wound in my right side. I was told the doctors scanned my body 12 times as they could not find a single broken bone. They felt they missed something.

I found great comfort in learning that my Brown Scapular never left me throughout the entire ordeal.

After the first MRI the doctors were unsure of my future. The second morning a second MRI revealed no more brain swelling and the doctors told my wife and kids that I would make it. The doctors later told me that I was a “walking miracle.” They said they had no idea how I lived. I thank God every day. After a week in ICU at St. John’s Hospital I was sent to Memorial Hospital for intense inpatient therapy. The doctors wanted to be sure that my brain function was O.K. Once again, the doctors were amazed by my fast recovery. I was put through many brain function tests and at one point during memory testing my wife told me they had to ask me to slow down because the medical staff could not keep up with me.

I am approximately 90% recovered and the future looks bright. The biggest problem now is dealing with the doctors telling me I should be dead, my son’s death, and my past. In my work investigating for RCF as well as time I spent in the Army I have seen the worst of mankind and it all flooded back at once after the accident. But since that terrible time I have seen the best of mankind – from the medical and rescue workers who helped save my life to the residents of my hometown who came to the aid of my family. I have never seen such kindness. My heartfelt thanks goes to all of you out there for your prayers and well-wishes.

To anyone who may not have been able to receive help in a timely manner, and to those who have been waiting patiently for a newsletter, I deeply apologize and hope that you will understand that these were very unusual circumstances. With every day I am getting stronger and am committed to renew my efforts to serve the faithful Catholics who have supported us over the years. Thank you so much for your continuing understanding and support.

“Gay Pride” or the promotion of sexual perversion?

For many years now I have followed news reports on the “Gay Pride” parades held around the country. These x-rated displays are nothing more than the promotion of sexual perversion. Not once have I seen chastity, celibacy or morality promoted at one of these events. What I have seen and read reports on are nudity, public sex acts, and the promotion of sodomy. The most disturbing aspect in all this is the number of bishops, priests and parishes who either support or participate in this filth. If your bishop, priest or parish is involved in any way with promoting or supporting these scandalous events, then your bishop, priest or parish should not be a part of your family’s life. They are a danger to your souls.

Francis Cardinal George of Chicago, through his “gay ministry,” AGLO, continues to support sodomy and the homosexual lifestyle. I have had first-hand dealings with His Eminence and I can tell you he is a liar and has helped protect a pervert in the bishops’ ranks.

The next priest and parish we are hearing about is St. Andrew Church in Portland. The archbishop there is Bishop Vlazny, who came from Chicago under Cardinal Bernardin, and one of the former bishops of Portland was Cardinal George, who is now in Chicago. The Pastor at St. Andrew is Rev. Charles Lienert. Fr. Lienert not only promotes the “Gay Pride” sodomite parade but his parish has a booth along the parade route and he promoted the booth and parade in his June 15, 2008 parish bulletin, a copy of which I have in my possession. Also on his parish website (<http://www.StAndrewChurch.com>), Fr. Lienert claims that “*St. Andrew... honors and celebrates diversity*” and goes on to state “*We welcome and include persons of every... sexual orientation...*” Now I ask the good Father: if a young person goes to watch this parade and sees nudity, sex acts, and the promotion of immoral behavior– does the priest take responsibility for the promotion of evil and approve it since he promoted this event before God and his parishioners? Both Fr. Lienert and Bishop Vlazny need our prayers. Neither is fit to serve. RCF is getting letters from the Portland diocese alleging other problems they feel need to be addressed. My advice to them is to ask Bishop Vlazny about his role in making a payment to a young man who claimed he was sexually abused by, among others, the late Cardinal Bernardin, under whom Vlazny served at one time. The story was published in 2002 by the Boston *Globe*.

**On the Sex Scandal:
Ratzinger Yesterday, Today and Tomorrow**

Marian T. Horvat, Ph.D.

I waited a week before talking with my friend Jan about Benedict XVI's visit to the U.S. By then, some of the euphoria had subsided, and she was ready to concede that the trip was more appearance than substance. These are some of the points my good friend told me she doesn't understand:

- For years she has opposed the U.N. as a Masonic tool to establish the One World Order. Now she asks: Why are the post-Conciliar Popes praising it and propping it up with their support?
- She can't understand how the representative of Christ on earth can enter a synagogue and praise the Jewish religion.

