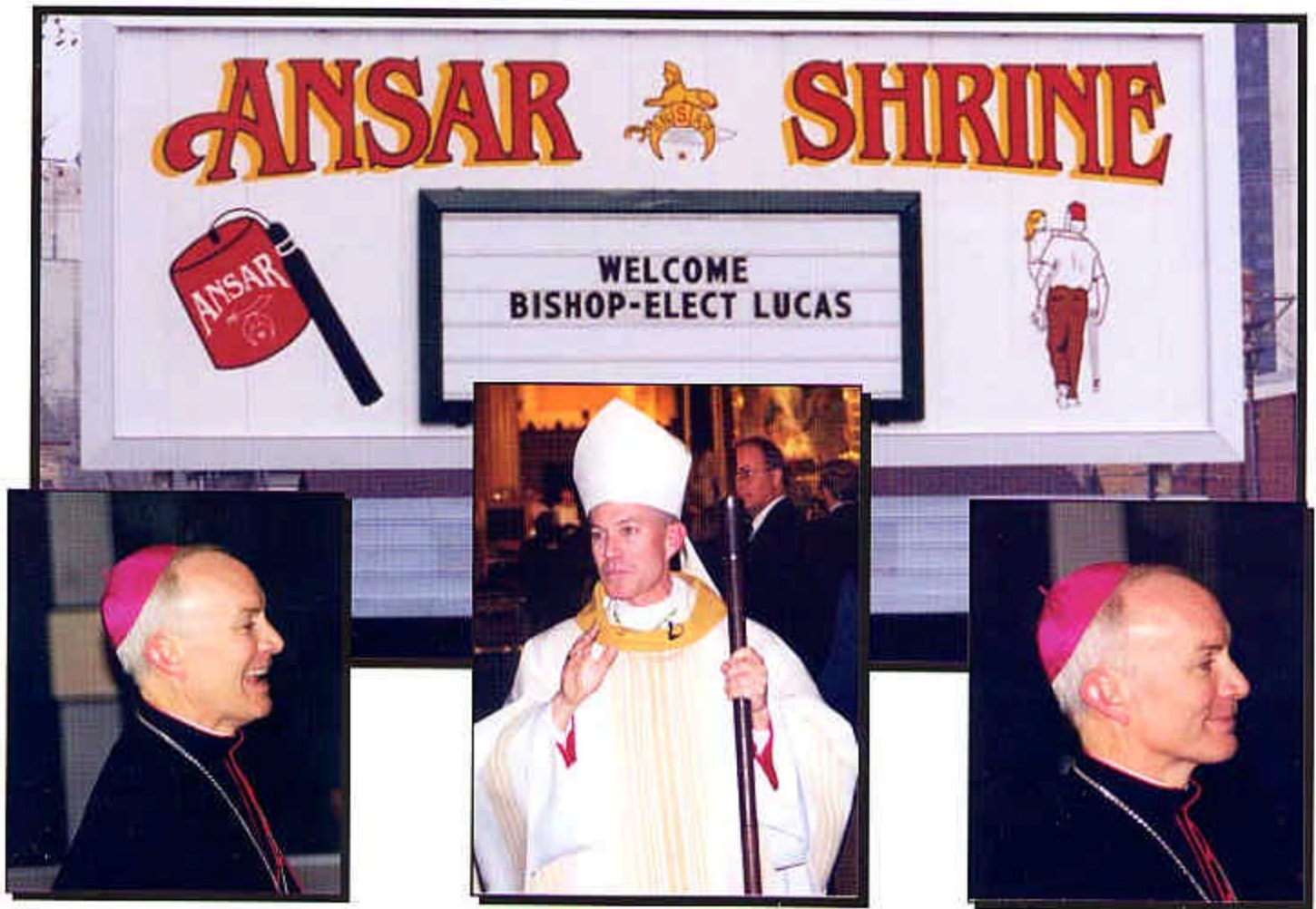


Ad Majorem Dei Gloriam

An Open Letter to the *Catholic Bishops*

ALSO: Has the Diocese of Cape Town, South Africa become another Sodom?



Bishop George Lucas of Springfield, Illinois, pictured above, celebrated his installation as Bishop at the **Masonic Temple** on Sixth St. in Springfield, IL

Photo taken by Stephen Brady, December 14, 1999

Roman Catholic Faithful
Winter 2001/2002

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 object to any priest treating the Holy Sacrifice of the Mass as his personal possession by adding, changing, or removing any part of the Mass on his own authority. Furthermore, we assert that the right of every Catholic priest to celebrate the Traditional Latin Mass must be recognized, and we consider it a grave scandal that such a right is not recognized while at the same time countless liturgical and theological novelties are promoted by many in the hierarchy.

We will do everything within our power to undo the last thirty-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!

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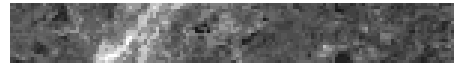
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Heavenly Father, we ask Your blessing on our efforts. Show us the way to spread the Truth of the Catholic faith in the midst of error and infidelity. Fill our hearts with authentic love for our priests, bishops, pope and all the clergy, a love that 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 Your 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 our Holy Mother Mary.

“It is better that scandals arise than the truth be suppressed.”

Pope St. Gregory the Great

OPEN LETTER TO THE CATHOLIC BISHOPS IN THE U.S.A., South Africa, and around the World

Your Excellencies: *(Please read the entire newsletter as many of you will be mentioned throughout.)*

I would like to introduce myself. My name is Stephen Brady. My wife and I have seven children (five still at home) and we live and work within the diocese of Springfield in Illinois. As president of Roman Catholic Faithful (RCF) I represent thousands of like-minded Catholics around the world, many of whom are also struggling to raise their children in a hostile environment. We at RCF have pooled our resources, time, and talent in an effort to educate the general public and to expose the corruption that exists within the Catholic Hierarchy. Our motivation for doing this is to protect the innocent. Our organization is made up of families and individuals from all walks of life, including clergy, religious, doctors, lawyers, bankers, stock brokers, judges; federal, state, and municipal employees; law enforcement officers, businessmen, public officials, teachers, college professors, moms and dads. I, myself, attended Purdue University and Indiana State although I never received a degree. I was drafted into the Army during the Vietnam War and served our country for two years as a Military Police officer.

Since founding RCF in May of 1996, I have been threatened with numerous lawsuits by bishops, priests, liturgical directors and Catholic organizations. I was also threatened with criminal prosecution by a misguided postal inspector who apparently realized his mistake once RCF's attorney, James Bendell, responded to the threat. RCF staff and I have also received numerous threats to our persons, including a recent death threat which is now being investigated by the FBI. In March of 1998, Fr. Alfred Kunz (who had been helping with RCF's investigation of homosexual Bishop Daniel Ryan of Springfield, IL), was found murdered with his throat cut. Because of the threats we have received, some of our most sensitive files have been turned over to a local law enforcement agency as well as several attorneys and newspaper reporters. No sensitive material is kept in just one location.

Most RCF members want nothing more than to be able to attend a valid, holy, abuse-free Mass at their local parish and be part of a Catholic community whose priests and religious defend the One True Faith without compromise. We want to feel safe in sending our children and grandchildren to parish religion programs and Catholic schools knowing they will not be subjected to any heretical teachings or watered-down Catholicism. We want priests who are real men and nuns who are real women.