She realizes that the interfaith meetings held by Benedict in Washington and New York contradict past teaching of the Church and spread a message of religious relativism.

Suddenly, however, in our conversation, she had a strong psychological reaction and stopped analyzing the 5-day visit. Jan didn't want to think about "negative" things any longer.

"Aren't you tired of feeling bad about the Church?" she asked. "It was just wonderful for a week to feel good for a change." Then she pointed to the "indisputable triumph" of Benedict, the times he addressed the Church's ongoing sex-abuse scandal and his emotional 20-minute encounter with five victims.

For most Catholics the Pope's addressing the clerical sex abuse crisis defines this trip. On four occasions, including to the press corps on his trip to Washington, he expressed his pain, compassion and concern. At his meeting with the U.S. Bishops in Washington, he even admitted the sexual abuse crisis had been "badly handled at times" by the Bishops. But immediately afterward he praised the work they were doing now to restore trust.

So we have it: some words of compassion and grief for the victims

and one small acknowledgment of the obvious complicity of the Bishops that could hardly be called a censure.

“But what else could he do?” my friend Jan countered. “After all, he really can’t be blamed for anything.”

Beautiful words, but no disciplinary action

On that point, I – along with many commentators on the objective facts – have to differ. What he has delivered so far are clever words, no impartial censures, no disciplinary measures to contain an ongoing crisis.

One thing he could do is to punish complicit Bishops – so far a total of 19 American Bishops have been named either as directly involved in sexual abuse cases or in the resultant cover-up. (1) Not one has been penalized by Rome.

Even Cardinal Bernard Law wasn’t fired. He resigned of his own accord, only to go to Rome to be rewarded with very prestigious positions, among them Archpriest of St. Mary Major, the third most important basilica in Rome, after St. Peter Basilica and St John Lateran.

David Clohessy, director of the Survivors Network of Those Abused by Priests justly observes:, “Thousands of predator priests have been suspended by Bishops, but no Bishops have been suspended by the Pope. Until he does, he essentially condones risk.” (2)

Whatever happened, it happened under his watch

Benedict’s non-culpability was the second part of Jan’s reaction. Regarding this, it seems clear to me he played a large role in the earlier cover-up of the pedophile priests and Bishops. Then, in the more recent past he has often taken a clear position supporting the priests and Bishops, affirming that the public reaction against clergy sexual abuse was chiefly media-produced.

On his U.S. visit, however, he “condemned” the actions of the guilty clergy. This sudden shift of position can raise the suspicion whether he assumed this new stance from a sincere movement of heart

or for some other political reason. At any rate, until he assumes a line of action consistent with those fine words, they have a hollow ring.

“If I read the stories of these victims,” Benedict told reporters on the first day of his visit, “it is difficult for me to understand how it was possible that priests betrayed in this way their mission to give healing, to give love of God to these children.” (3)

There was no question of any “if” in reading the stories of victims. Joseph Ratzinger, as head of the Congregation for the Doctrine of the Faith (CDF), had certainly been reading those files for many, many years. The diocesan reports of pedophile and homosexual priests, the heart-wrenching letters of victims and families addressed to the Vatican as a last recourse effort for justice – all ended on his desk. As the one responsible for overseeing the Church’s internal judicial process resulting from accusations of sexual abuse against a minor, he had to be aware of all the case files.

For 24 years, Cardinal Ratzinger responded to the abuse accusations by referring Bishops to the rules of *Crimen Sollicitationis*, in force since 1962. The instruction calls for secrecy – specifically in cases where priests are accused of abusing the Sacrament of Confession to sexually proposition penitents, and in extension, to clerics accused of homosexuality, child sexual abuse and bestiality. In effect, he used that document to insure secrecy and cover up sexual abuse by priests and Bishops. There is no doubt that Ratzinger was aware of the details of those scandals for a long, long time.

Then, in 2001, a year before the crisis came to public attention in the Boston press, Card. Ratzinger and his Secretary, then Archbishop Bertone, signed a letter of instruction sent to all Bishops titled *De Delictis Gravioribus*. It specified that cases of sexual abuse by clerics be referred directly to the CDF and be subject “to the pontifical secret.”