Here within the Springfield Diocese, a layperson can endorse Planned Parenthood, birth control, freedom of "choice", pour the Blood of Christ out the back door of the sacristy, and still be appointed to the diocesan marriage tribunal, a parish council, or act as an Extraordinary Minister. A Catholic senator can promote partial-birth abortion and still be welcome at his parish and receive praise from his bishop because of his "*service*" to the State. A nun can promote masturbation, birth control, and call for the ordination of women and still be a director of religious education. A priest, while **being forbidden to celebrate the traditional Mass**, may promote homosexual activity, birth control, engage in heterosexual or homosexual activity, pay for his girlfriend's abortion, and still remain a priest in good standing. A bishop in this Diocese can have sex with 15-year-old boys, priests, laymen, and still celebrate Mass and confirm our children. What we cannot do in this diocese is expect Bishop Lucas to end liturgical abuse, heretical teachings or safeguard the souls of our children.

Here locally, in my home parish of St. Peter's in Petersburg, Illinois, I am unable to send my children to the parish religion program or allow my sons to serve at Mass. Fr. Holinga, our pastor, in his October 21, 2001 parish bulletin published an article which stated that genuflecting before receiving Holy Communion or kneeling before the tabernacle fit the definition of a sinful act. Those who serve at Mass are forbidden to kneel at any time during Mass and some of our Catholic religion teachers, extraordinary ministers, and parish council members have promoted Planned Parenthood and birth control. With all of these abuses taking place, neither our former bishop, homosexual Daniel Ryan, nor our current bishop, George Lucas, will take any corrective action. This scenario is played out in one diocese after another around the world. Faithful Catholic parents and their children are becoming more and more persecuted

and isolated by their clergy and fellow Catholics simply because they will not remain silent – nor will they accept the watered-down Catholicism that places their children’s souls at risk. Fr. Thomas Holinga and Bishop George Lucas, like so many other priests and bishops, are some of the most dangerous individuals to walk the face of the earth. Why? you ask. Although they claim to speak for – and at times represent – Christ himself, they promote false teachings or refuse to correct those who do, thereby placing innocent souls at risk. I will give you some examples of this behavior in this newsletter.

It is with the realization that while I, too, am a sinner, I am still bound by true charity to remind you, our bishops, that:

Priests who see insults offered to God and remain silent are called by Isaias “mute dogs.” But to these mute dogs shall be imputed all the sins that they could have– but have not– prevented.... Hence, St. Leo adds: The priest who does not withdraw another from error proves that he is himself involved in it.” (St. Alphonsus De Liguori)

With the above-mentioned statement in mind, we at RCF turn to Church teaching and Scripture to formulate our plan of action regarding the horrible state of the Church at this time in history, and also remind you that we at RCF accept our responsibility.

*Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. **Reprimand publicly those who do sin, so that the rest also will be afraid.** I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism.*
(1 Timothy Chapter 5)

Your Excellencies, God willing, we have decided to become far more aggressive in our efforts to expose the corruption that exists within the hierarchy so as to provide the faithful with the information they may need to protect themselves and others from bishops who are negligent in their duties. We have received countless reports regarding sexual misconduct and abuse of authority by bishops. It is with this in mind that I write you today. I pray that you will respond to this letter in a positive way by opening up a dialogue between RCF and yourself and by guaranteeing the rights of the faithful and setting up a process within each diocese that will allow the laity to seek true justice in an expeditious manner.

For the sake of argument, we at RCF assume that all active bishops are of sound mind, have no chemical dependency or addiction, have been properly educated, accept Church teaching, and realize their grave responsibility as bishop to protect and defend the faith.

As bishops, what would you do if you learned that at your local hospital more than 50 percent of the doctors were prescribing medications and providing advice to hospital patients that contradicted sound medical practice and placed their patients at risk of losing their lives? What if you also learned that the doctor in charge of the hospital staff also had knowledge of this situation yet did nothing to stop it for fear of harming the hospital or his fellow physicians’ reputations? Do you see where I am going with this? How much more important, then, is the human soul, and how much more dangerous are those individuals who can destroy those souls?

Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. (Matthew Chapter 10; 27—29)

Do you think that you are fooling anyone? Do you believe that you will not be held accountable for your spiritual malpractice? Do you not have the faith necessary to realize that if you were doing your job God would bless you with vocations to the priesthood and converts to the faith?

Do you take any credit for the fact that so few Catholics accept the Church’s teaching regarding the evil of

contraception or belief in the Real Presence?

Do you see any hypocrisy in the fact that Catholic annulments are being granted at the rate of more than 50,000 a year, and, if valid, admit to a failure on your part to properly prepare these individuals for the sacrament of marriage?

As the men responsible for the selection and formation of priests, do you feel any responsibility for the sexual abuse of thousands of children by these priests? With respect to clergy abuse, I found the following suggestion on a Catholic email list that you might find invaluable. When speaking to the parents of a child victim, this is what you can say (it's almost guaranteed to keep you out of trouble): "1. We've called the police. 2. We hope you'll testify. 3. Not only is he not going to be in a parish, he is not going to be a priest. 4. According to our investigation this is the first time he's been caught. 5. We plan to help the police disgrace him and put him in prison for a very long time so he will never be caught doing this again, at least in the Church. 6. We don't give second chances to sexual predators."

Does it bother you to know that thousands of Catholic parents are forced to home-school their children because of the garbage being taught in your schools?

Do you feel any remorse over the fact that a countless number of parishes, that were built and furnished with the hard-earned dollars of our parents and grandparents, have been destroyed through needless "renovation"?

Do you realize that as a Catholic Bishop your office no longer commands the respect it once did because of the support you have given, and the cover-ups you have cooperated in, regarding the immoral activity of many bishops and priests? (more details on this topic can be found in this newsletter)

Are you pro-life? Based on voting records from Congress, the most pro-life states are those that are represented by non-Catholic politicians. Have you ever publicly admonished a pro-abortion Catholic politician? Have you ever denied Communion to any of them? If you haven't, then you have no credibility! ***The priest who does not withdraw another from error proves that he is himself involved in it.*** Did you ever stop to think that if you denied pro-abortion Catholic politicians access to the Sacraments, you just might convert them and save yourself in the process? Many of you have participated in the persecution of orthodox Catholics who have sought justice yet, at the same time, you have supported – *and even promoted* – individuals and groups who have attacked the Church and many of Her teachings. This type of hypocrisy suggests that you yourself have lost the Faith.

Under the guise of "ministry to gays," a countless number of clergy are actually promoting the homosexual lifestyle. The Conference of Bishops has given its endorsement of Fr. Rodney DeMartini's **National Catholic AIDS Network (NCAN)** despite DeMartini's involvement with individuals and groups who clearly condemn the Church for its teachings regarding homosexual activity. DeMartini, until RCF intervened, promoted a web site that encouraged condom use for anal sex and flavored condoms for oral sex between males. DeMartini also served on the board of Chicago based **Communication Ministry, Inc. (CMI)** a group of self-described homosexual clergy and religious. For years **CMI** operated in violation of Illinois state law as they were not registered with the Secretary of State as a not-for-profit organization. CMI, through its newsletter, *Communication*, has expressed its support for clergy involved in homosexual relationships. They have also printed numerous articles that are anti-Catholic at best.

The co-director of the Chicago "gay ministry" **Archdiocesan Gay and Lesbian Outreach (AGLO)**, which is under the control of Cardinal George of Chicago, publicly stated he does not accept the teaching of the Catholic Church regarding homosexual sex, yet George says nothing. This co-director of George's gay ministry also stated that AGLO does not pressure the homosexual to change his ways. The priest who celebrates one of the "gay Masses" in Chicago has publicly stated he would be "reluctant" to suggest that a "loving" homosexual couple in a "committed relationship" end their relationship – yet Cardinal George says nothing! -

To further address the promotion of homosexuality, you bishops in South Africa should be ashamed of yourselves. Considering the fact that South Africa is being devastated by AIDS and has the world's highest rate of AIDS deaths and infections, one would think that you would do everything within your power to promote the truth and defend Church teaching regarding homosexual activity. According to the web site for "Cape Town Gay Pride

(www.moffie.co.za) on Monday, December 10, 2001 a religious service was held at Sacred Heart Catholic Church on Somerset Road in Cape Town to kick off last year's Gay Pride events. Some of the other listed events for the celebration were: "Naked Boys Singing" and Mince, "The Immaculate Collection" which was described as "*Cape Town's most talked about drag divas.*"

Archbishop Rigali, when you read of Christ whipping the money-changers out of the temple, do you ever regret those paid admission concerts you hold in the Cathedral entrusted to your care? (\$5,000.00 can get the buyer in a front row pew) Which of you bishops have legitimized cults and weakened Catholicism by allowing other "religions" to use your Cathedrals to ordain or install their "bishops"?

With all this shameful activity (and more besides), you have the audacity to suggest that you have the right to set up guidelines for Catholic parents who home-school their children? You are not satisfied with forcing orthodox Catholic parents to pull away from their local parishes and schools; you find it necessary to make every attempt to drag them down with you (see the home-schooling article in this issue). Those disgraceful, faithless bishops among you who represent the Conference of Bishops wax eloquently about the "concern" you have for the staggering number of Catholics who do not know their faith; yet, you are the biggest promoters of half-truths and lies. In my opinion, if ever there was a group of people that deserved to be singled out as most responsible for the moral decline of this country, it is the American Catholic Bishops. You are directly responsible for the suffering of so many Catholic families who ask nothing more than to be able to send their children to the local parish or Catholic school without fearing their child will be sexually abused or have their faith destroyed. If you cannot do the job, then in the name of Almighty God, *please* resign! We can no longer sit idly by, nor blindly follow, while you push your agenda at the cost of countless souls. Christ's Church does not need you to protect Her.

In this newsletter we will be discussing a few concerns we have regarding some of the hypocrisy that surrounds the actions of many of you bishops. I pray that you will change your ways, humble yourselves, and address the concerns of the faithful. Bishop Wilton Gregory of Belleville, Illinois, the new president of the conference of bishops, meets regularly with FOSSIL (Fellowship of Southern Illinois Laity), a group affiliated with Call To Action (CTA), to discuss their concerns. Most of what this group demands (women priests, acceptance of birth control, etc.) is condemned by the Church. Yet, most bishops refuse to address the legitimate concerns of orthodox Catholics. This cannot continue. Thanks to Cardinal Law in Boston, the press is now more willing than ever to cover stories regarding negligence by bishops.

We at RCF, as an organization of Catholics, realize that we have no authority to order change within the Church. But, as Catholics, we also realize that *we have rights within the Church*. Yet faithful Catholics are constantly denied their rights. As the late Fr. Kunz said; "You cannot find justice within the Church today." "Without Justice there will be no peace" John Paul II

I will pray for you and please pray for me as we all reflect on the following statement:

Gaze down there into hell, and count the souls that are burning there today for a single mortal sin. Perhaps at this moment, there are in those fiery depths souls you have sent before you to prepare the way; unfortunate souls, who had not known sin until they met you; doomed souls, who yielded to your example, if not to your direct solicitation; lost souls, who were summoned to their reckoning, still burdened with the sins that you induced them to commit, without an instant in which to make their peace with God. (Keep The Gate Rev. Joseph J. Williams, S.J.)

Stephen Brady, President / Roman Catholic Faithful, Inc.

P.S. The activities of Bishops Hubbard and Clark, along with other bishops, will be covered in detail in future issues of AMDG.

“By their fruits you shall know them”

by Stephen Brady

It almost goes without saying that a priest, upon his ordination, accepts a great responsibility as an official representative of Christ and His Church. As such, all his words and actions become a testimony to those around him. When a priest misrepresents the truth either by word or action in such a way that could lead others to sin, he must be corrected and every effort must be made to provide the truth to those whom he may have misled. This responsibility falls to the bishop. When the bishop fails to take corrective action and thereby places the innocent at risk, *this is evil*.

This issue’s cover photo is that of Bishop George Lucas, the newly ordained bishop of the Diocese of Springfield in Illinois. In future issues of AMDG, we will be looking into the background of Bishop Lucas as well as the background of Archbishop Justin Rigali of St. Louis. Lucas was Rigali’s chancellor and rector of the seminary prior to being installed as bishop of Springfield. (RCF was born because of the evil that existed within the Springfield Diocese.) Further information on Lucas and Rigali will be provided in a few moments.

As RCF grows and becomes more active around the world, we have found there is a need to share with our supporters, bishops, priests (and adversaries) what we have experienced and witnessed since our founding in May of 1996. It is our hope that this issue of **AMDG** will encourage others to stand up in defense of the faith in this time of great need – despite the persecution they will have to endure from fellow “Catholics.”

In order to understand why RCF exists and the necessity of its work, one must first accept the teachings of the Church and have some basic understanding of the value of every human soul. Whether it be the soul of an innocent child or a convicted murderer, its infinite value is the same. While the Lord our God wills that every soul be saved, He also teaches us that not every soul will be saved. Some will choose evil over good and turn away from God. Even those who have been chosen by Christ (Bishops and Priests) to tend His sheep are capable of betrayal, and have often betrayed Him.

"He who has dipped his hand into the dish with Me is the one who will betray Me. The Son of Man indeed goes, as it is written of Him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.

Then Judas, his betrayer, said in reply, "Surely it is

not I..."

While many “Catholics” today (including bishops and priests) deny much of what the Church teaches regarding sexual morality, these same dissenters are betrayed by their own actions. These unrepentant sinners seek comfort in their sin by demanding that the Church, which they claim as their own, change its teaching to soothe their consciences. Only a fool, blinded by sin, would embrace the very church they claim is in error. While only God can judge the culpability of each sinner, we must nevertheless condemn the sin. We cannot remain silent and we must never forget that *it is not an act of charity to allow one’s neighbor to run headlong into Hell*.

Of those who dissent from Church teachings, it has become abundantly clear, with an overwhelming amount of evidence, the bishops are the direct cause of the destruction of the faith in the United States. “*By their fruits you shall know them.*” To suggest otherwise is to deny that the grace of God would be available to those bishops who truly believe and serve the faithful as they should. Many of our bishops no longer even remotely resemble anything Catholic. For those who protest and claim this could not be possible, do not forget Judas, the apostle hand-picked by Christ. Christ said of Judas: “Better that he had never been born.” It was Judas who, because of his own sinfulness, protested the waste of the expensive perfume on Christ. Today’s Judas places Christ in a closet and condemns those who show Him reverence. This condemnation of reverence towards Christ shows his own sinfulness.

Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of His disciples (he who was to betray Him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a

thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have Me." John Chapter 12; 3-8

Many of our bishops and priests seem to have lost their faith and appear steeped in sin, eager to drag many of their flock down with them, all the while proclaiming "Surely it is not I." The evidence of their loss of faith appears in the form of disdain and complete disregard for the rights of the faithful. Reverence is frowned upon and those who object to liturgical abuse, heretical teachings, and destruction of the innocence of our children through sex education are ignored or treated as outcasts. Many Catholics have witnessed this and more within their own diocese.