Journalist Ron Fraser gives details: “In his letter of May 18, 2001, sent to the Bishops, Ratzinger pointed to the Vatican’s firm instruction, issued from Rome in 1962, that regarding any accusation brought against a priest involving solicitation, ‘those same matter should be pursued in a most secretive way ... They are to be restrained by a perpetual silence. Each and everyone pertaining to the tribunal in any

way ... is to observe the strictest secret, which is commonly regarded as a secret of the Holy Office' (Vatican Press, *Instruction on the Manner of Proceeding in Cases of Solitication*, 1962)." (4)

Card. Ratzinger also endorsed the key clause Item 13, under the Preliminaries section of the 1962 Instruction, which states: "The oath of keeping the secret must be given in these cases also by the accusers or those denouncing [the priest] and the witnesses." (5) In effect, this enabled Bishops to use their authority to silence the victims of priestly abuse by swearing them to secrecy under pain of excommunication.

These instructions were also broadly interpreted to mean that Bishops dealing with complaints against priests could cover them up and not report them to the police.

An editorial in the April 26, 2008 *The Tablet*, aptly explained the veil of secrecy placed by Ratzinger over sexual abuse cases: He chose to give "greater weight to the prevention of scandal than to the protection of vulnerable minors."

Therefore, we face a sad contradiction in the papal visit. When speaking to the United Nations in New York, Benedict emphasized the "responsibility to protect, which is not only a right but above all a responsibility." Nonetheless, under his direction, the CDF counseled silence and secrecy to protect the Catholic authorities rather than the most vulnerable members of the flock, the children.

Did Pope Ratzinger have a change of heart or was he just saying beautiful words to please the American audience?

Pedophile and homosexual priests are closely linked

There is a final statement worthy of attention in Benedict's response to reporters en route to the US. He assured Catholics that he would do everything possible to see that "this" [the sexual abuse crisis] would not happen in the future by keeping pedophiles out of the seminaries: "**I will not speak in this moment about homosexuality, but pedophilia, [which] is another thing.** We will absolutely exclude pedophiles from the sacred ministry, this is absolutely incompatible." (6)

He clearly states that in his opinion, homosexuality and pedophilia are two different things, not to be compared or confused. Here he supports the progressivist contention that has spread to prevent public furor against pedophilia from striking at homosexuality. Certainly there is a difference between the two crimes when studied by scholars and punished by the courts, but regarding pedophile priests in the clergy, it so happens that the two vices are intimately related. Benedict ignores this fact.

He affirms categorically there is no place for pedophiles in the Catholic priesthood, but what about homosexuals? He says nothing against the homosexual subculture that has established itself in the American Catholic Church since Vatican II.

His actions since assuming the papal office confirm his soft stance on homosexuality in the priesthood. To replace him as head of the CDF, he chose his friend Archbishop William Levada, known for complacent handling of pedophile priests when he was Bishop of Portland, and for his friendly approach to homosexuals when he became Archbishop of San Francisco. Then he appointed as Archbishop of San Francisco [George Niederauer](#), who openly supports “tolerance’ for homosexuals and opposes a constitutional ban on same-sex “marriage.”

In 2006, Pope Ratzinger signed an unmistakably “soft” document setting out new guidelines regarding homosexuals entering the seminary. (7) Instead of condemning the sin against nature and firmly barring those who practice it or have tendencies toward it from the sacred priesthood, the document takes a more tolerant view. Only those with “deep-seated tendencies” toward homosexuality are barred from priesthood; those with “transitory problems” or “chaste” homosexuals can be accepted. *New Oxford Review* editor Dale Vree rightly noted that “the priesthood will continue to be or become a ‘gay’ profession, thanks to this document.” (8)

No, dear friend Jan, I do not believe that Benedict’s comforting words to the masses on the pedophilia crisis are enough for justice to be done and the Church morally healed. Nothing will change unless the Church addresses the root of the moral crisis, the toleration and favoring of both pedophilia and homosexuality in the clergy.