A call for "Social Justice", the "Reforms of Vatican II", and "tolerance" along with the creation of special "ministries" are the vehicles used by these bishops and priests in their perversion of the Faith. The fruits of their actions are the mass murder of the unborn being promoted by "Catholic" politicians in the name of "tolerance". Our bishops' and priests' willingness to place the Body of Christ into the open hand of these same politicians while sometimes denying communion or ridiculing those who dare to genuflect before receiving is another sign of their perversion. Declining Mass attendance, lack of vocations, high divorce rate, and out-of-wedlock pregnancies along with the moral decay of society through the promotion of sexual perversion is all laid at the doorstep of the bishop who has lost his faith. Most of these bishops are cowards who use "special ministries" and feminist nuns to destroy the faith while they keep a comfortable distance to insulate themselves from the cries of heresy. Bishop Imesch is a perfect example of this.

This is why Roman Catholic Faithful was born; This is why we exist; This is why, God willing, we will not go away.

Fr. Hardon, - Fr. Martin - Fr. Kunz

During the summer of 1996, at the request of Fr. John Hardon, my wife and I, along with our children, traveled to Detroit to meet with Father. Father had asked me to form an RCF chapter in the Detroit area. It was Detroit area RCF members who formed the organization Call To Holiness (CTH).

During this first meeting with Father Hardon we discussed the condition of the Church. Father also

made it clear that:

"My religious superiors in Rome tell me that unless the laity do something, one diocese after another will be lost."

RCF had his blessing!

Fr. Hardon provided me with the names and addresses of individuals he felt could help RCF with its work. One of the names Father gave me was that of Fr. Alfred Kunz. According to Hardon, Fr. Kunz was a canon lawyer who could be trusted and that I should turn to him for advice and guidance. I did not know it at the time, but Fr. Kunz was a close friend of Fr. Charles Fiore and Fr. Malachi Martin.

Shortly after I made contact with Fr. Kunz, I received a letter from Malachi Martin asking me to keep him informed regarding RCF's activities. Not knowing much about Fr. Martin, having heard only rumors about his writings, I contacted Fr. Hardon who told me that Fr. Martin was "right with the Church," and that it was O.K. to work with him.

As many of you already know, on March 4, 1998 Fr. Alfred Kunz was found murdered. His throat had been cut.

"Princes of the Church."

In the following section I will be making a few comments and presenting a few facts regarding the activities of several bishops. But before I do, I would like to share a few thoughts with you for your reflection.

As Catholics, we know the Church has always taught that one mortal sin can cost one his soul if he does not repent. Therefore, consider the following: Upon his ordination, every priest promises to follow the disciplines of the Church. If he does not, this makes him a liar. Upon his ordination it is rightfully assumed that he knows and accepts all that the Church teaches and that he will pass on the same. If he does not, or allows those who represent him (religion teachers, Extraordinary Ministers, etc.) to mislead others or present false teachings, he becomes a hypocrite, a traitor to Christ, another Judas. This must be true; if not, what the Church teaches as truth means nothing.

At the risk of overstating the obvious in a rather simplistic form, consider the bishop. His responsibility is much greater in that he is responsible for the souls of all who live within his diocese. He

must teach and preach the truth. True charity demands that his public words and actions, as well as the words and actions of those who represent him, are directed towards the salvation of others by leading all to the Truth. He cannot allow his priests, ministers, teachers, or staff to contradict the truth. The bishop MUST publicly defend the faith, especially when the truth is publicly challenged or called into question by one of his priests, ministers, teachers, or staff. He must do this *regardless of the consequences*. History and the lives of the saints have proven as much. With this in mind, let us consider the following.

Francis Cardinal George of Chicago

In the past five years, on numerous occasions, priests, ministers, teachers, and staff under the direct control of Cardinal George have made public statements and acted in such a fashion that clearly contradicted the Church's teaching and scandalized the public. In many of these instances RCF has brought these statements and actions to the attention of his Eminence; yet, the Cardinal's response has been minimal at best, and many of the same practices continue. This kind of negligence and cowardice on the part of a bishop is unacceptable and is the driving force behind the present crisis within the Church.

Published in the January 9, 2002 issue of the Chicago-area *Wednesday Journal* is an article entitled **"Local Catholic churches to offer gay-friendly Masses,"** by Christine des Garennes.

According to the report: "The seven Catholic churches of Oak Park, River Forest and Forest Park have decided to open their arms to members of the gay and lesbian community by holding two special Sunday evening Masses in late January." The Masses were organized by Cardinal George's Archdiocesan Gay and Lesbian Outreach Ministry (AGLO). According to AGLO organizers the Masses "will be geared toward people who may feel more comfortable sitting next to their same sex partner than at a regular Mass." So, Cardinal George's people want "same sex partners" to feel comfortable sitting together in the pew. This report is just the latest in a string of articles that have appeared in Chicago-area newspapers where Church officials have promoted the homosexual lifestyle.

In the September 20, 2000 issue of the Chicago *Sun-Times* there appeared an article titled: **STEPPING INTO THE LIGHT – Group for gay Catholics expands to south suburbs**, by Cathleen Falsani, Suburban Reporter. The *Sun Times* announced:

The Archdiocese of Chicago's ministry to gay and lesbian Catholics is expanding to the suburbs. Cardinal Francis George has given the go-ahead for the Archdiocesan Gay and Lesbian Outreach program -- known as AGLO -- to set up its first suburban outpost at St. Emeric's Church in Country Club Hills.

The *Sun-Times* went on to speak of Gary Pate, co-director of the Cardinal's **AGLO** ministry:

Gary Pate remembers the first time he attended an AGLO mass, six years ago. 'I know when I first went, there was a sense of coming home, a sense of belonging,' said Pate, a social worker who once studied for the priesthood. While he disagrees with some church teaching about homosexuality and other issues, at AGLO Pate said he has been able to wrestle with questions of faith, sexuality and church teaching without being pressured to change. 'AGLO is an outreach ministry,' said Pate, who is now an AGLO board member and co-director of the ministry. 'Let them get settled, feel at home and then begin to struggle with whatever they need to struggle with.'

And there is more. An article in the December 4, 2000 issue of *Daily Southtown* (by Allison Hantschel) reported on the "gay" Mass held at St. Emeric's Catholic Church. Fr. Seaman, pastor of St. Emeric's, was reported by the paper to have said:

he would be reluctant to order a loving [homosexual] couple to end their relationship. 'I am not sure I see the sense in trying to halt a long-term committed relationship...'

We then have the co-director of the Archdiocese's ministry to homosexuals publicly stating he does not accept Church teaching regarding homosexuality and that **AGLO** does not pressure anyone to change. And the pastor, Fr. Seaman, sees no sense in attempting to pull a homosexual couple out of their sinful lifestyle. *What a scandal*. Father refers to a homosexual relationship as "loving". Is Father a Catholic priest? Is it "love" to sodomize someone? To allow this to go unanswered is cruel to the homosexual and shows a complete lack of charity. No misinterpretation is possible. There is more regarding AGLO and the danger it represents to the spiritual well-being of the homosexual as well as the general public under Cardinal George's care.

Friar Johnpaul Cafiero, described by the Associate Press as "one of 16 friars or priests who take

turns presiding over the gay and lesbian Mass at Mount Carmel” parish in Chicago, spoke out in an A.P. article that appeared in the November 26, 1999 issue of the Springfield *State Journal-Register*. According to the article by Martha Irvive entitled “Gays take part in Catholic Mass despite anti-homosexual stance,” Cafiero “would even like to be able to preside over same-sex commitment ceremonies.” He stated, “If people are in a deep, committed relationship, let’s bless that love...”

On July 11, 1999 RCF issued a press release regarding an obituary that appeared in the August 8, 1998 *Tribune* that listed Robert Boyle as the “*Life Partner*” of the deceased. At the time of the press release, Robert Boyle was the “Education Commissioner” at **Our Lady of Mt. Carmel**, home to **AGLO**.