As Atila Guimaraes states in his work [Vatican II, Homosexuality & Pedophilia](#), “Even if homosexual acts are not practiced, homosexuality per se is an aberration both in its tendency, the attraction of a man to another man, and in its end, the sin of sodomy. **It cannot be tolerated in any degree or in any place, most especially in a place destined to form the future directors of Catholic souls and members of the Hierarchy.**” [my emphasis] (9)

1. Ron Fraser, “Benedict XVI and Vatican Justice,” *The Trumpet* online, April 27, 2008
2. “Benedict XVI in the United States,” *The Tablet*, April 26, 2008
3. Benedict begins historic visit,” *Washington Post* online, April 16, 2008
4. “Benedict XVI and Vatican Justice,” *The Trumpet* online, April 27, 2008
5. *Ibid.*
6. John Allen, “Transcript from Papal Plane,” *National Catholic Reporter* online, April 15, 2008
7. “Instruction Concerning the Criteria for the Discernment of Vocations With Regard to Persons With Homosexual Tendencies in View of Their Admission to the Seminary and to Holy Orders”; for more on this document, see the article by Dale Vree, [Why the Priesthood Will Continue To Become a "Gay" Profession](#) (http://www.traditioninaction.org/HotTopics/a02uDocument_Vree.html)
8. *Ibid.* 9. Los Angeles, Tradition in Action, 2004, p. 3

Posted on May 2, 2008

<http://www.traditioninaction.org/religious/m016rpBenedictAbuseCrisis.html>

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The thoughts expressed in the following letter have been with me for some time now. It is not without great reflection and prayer that I pen this letter detailing a new direction for RCF. I hope that the majority of our supporters will give prayerful consideration to and ultimately come to agree with this direction. Some will no doubt disapprove. However, what really matters is God's judgment.

Over the last 13 years that RCF has been in existence, I cannot count the times that I received a phone call that goes something like this: Mr. John Doe reports that his pastor is (select one or more):

- Forbidding kneeling while receiving Communion
- Living in a homosexual relationship with another man
- Preaching that Hell does not exist
- Allowing children to receive First Communion without First Confession
- Endorsing a heterodox "gay ministry" organization in the weekly bulletin
- Etc., etc. etc.

I would dutifully assist Mr. Doe by helping him write a letter to the local bishop. Mr. Doe would later call me and state that nothing had changed. Or, maybe worse – the bishop contacted him and supported the pastor in his errors or infidelity. It seemed that there were very few parishes where parents could safely allow their children to participate in Church programs. Even if they could find a decent pastor, it was a liberal, lay Catholic-in-name-only who ran the parish programs. In some cases children were even denied the Sacraments if their parents refused to send them to these heretical parish programs. I prayed that

one bishop would speak out publicly against this corruption and give direction to the faithful. The silence was deafening – or at least so I thought.

During the years of RCF's existence I watched Pope John Paul II almost totally ignore the scandal of the clerical molestation of children while he traveled the world preaching the false doctrine of ecumenism and hosting scandalous inter-faith prayer sessions. I have watched the present pope endorse a Vatican "instruction" on homosexuality and the priesthood, a document which is essentially a user's guide for admitting sodomites to Holy Orders. He has endorsed the report of a 'theological commission' which cast doubts on the existence of Limbo. He has failed to obey Our Lord's command to consecrate Russia to the Immaculate Heart of Mary and continues to cover up the remaining portion of Third Secret of Fatima. I could go on and on with page after page of examples of corruption and doctrinal infidelity that reach to the very top levels of the hierarchy. Most of you have heard these stories before so I need not waste your time.

Still, in spite of all the trials, I desperately wanted to be "in union" with the bishops or at least with Rome. I decided to take a long hard look at what it means to be "in union." Bishop Daniel Ryan was "in union with Rome" despite the fact that the hierarchy knew he was sodomizing teenage boys. Bishop Anthony O'Connell was "in union with Rome" when the Pope appointed him bishop of West Palm Beach, Florida – despite the fact that the hierarchy knew he had molested teenage boys. They even made a payment to one victim on his behalf years earlier. The list goes on and on but what's the point? The point is that being officially "in union with Rome" or your local bishop can lead you to Hell. Rome knows fully well that bishops like Roger Cardinal Mahony of Los Angeles and Howard Hubbard of Albany by all appearances have lost the Catholic faith, but still they are "in union with Rome" while they destroy their dioceses.

While bishops and priests "in union with Rome" have been destroying the Faith – good and holy priests have been stripped of their faculties for simply *defending* the faith. Most of you know of a priest who falls into this category.

Fr. John Hardon, S.J. (RIP) was one of the first priests to offer his help to RCF. No one could doubt Father's orthodoxy. In 1996 Fr. Hardon arranged for me to speak at a Detroit parish and helped RCF raise funds. At the time he was telling anyone who would listen that, according to his Vatican superiors, "*one diocese after another would be lost unless the laity did something.*" Fr. Hardon was making it very clear that the bishops were corrupt and destroying the Church.