In addition, on July 27, 1999 RCF interviewed a “recovering” homosexual who had been part of the **AGLO** community at OLMC parish. He told us of homosexual activity being promoted in the confessional. He also told us of a priest he knew personally who hung out with the **AGLO** crowd and was a very active homosexual. In the past, **AGLO** advertised its “Ministry” on a Gay Web site called QCOMMUNITY (<http://www.qcommunity.com/local/illinois/042601il.htm>). On the same page as AGLO’s mission statement is an advertisement for “*buyitgay.com*” where a Catholic shopper can buy anything from sex toys to gay porno.

Communication Ministry, Inc., (CMI), is a group for gay priests, nuns and religious operating out of Chicago. RCF has made this information available to the Cardinal in the past. **CMI**’s September 2000 newsletter contains a letter from a “gay priest” on page 7. The priest thanks **CMI** for its members’ support for him and his male partner of 6 years. This is one example of many regarding **CMI**’s danger to all concerned. **CMI** operated out of the **Christian Brothers**’ property with the help of **Franciscans** and other religious in Chicago. They moved their office once RCF made their location public.

These are but a few examples of the actions Cardinal George has permitted that have led RCF to wonder just what he believes.

Fr. Andrew Greeley's recent book, *Furthermore! Memories of a Parish Priest*, was released on December 1, 1999. The following quote from page 80 of Greeley’s book set in motion a chain of events that led to my taking a trip to Chicago.

...But even in Chicago, the ring of predators about whom I wrote in the paperback edition of "Confessions" remains untouched. There is no evidence against them because no one has complained about them and none of their fellow Priests have denounced them. Those who have been removed are for the most part lone offenders who lacked the skill to cover their tracks. The ring is much more clever. Perhaps they always will be. But should they slip, should they get caught, the previous scandals will seem trivial...

A footnote states:

They are a dangerous group. There is reason to believe that they are responsible for at least one murder, and may perhaps have been involved in the murder of the murderer. Am I afraid of them? Not particularly. They know that I have in safekeeping information which would implicate them. I am more of a threat to them dead than alive. (p. 80)

What is one to think of Greeley’s admission? If he indeed has evidence concerning an unsolved murder would he not be obliged to step forward and share this information with local authorities? One would think a Catholic priest would be the first to seek justice for the victim and thereby possibly prevent this “*ring of predators*” he speaks of from harming another child. What about Cardinal George’s responsibility in this matter? Has Greeley, in his effort to sell his books, suggested a cover-up? If that is the case, then by his own admission, he has been part of the cover-up and his silence may well have contributed to the sexual

17) Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching. For the scripture says, "You shall not muzzle an ox when it is threshing," and, "A worker deserves his pay." Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. Reprimand publicly those who do sin, so that the rest also will be afraid. I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism.

1 Timothy Chapter 5

abuse of other children.

Page 80 of Greeley's book deeply disturbed at least five Chicago-area businessmen. While one wrote the Chicago police, the other four wrote Cardinal George and all demanded an investigation and called on the Cardinal to make Greeley produce the information he had in "safekeeping." Repeatedly, in instances we've been informed of, the Cardinal responded to demands for an investigation by advising those writers that "If [they] had any information, [they] should give it to the authorities." Here, a prominent area priest proclaims that there is a network of pedophile priests, and the Cardinal's only response is to side-step the issue and avoid taking any direct action himself.

The list goes on and on. It would take a book to list all the times the Cardinal has been made aware of abuses and failed to act. General absolution is so prevalent it isn't even newsworthy any more.

Roger Cardinal Mahony

In addition to allowing heretical speakers to "educate" (e.g., *scandalize*) the faithful at his annual Religious Education Conference, one of Mahony's blatant attacks on liturgical norms was his letter on the liturgy titled *Gather Faithfully Together*.

On its online edition of *Adoremus* newspaper (Vol. III, No. 8: November 1997), Fr. Joseph Fessio, S.J., Helen Hull Hitchcock, and Fr. Jerry Pokorsky criticized Mahony's letter on the liturgy, pointing out its major defects and its "inconsistencies with existing liturgical norms." Mahony seems to believe he knows better than the Church and felt a need to create his own liturgy. His Eminence is also becoming infamous for the construction of his new Cathedral (known to many as "Tajmahony" or "yellow armadillo"). It is this writer's opinion that these combined actions betray an enormous pride and defects of character, manifesting themselves in his nearly pathological need for attention. Rather than defending the faith and saving

Ephesians Chapter 5 11-14

Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light."

souls, he seems obsessed with building his own worldly empire and proving his greatness with infantile attempts to "one-up" his fellow bishops and former classmates.

An article on Mahony's new cathedral appeared in a December 2001 issue of the *New Times* (www.newtimesla.com). The article was entitled, *Cardinal Roger Mahony threatened, hoodwinked and strong-armed to get a lavish new cathedral built in L.A. The result is a colossal monument to his ego*, by Ron Russell.

(In future issues of AMDG, we will take an in depth look at Cardinal Mahony, as well as Cardinal Law of Boston, and the calls for the latter's resignation. Also, we will address the shameful actions and negligence of retired Cardinal James Hickey. We will also be covering the lives of other members of the hierarchy in greater detail – ed.)

Bishop J. Keith Symons

According to a written statement released at a June 2, 1998 press conference, Bishop Symons of Palm Beach, Florida resigned after admitting sexually abusing five boys while he was a priest. It was also reported that he carried on a "relationship" with one boy for several years. Many individuals praised Church officials for their quick removal of Symons, but investigators' reports showed that one of Symons' victims reported his abuse to the Pensacola bishop four years earlier. Symons admitted being a molester then but was allowed to remain a bishop four more years until the victim again complained and became more vocal. Evidently, the current hierarchy will hold up a pedophile as a prince of the Church even after he admits the abuse. Many children have been sacrificed to protect a member of the hierarchy. The reason I bring this issue up now is because of some comments made by Bishop Kenneth J. Povish a year later. His comments were very telling.

Ten months after Symons' resignation, RCF learned that the admitted child molester would be leading a retreat May, 19, 1999 at the St. Francis Retreat Center in Dewitt, Michigan. The retreat was titled: "A Marian Day of Prayer." While every individual can be forgiven of his sins, we at RCF believe that when it comes to the sexual abuse of children, especially at the hands of a Catholic priest, there should be some lasting consequences equal to the magnitude of the offense. Had the bishop been caught, many states could have justifiably sentenced the bishop

for the sexual abuse of 5 children over a period of years to a lifetime behind bars. There is no doubt that many lives were severely damaged by Symons' actions. To continue to afford him the respect of a moral leader with the title of "Most Reverend," (which was used on the retreat notice) is not only an insult to the victims, but it is a direct assault on the holy priesthood. It suggests a double standard that is a perversion of the Catholic faith at a time when many laymen have been ostracized from a Catholic community for merely pointing out liturgical abuses or heretical teaching. This is a clear indication of the rot that exists within the Catholic hierarchy. All the perfume in the world would not erase its stench.

LEV 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

LEV 18:29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

LEV 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Personally, when I hear about a man who preys on young boys, I do not immediately think about forgiveness. I think first about my own children; then I think about where I left my baseball bat.

The sexual abuse of children is not an abstraction, nor a victimless crime. Pedophile priests have utterly betrayed their vocation. They have corrupted the innocent, exploited the weak, sullied the priesthood, endangered souls, and dragged the body of Christ through the mire of public scandal. Has any bishop ever had a more compelling reason for a public display of righteous indignation?"