I believed that one thing RCF could do was to publicly expose this corruption, prick the conscience of the once faithful and then maybe things would change. I was wrong. It was Fr. Hardon who suggested I use the canonical services of Fr. Alfred Kunz of Dane, Wisconsin. While Fr. Kunz was glad to help RCF, he made it clear that "*you will find no justice in the Church today.*" Father's comments, added to those of Fr. Hardon's, painted a very dismal picture. But I still had hope that the "system" might work. (Fr. Alfred Kunz was brutally murdered in 1998 while he was helping RCF with the case of predatory homosexual Bishop Daniel Ryan. Father's killer has never been identified.) It was Father Hardon who informed me that Fr. Malachi Martin was "*right with the Church.*" Fr. Martin had offered his help to RCF and I contacted Fr. Hardon for his opinion. Fr. Martin believed that the bishops' hatred for tradition and devotions were proof that they had lost their faith.

Despite the pessimistic predictions from these three priests, RCF set out to expose the corruption with the hope that some member of the hierarchy would help lead us out of these dark times. I realize now that our efforts were in vain. Despite these many setbacks, and even though we will be following a new direction, we will continue to expose the corruption because - even if we are ultimately unsuccessful - our actions may at least enlighten more lay Catholics to become aware of how *their spiritual and financial support of these men only enables them to further harm the Church and Her faithful.* We cannot allow these bishops to get a pass from RCF.

One of the disturbing aspects of my work has been to learn that many "Catholics," because of corrupt bishops and clergy, have no sense of sin, of scandal or of the Sacred. They speak of contraception and homosexual activity as though these sins harmed no one.

For these reasons and others I have come to the conclusion that I can no longer, in good conscience, recommend to Catholics that they in any way return to their *Novus Ordo* parishes with essentially band-aid solutions to what is a much deeper problem. In short, I now believe that the so-called Traditionalist Catholics are right: the present post-Conciliar ecclesial establishment has, in large part, lost the Catholic Faith. That being said, where do we turn?

Fortunately, that Faith is now being valiantly preserved in numerous Traditional chapels, Oratories and Mass centers throughout the world. As Christ promised, the Gates of Hell would never prevail against the Church even though the light of faith may be dimmed in many (or even most) places, as occurred in the Arian heresy during the fourth century. Up until recently my family has been attending a diocesan *Novus Ordo* parish to fulfill our Sunday obligation, but we are in search of a new home. I now realize that sending Catholics back to their parish to stop a clown Mass or to protest the horrible treatment of Our Lord's Body and Blood or to ask for a correction of some other liturgical abuse is a waste of time. No, it is more than that – it is bad advice. Part of the problem is with the *Novus Ordo* Mass itself. As Cardinal Ottaviani wrote in 1969 to Pope Paul VI after an exhaustive study of the New Mass:

The accompanying critical study of the *Novus Ordo Missae*, the work of a group of theologians, liturgists and pastors of souls, shows quite clearly in spite of its brevity that if we consider the innovations implied or taken for granted which may of course be evaluated in different ways, the *Novus Ordo* represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent. The "canons" of the rite definitively fixed at that time provided an insurmountable barrier to any heresy directed against the integrity of the Mystery...

Desacralising omissions everywhere debase the mystery of the Church. Above all she is not presented as a sacred hierarchy: Angels and Saints are reduced to anonymity in the second part of the collective Confiteor: they have disappeared, as witnesses and judges, in the person of St. Michael, for the first...

The unity of the Church is gravely compromised by the wholly intolerable omission from the entire Ordo, including the three new Prayers, of the names of the Apostles Peter and Paul, Founders of the Church of Rome, and the names of the other Apostles, foundation and mark of the one and universal Church, the only remaining mention being in the Communicantes of the Roman Canon...

It is evident that the Novus Ordo has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever. With the promulgation of the Novus Ordo, the loyal Catholic is thus faced with a most tragic alternative...

St. Pius V had the Roman Missal drawn up (as the present Apostolic Constitution itself recalls) so that it might be an instrument of unity among Catholics. In conformity with the injunctions of the Council of Trent it was to exclude all danger, in liturgical worship, of errors against the Faith, then threatened by the Protestant Reformation. The gravity of the situation fully justified, and even rendered prophetic, the saintly Pontiff's solemn warning given at the end of the Bull promulgating his Missal "should anyone presume to tamper with this, let him know that he shall incur the wrath of God Almighty and his blessed Apostles, Peter and Paul." (Quo Primum, July 13, 1570)...