Once RCF learned that Bishop Symons was now leading retreats, we released a statement to the press in Michigan and Florida. Several Detroit-area newspapers, as well as papers in Symons' former diocese of Palm Beach, Florida, subsequently conducted their own investigations and reported their findings. As a result, Bishop Kenneth J. Povish, former bishop of the Lansing Diocese, lashed out at RCF in a column that appeared in the local Catholic paper. Povish, in his article "The way, truth and life", referred to RCF as "a self-appointed vigilante group based in Springfield, IL" and affectionately referred to pervert bishop Symons as "a wounded healer." Once again, the faithful are rewarded for their support of and belief in the hierarchy with betrayal. Those words may sound harsh to many, but the truth remains that, even after the Rudy Kos sexual abuse case cost the Dallas diocese \$23 million, and Cardinal Law is scrutinized in Boston for protecting pedophile priest John Geoghan, and after countless similar events, the hierarchy does not resemble anything remotely holy. Your children would be safer wandering the halls of a maximum security prison. Unlike many of our Church leaders, even many of the most hardened criminals detest pedophiles.

In the August 1998 issue of *The Catholic World Report* there was an article titled "Where Is The Outrage?" by Diogenes. The article concerned the Symons scandal and closed with the following:

Bishop Patrick Ziemann

On July 22, 1999 Bishop Patrick Ziemann of Santa Rosa, California resigned after admitting that he had been involved in a two year sexual relationship with Father Jorge Hume. Hume had filed a lawsuit claiming the bishop had forced him into a sexual affair by threatening to go to the police over Hume's alleged stealing of Church funds. Fr. Hume, a 41-year-old native of Costa Rica, was recruited by Ziemann to serve the diocese's Latino community. According to Irma Cordova, Hume's attorney, "He was coerced into committing acts that he did not want to do." The lawsuit charges he was forced to engage in acts of oral sex, masturbation and sodomy.

Fives years earlier Bishop Norman McFarland of Orange, California, received a letter from Catholic parents in his diocese. The parents alleged that Bishop Ziemann was guilty of "scandalous behavior (which) occurred in the Church's confessional with lascivious physical contact with our son, and other male retreat participants."

Bishop McFarland responded in part by stating: "I cannot conceive it as being possibly true." and reminded the parents that they could be "open to a libel suit." At this point the parents backed off fearing litigation and because of the fact that McFarland had already made it clear he did not believe them.

Bishop Ziemann now resides at Holy Trinity Monastery in St. David, Arizona. It has been reported to RCF that Bishop Ziemann has given retreats at the monastery and also recently at a parish in Sierra Vista.

Archbishop Justin Rigali

Archbishop Justin Rigali of St Louis is a friend and supporter of Cardinal Mahony. Rigali placed a full-page ad in the September 19, 1997 issue of the Los Angeles archdiocesan newspaper, *The Tidings*, congratulating Mahony on the “*inauguration of the construction of the Cathedral of Our Lady of Angels.*” Local orthodox Catholics have condemned Mahony’s design and waste of hundreds of millions of dollars spent for his new Cathedral.

On June 6, 1997 Mrs. Ruth Schulte of St. Louis sent a letter to Msgr. Joseph Naumann, the Vicar General of the Archdiocese of St. Louis. In her letter, Mrs. Schulte criticized Cardinal Mahony and his proposed letter on the Liturgy, “Gather Faithfully Together.” (Mahony’s letter was receiving support and being promoted by some St. Louis clergy, according to Mrs. Schulte). She also reminded Msgr. Naumann of their phone conversation a year earlier, at which time she was told that Archbishop Rigali “was upset with Father Paul Marx because he criticizes Cardinal Mahony.” (*RCF will be reporting on the other bishops and cardinals who persecuted Fr. Paul Marx in future issues – ed.*)

In his July 8, 1997 response to Mrs. Schulte, Msgr. Naumann stated:

I continue to have great respect for Cardinal Mahony....You and I are not going to agree about Cardinal Mahony.

Perpetual adoration in St. Louis

While it is true that Archbishop Rigali has been promoting perpetual adoration, one must question his beliefs and motives considering comments made by the pastor of the St. Louis Cathedral.

I was recently sent a copy of a document that was distributed at the Cathedral Basilica of Saint Louis in October of 2001 by Msgr. Jim Telthorst. The document was addressed to “All those interested in Eucharistic Adoration.” The document was signed by Telthorst and stated in part:

Contrary to what you may here (sic) about the practice [of adoration], Jesus is not physically present or contained in the tabernacle or the monstrance, nor is he a prisoner nor lonely, he does not need our company.

That is, to say the least, an amazing statement considering Telthorst identifies himself as a “Catholic” priest.

As long as we are on the subject of Fr. Telthorst, I have a copy of another document with Father’s name on it dated Sunday, February 13, 1983. The two-page document is titled: “Father Jim Telthorst, Director of Office of Worship, St. Louis Archdiocese” and states in part:

The Church is a sacrament, so we, the laity, are a sacrament because we are the Church.

Jesus does not come down on the altar when bread and wine are changed into His body and blood. Anyone who believes this is mistaken.

The thinking of the early Church was reversed regarding Christ and the Mystical Body. Communion, Christ in the Eucharist was the Mystical Body and the people were the real body of Christ.

A valid Mass doesn’t mean anything if you don’t offer yourself.

Christ is not made present (in the Mass). He is realized.

You must understand that the priest is not the celebrant (of Mass) – the people are the celebrants.

When the priest holds up the host before the Communicant and says ‘Body of Christ’, not allowed to say ‘This is the Body of Christ’ because he means you (are the body of Christ).

You are the Incarnate Word in the flesh.

We incense the tabernacle however you are worthy to have incense burned before you because you are the Body of Christ.

Contrary to what many Catholics believe, it seems all is not well in St. Louis.

Paid Concerts in the St. Louis Cathedral

According to the web page for the St. Louis Archdiocese, the cathedral is being used as a concert hall. \$5,000.00 can get you a front pew, “6 Full Season Subscriptions” and an “Exclusive Patron Reception following Chanticleer Concert.”

CHANTICLEER (www.chanticleer.org) is a San Francisco-based, all-male singing group. Chanticleer’s music director, Joseph Jennings, “a prolific composer and arranger, has also composed for such ensembles as... **The New York City Gay Men's Chorus.**” In addition to being Music Director of Chanticleer, Jennings also leads the **GOLDEN GATE MEN's CHORUS** (www.ggmc.org). “**The Golden Gate Men's Chorus** was formed by Dick Kramer in 1982 as the **Dick Kramer Gay Men's Chorale.**” “... Though the **Golden Gate Men's Chorus** has its roots in the gay community, its membership is not limited to gay men, but is made up of both gay and gay-supportive men.”

Mr. David Landis, president and owner of Landis Communications, Inc., is listed as Chanticleer’s Corporate Counsel. According to his company’s web site (www.landispr.com), Mr. Landis, “a passionate philanthropist and volunteer,” supports numerous causes such as handgun control and Planned Parenthood. He “resides in Pacific Heights with his partner, Sean Dowdall, and their two miniature American Eskimo dogs, Shasta and Whitney.”

Mr. Lynn D. W. Luckow, is listed as Board Chair of **Chanticleer**. He is also listed as the Chair of the National 4-H Council Board of Trustees (www.fourhcouncil.edu). A web search of Lynn D. Luckow links to the web site of the Harvey Milk Institute (HMI) (www.harveymilk.org). Lynn Luckow is listed on the Advisory Board of the San Francisco-based organization. According to its web site:

The mission of the Harvey Milk Institute (HMI) is to foster the development and examination of lesbian, gay, bisexual, transgender and queer culture and community in the Bay Area and beyond.

According to the HMI web site, one of the classes the Institute is promoting is:

BUTTPLAY: HANDS-IN APPROACH: FOR MEN

offered by Frank Strona, Thursday, March 14
7-10 pm
Location: EROS, 2051 Market St @ Dolores
Course # 2002A-058, \$20

The description of the class reads:

*Whether you use it for f**king, fisting, buttplay, anal-digital manipulation, or prostrate massage, a man's a**hole can be a place of great pleasure. Join our educators as they explore techniques for greater pleasure-both on one's own and with a partner. Toys, cleansing, relaxation, and stretching exercises will be demonstrated. Basic anatomy of the rectum and prostate will also be covered. If time permits, a demo or a limited group exploration will be presented. If you have special concerns or would like to volunteer to be a demo please contact Frank directly at sportsex@dnai.com.*

Frank Strona is a peer-based mentor and trainer focused on improving sexual expression in all forms. As an educator and presenter, Frank speaks on a diverse and sexually positive range of topics to encourage self-expression, exploration and knowledge. With a strong background in HIV/STD Harm Reduction and a sexually adventurous player himself, he shares his knowledge, insight and tricks of the trade with men and women across the country. For more info, visit: <http://www.mentorsf.com/>.

The HMI web site also links to other homosexual sites, one of which is:

Sisters of Perpetual Indulgence, Inc.

www.thesisters.org

Since our founding in 1979, the Sisters of Perpetual Indulgence, Inc. have been a force for social activism in San Francisco and queer meccas throughout the world. Our common vows are to promulgate universal joy and expiate stigmatic guilt. Our shared ministry is one of public manifestation and habitual perpetration. We pledge support to our fellow sisters toward our personal and collective enlightenment. San Francisco is the founding Order and the Mother House.

Msgr. Timothy Dolan Auxiliary Bishop of St. Louis

On August 15, 2001 Msgr. Timothy Dolan was

installed as auxiliary bishop of St. Louis. Dolan was rector of the Pontifical North American College in Rome. Prior to that, he spent two years as vice-rector of Kenrick-Glennon Seminary.

Before his installation as bishop, Msgr. Dolan was interviewed for an article that was published in the July 8-14, 2001 issue of the *National Catholic Register*. The article was titled: *Former Seminary Director Refutes 'Gay Priesthood' Myth*.

The first question Dolan was asked was:

Media reports in the United States talk of the priesthood becoming a "gay profession." How much truth is this report?

Dolan answered:

Are there some homosexual priests? Of course. Priests are human beings, not angels, and reflect – for better or worse – the tendencies found in the rest of society. If, as polls tell us, a certain small percent of the male population are homosexuals, I suppose the same statistics would then apply to men who are priests.

While Msgr. Dolan went on to defend the priesthood and the Church's teaching on sexual morality, this writer has great difficulty accepting his answer. To say that "*Priests... reflect... the tendencies found in the rest of society*" is a disgrace and a scandal that serves as an indictment against the bishops, seminary rectors, and Msgr. Dolan himself. If priests are no better, no holier, than the common man and reflect the tendencies found in the rest of society, then the screening and formation process for priests has failed miserably. Ironically, this is exactly what RCF has been shouting for years. I for one am fed up with the double-talk and half-truths spewed by many bishops today in their attempts to put a positive spin on their catastrophic failings. Their incompetence has effectively destroyed the Catholic Church in America. It is becoming evident that they, the bishops, "reflect the tendencies found in the rest of society," and because of their station in life, are the cause and set the course for the destruction of society. I wish that the emperors could hear the message: they have no clothes.

Thankfully, not all seminary rectors and clergy agree with Msgr. Dolan. A report titled *Cliques of gay priests are dividing Church* appeared in the English press on Monday, April 30, 2001. The report

came about because of a documentary that was about to be aired in Europe called *Queer and Catholic*. RCF was interviewed for the film and has a copy of the one-sided documentary. The article *Cliques of gay priests are dividing Church* by Victoria Combe, Religion Correspondent/*Catholic Herald*, stated in part:

The growing number of homosexual men training for the Roman Catholic priesthood is creating "divisive cliques" of gay and straight students, the rector of a leading English seminary says. Fr. Kevin Haggerty, rector of St. John's seminary in Womersley, Surrey, says: "It would seem to me that sub-cultures are a danger. They are inappropriate for the priesthood and contrary to the openness required for a priest."

*Fr Haggerty raises the issue in a Channel 4 documentary, *Queer and Catholic*, to be broadcast next Saturday. The presenter, Mark Dowd, a former Dominican friar who is gay, claims that the priesthood is becoming a "gay profession" like hairdressing. Speaking to *The Telegraph* yesterday, Fr. Haggerty said: "I don't think we can avoid the issue any more."*

Contact RCF if you wish to view the film.

Bishop George Lucas, Springfield, IL

On December 14, 1999 **Bishop George Lucas** was installed as Bishop of the Springfield Diocese in Illinois. Lucas replaced Bishop Daniel Ryan, who had resigned one week prior to the filing of a lawsuit that named him as an active homosexual who had engaged in sexual activities with clergy and male prostitutes. Under the leadership of Bishop Lucas, Ryan remains active – saying public Mass around the diocese as well as Confirming children at various parishes within the Joliet diocese. Bishop Lucas's first act after his installation as bishop was to hold a reception at the Masonic temple in Springfield, Illinois. (*See related story, this issue– ed.*)

Prior to his installation in Springfield, Lucas served as a priest in the St. Louis Archdiocese. For a time, he was Archbishop Rigali's Vicar General and served as insulation between the Archbishop and allegations of sexual misconduct by clergy. By the time Lucas reached Springfield, he knew how to play the game of cover-up.

An article titled: *Sanctuary For Their Sins*, by Jeannette Batz appeared in the March 8-14, 1995 issue

of *The Riverfront Times*. The article was critical of Archbishop Rigali and then-Msgr. Lucas for the way they handled allegations of sexual abuse by clergy and their treatment of victims. According to the article:

Lucas, who serves as the liaison between Archbishop Rigali and anyone alleging abuse by a priest, refused to discuss any changes in their approach or let us interview the (sexual abuse) advisory Committee...We offered to interview the archbishop, but Lucas said Rigali wouldn't meet with us. We offered to interview any survivors who felt the archdiocese had treated them with compassion, but Lucas gave us no names. When we asked where priests are sent for treatment, he refused to tell us.

Lynn Woolfolk, who informed the archdiocese that he was a victim of clergy abuse by a St. Louis priest, met with Msgr. Lucas on two occasions. Woolfolk said of Lucas:

By the second meeting Msgr. Lucas was totally cold...

Less than six months after his second meeting with Lucas, Lynn Woolfolk found out that the priest that had abused him was "already back in ministry, just a few miles away from all the children at (his former parish)."

I have had two meetings with Bishop Lucas since his arrival in Springfield. The first meeting was at the request of the bishop. Lucas suggested that the work I do as president of RCF was dangerous and recommended that I "dissolve RCF" as a first step toward the reconciliation of my family with our local parish of St. Peter's and its pastor, Fr. Thomas Holinga. Holinga served as Vicar General to homosexual bishop Daniel Ryan. I had been critical of Holinga because of the heretical teaching being promoted by Holinga's extraordinary ministers, parish council members, and religion teachers. I was also objecting to the liturgical abuses that were commonplace at St. Peter's. At one point, "Fr. Tom's" lawyer threatened me with a lawsuit.

Shortly before RCF was formed in May of 1996, I was asked to attend a meeting at St. Peter's Parish in Petersburg, Illinois. At this meeting an extraordinary minister, with a parish counsel member present, proceeded to explain to me the goodness of contraceptives and the need for Planned Parenthood at

our schools. My inquiry into this matter came about because of my letters to the editor and statements I made while in attendance at public school board meetings, regarding area Catholics who were promoting Planned Parenthood and the benefits of contraception. It was at St. Peter's Parish that my teenage son's religion teacher suggested the use of birth control was acceptable. It was one of the parish's religion teachers who invited Planned Parenthood to her public school classroom to promote birth control and encourage the students to use their services. I approached Fr. Holinga and asked him to take some corrective action. Holinga refused to do anything.