[See

http://www.sspcx.org/miscellaneous/critical_study_of_the_new_mass.htm
for the full text of the "Ottaviani Intervention."]

Therefore, for reasons of doctrinal orthodoxy, liturgical integrity and to lead a moral life, we urge all Catholics to abandon the corrupt, destructive, heterodox and limp-wristed *Novus Ordo* establishment and to seek out the Catholic Faith at Traditional Mass centers. These include:

1. Oratories and chapels of the Society of St. Pius X (SSPX).

Even the Vatican now admits that the SSPX is not in schism

(See <http://www.renewamerica.us/columns/mershon/070410>).

2. Independent Traditional Mass Centers.

Perhaps no finer example can be found than Our Lady Help of Christians Church in Garden Grove, California, whose pastor is the brilliant, orthodox and indefatigable Fr. Patrick Perez.

3. “Approved” Traditional Latin Masses.

Here we must raise a word of caution. It is unfortunately the case that, in order to obtain “official” permission to celebrate the Traditional Mass, many priests in the former Indult were pressured to compromise in their homilies concerning the contemporary errors infesting the Church. This does not deny that fact that there were many solid and holy priests celebrating the Tridentine Mass at Indult Masses and Masses of the Fraternity of St. Peter and the Institute of Christ the King, and today in many diocesan parishes since the recent liberation of the True Mass through the *moto proprio Summorum Pontificum*. However, discretion must be used in attending such Masses, especially when the Holy Communion distributed at these Masses includes Hosts from a prior *Novus Ordo* Mass which may or may not have been a valid Mass, depending upon the additional tampering with the liturgy that might have been committed by the “presider” at that Mass. Additional caution must be exercised if the homilies at such Masses depart from the authentic Catholic Faith. We cannot endanger our souls or those of our families by exposing them to doctrinal error.

Archbishop Marcel Lefebvre warned the Catholic world 40 years ago of the problems and dangers that existed with the new Mass and all that flowed from it. In 1970, Rome approved the Archbishop’s founding of the Society of St. Pius X. For more information on history on the Archbishop and SSPX contact Angelus Press at www.angeluspress.org (1-800-966-7337).

CONCLUSION

I am not a pope, nor a bishop, nor even a priest. I am just a layman

who wants to save his own soul and that of his family. For reasons known only to Our Lord, I have been entrusted with an apostolate dedicated to fighting corruption in the Church and protecting children and others from harm. I am now taking what I believe to be the next proper step in that apostolate. I ask all for your prayers and, most of all, for the help of the Sorrowful and Immaculate Heart of Mary.

VIVA CRISTO REY!!

Roman Catholic Faithful, Inc.

Stephen Brady, President

NEWS BITS:

Personal Aside: Rockford Diocese Drops Mundelein for Seminarians—Guess Why?...

*(Reprinted with permission from the Tom Roeser Blog, 7/29/08:
<http://tomroeser.com/blogview.asp?blogID=24697>*

The Rockford, Illinois diocese will not send seminarians to St. Mary of the Lake, Mundelein for training. Two upperclassmen propositioned a Rockford youth for homosexual favors. So much for the change that has been promised in archdiocesan public relations pronouncements.

Thus the Rockford diocese has decided it is finished with Mundelein. Thus you have the archdiocese of Chicago where layman Chancellor Jimmy Lago (believe it or not that's his baptismal name, not to be confused with his brother Timmy, his baptismal name as well)...Jimmy the best precinct captain onetime Democratic Cook county chairman now under indictment Ed Vrdolyak ever had... has been put in charge of combating sexual abuse and the same-old, same-old is happening. Of course the supine Chicago "religious" press is asleep at the switch. The "Tribune's" religion correspondent, one Manya Brachear, was sold a bill of goods by Lago who convinced her to write he is the guardian-at-the-gate implying the Cardinal archbishop is lax. She writes a blog which calls herself the "Seeker." She is so naively liberal she swallowed the bait, hook and all, which Jimmy

dangled before her.

Furthermore, don't expect the remainder of the Chicago media to inquire. And if it does and goes to the top office in the archdiocese, it will get the regular parsing that goes with every question born of the view that with two doctorates all distinctions can be blurred with requisite sophistry. An authenticist bishop in another diocese told me that the parser should be teaching in a university where administrative expertise is not required. As far as controlling events in this archdiocese, the bishop said, "the parser can't run a two-car funeral."

(Ed. Note—RCF uncovered corruption at Mundelein years ago).

**Cover-up and corruption by the "Catholic" Hierarchy continues.
Your children are not safe in my opinion.**

According to a 08/09/2008 story by By Nicholas J.C. Pistor that appeared ST. LOUIS POST-DISPATCH

"BELLEVILLE — Former Belleville Bishop Wilton Gregory and diocesan officials didn't turn over key information to a civilian review board investigating allegations of sexual abuse by priests, a former administrator for the board said in a court deposition made public on Friday."

The article points out that "neither Gregory nor diocesan officials handed over information alleging that the Rev. Raymond Kownacki abused a 14 year-old girl." "...This shows that oftentimes church officials give the review boards inaccurate and inadequate information," said David Clohessy, the national director of Survivors Network of those Abused by Priests."

The diocese moved Kownacki to different parishes "despite persistent allegations of sexual misconduct, according to the court depositions. In one case in the 1970s, Kownacki was accused of raping a girl — who later became pregnant — and then trying to squeeze her uterus to force the baby out."

This report by the Post makes it clear that the Hierarchy cannot be trusted. It is clear- they cannot fear God and do the things they do. If they do not fear God maybe it is best they fear us through public exposure as well as loss of funds and lawsuits by the faithful.

Cardinal George of Chicago has his own credibility problems right now. I, through RCF, dealt with the Cardinal in 1997 regarding the case of predatory homosexual Bishop Daniel Ryan. George helped protect Ryan by his inaction as well as actions. Fives years later public exposure and a 3 million dollar lawsuit forced the removal of Ryan who was, among other things, having sex with teenage boys.

According to a story by Manya A. Brachear, Margaret Ramirez and Azam Ahmed in the Chicago Tribune reporters (August 13, 2008) Cardinal George announces \$12.7 million payout to victims of priest attacks, and discloses his sworn deposition and says: 'I have to accept the blame'*

<http://www.chicagotribune.com/features/health/chi-all.hd.cmain1-1aug13,0,4745237.story?page=2>

<http://www.chicagotribune.com/topic/religion-belief/christianity/roman-catholic/francis-george-PERLL000307.topic>

“By releasing the details and unveiling his own sworn deposition, the archbishop revealed a flawed and secretive system where priests and bishops employed by the archdiocese to this day protected their own.”

*Deposition of Francis Cardinal George (pdf)

<<http://www.chicagotribune.com/features/health/chi-george-deposition-pdf,0,4067193.acrobat>>

“In his deposition, George revealed under oath the steps, missteps and lies that led to McCormack's tenure at St. Agatha years after initial allegations of misconduct surfaced during his seminary days. According to the document, as many as 23 people have alleged abuse by McCormack, who is now serving a 5-year prison sentence.”

According to news reports and court documents “the archdiocese's vicar for priests, Rev. Edward Grace, himself a lawyer, played a role in coaching clergy to deny allegations.”

“In 2003, a female victim tells archdiocese officials specific details about freckles on (Father) Bennett's scrotum and a round birthmark on his back that led an archdiocese review board to conclude that sexual abuse “did happen.” “Grace advised Bennett on how to handle the victim’s knowledge of his private parts, according to a

memo. According to the testimony, Grace told Bennett in November 2005 to get a note from a dermatologist questioning whether the scrotum marks might be “aging marks” and may not have been present at the time of the allegation.”

**St. Anthony Shrine in Boston
honors a very public homosexual**

According to his public website and book advertisements, one of which I received in the mail, Scott Pomfret, a “respected trial Attorney” who lives with his “boyfriend Scott” in Boston, is a “devoted lay minister” and lector at St. Anthony Shrine. He also writes “romance novels for gay men,” and is known for “**Best Gay Erotica 2005**” and “**Hot Gay Erotica.**”

Scott considers himself “a good Catholic boy” and his latest book “**Since My Last Confession**” mocks Catholicism.

One may ask: Where is Cardinal O’Malley?

Hold a meeting in your area.

If you would like me to speak to a group in your area
please let me know.

Contact me for more information.

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