On several occasions I wrote bishop Lucas asking him to remedy some of the problems that existed at our parish. In one letter I wrote:

The first issue I would like to raise (not necessarily the most important) is Fr. Holinga's distributing Holy Communion to his 5 Extraordinary Ministers prior to receiving Communion himself. The Extraordinary Ministers stand around the Altar, as if to concelebrate, and hold the Consecrated Host in their hands consuming It as Fr. Holinga consumes his Consecrated Host. This practice takes place every Sunday at 10:30 Mass even though it has clearly been condemned by the Holy See.

The Holy See recently released a document titled: Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest. The Document was prepared by the Congregation for the Clergy and 7 other Roman Dicasteries. Article 8 deals with the use of Extraordinary Ministers and states in part:

To avoid creating confusion, certain practices are to be avoided and eliminated where such have emerged in particular Churches:

- extraordinary ministers receiving Holy Communion apart from the other faithful as though concelebrants;

-the habitual use of extraordinary ministers of Holy Communion at Mass thus arbitrarily extending the concept of "a great number of the faithful".

In 1988 The Springfield Diocese issued guidelines regarding "Eucharistic" Ministers. Holinga was

part of the chancery staff at the time. The diocesan guidelines state clearly that the Extraordinary Ministers “do not receive (Communion) at the same time as the priest.”

Other questionable practices taking place include:

1. *Fr. Holinga does not add water to the glass pitcher of wine that he consecrates for distribution to the faithful.*

2. *An Extraordinary Minister pours the Precious Blood from Its glass container into individual glasses for distribution by the other Extraordinary Ministers.*

3. *The Consecrated Hosts are stored in the tabernacle in a clear glass that resembles a regular wine glass.*

4. *Clear glasses are used to hold and distribute the Precious Blood to the faithful.*

5. *After Communion the Extraordinary Ministers remove the “Sacred Vessels” (glasses) to the sacristy without purification.*

6. *There is no crucifix in the sanctuary; in fact, the only crucifix visible within the church is on the twelfth station of the cross.*

7. *Neither the altar servers nor the choir members (who are located within the sanctuary) kneel during the consecration.*

8. *Fr. Holinga’s most recent bulletin (Jan. 28, 2001) included a pitch for “spiritual director” Fr. Philip Kraft at the “50 minute hour” rate of \$40.00. Adequate spiritual direction is hard enough to come by in this diocese without being compelled to pay for it.*

At my second meeting with Bishop Lucas, I asked him why he would not demand that Fr. Holinga end the liturgical abuses that occurred every Sunday. He answered “I choose not to.”

Published in the October 21, 2001 parish bulletin from St. Peter’s Parish in Petersburg was the following:

When people do things that are distracting,

or different than the rest of the community, it introduces a foreign element and breaks the unity of the assembled church. Strictly speaking, that is a definition of sin...

One of the “sins” mentioned in the bulletin was showing a sign of reverence, “genuflecting” before receiving Communion. Since my family is the only family that genuflects it is very obvious where this was directed. Still Bishop Lucas does nothing.

At present, Bishop Lucas has a **\$4 million** fundraising campaign underway. This money is to be placed into accounts with the interest to be used to fund diocesan ministries for years to come. These are the same ministries, like those in so many other dioceses, that have been used to promote liturgical abuse and heretical teachings.

On Sunday, January 27, 2002 (the feast day of St. John Chrysostom who stated “The floor of Hell is paved with the skulls of bishops”), a film was shown **during Mass** at St. Peter’s church. The film was a fundraising tool used to encourage Catholics to contribute to the bishop’s campaign named “Harvest of Thanks—Springtime of Hope”. The parishioners at St. Peter’s were informed that their share of the \$24 million was \$72,000.00. Each parishioner was encouraged to make a sacrificial gift to help reach the goal. What the Catholics of St. Peter’s were *not* told was that their seventy-two thousand dollars, along with the hard-earned dollars of ten other parishes of equal size, would go to pay the fee of **Community Counselling Service Company**, the firm that the diocese hired to help them coax the faithful into contributing. The company’s web site states that their fee equals “between three and eight cents per dollar raised.

Several years ago, I attended a teacher certification class held at Christ the King Parish in Springfield; it was sponsored by the Springfield diocese office of education (one of the ministries to be supported by this fund drive). The nun teaching the class on behalf of the Springfield diocese claimed we would have woman priests with the election of the next pope and promoted masturbation as a way to relieve tension. She also stated that birth control was acceptable as long as it did not cause abortion.

I can tell from first-hand experience that Bishop Lucas, like so many other bishops, shows a complete disregard for liturgical norms set by the Church. He shows no concern for the rights of the Catholics of this diocese.

A Disgrace To The Catholic Church: A Retreat for The Priests Of The Springfield Diocese

**Bishop Daniel Ryan on the left.
installation service of Bishop George Lucas,
December 1999**

**Protest Banner displayed outside the Cathedral
in Springfield, Illinois**

In January 2002 priests of the Springfield Illinois Diocese received an invitation to attend a retreat sponsored by the “**Ministry to Priests Team.**” The retreat was held at Ss. Mary & Joseph Church in Carlinville on Thursday, February 21 and was titled: “*Lenten Day of Reflection & Prayer For Priests.*” The “Presenter of the retreat was homosexual Bishop Daniel Ryan.

The most disturbing aspect in all of this is that despite the fact that a lawsuit was filed in October 1999 naming Bishop Ryan as an active homosexual who had engaged in homosexual sex with clergy and male prostitutes, and despite the fact that several priests of the Springfield diocese (who are still in good standing) provided information regarding Ryan’s homosexual activity, and despite the fact that the late Fr. John Hardon and others made this information available to the papal nuncio and Cardinal George of Chicago, and despite the fact that RCF obtained testimony from several then, now former male prostitutes that they had performed sexual favors for Ryan, and despite the fact that Fr. Hardon traveled to Rome with one of Ryan’s priest accusers and met with the prefect of the congregation for the clergy, Ryan, under the leadership of Bishop George Lucas, is presented as a role model to the clergy of the Springfield Diocese.

We have reached a level of depravity within the Catholic priesthood that is surely beyond the comprehension of most Catholics. In the last two months I have been interviewed by CBS, ABC, The National Review, The Economist based in London, as well as other publications, regarding all the sex scandals within the Catholic Church. At the risk of offending some, I must say, I believe that a large number of our bishops appear to lack any sense of shame and seem determined to destroy the Church. All the half-truths, double-talk and lame apologies spewing from their mouths can no longer be tolerated. The fruits of their actions have been laid bare! They have no credibility left and they don’t even know it.

THE SEDUCTION OF THE SOCIETY OF ST. JOHN

Homosex and Money Scandal Poison Catholic 'City' – Bishop Tries to Curb Publicity

by Michael Chapman (Part one of two articles)

Fr. Carlos Urrutigoity, superior general of the Society of St. John, likes to sleep with his seminarians. He also likes to sleep with other young men under his spiritual direction. In bed. Arm in arm. Man to man. Fr. Urrutigoity has a history of such behavior.

Not surprisingly, allegations of homosexual activity forced him to leave his first seminary in La Reja, Argentina. Similar rumors surfaced at his second seminary in Winona, MN, where he was dismissed for subversive activities. Now, new allegations may force him to leave the Society of St. John (SSJ), which is in the diocese of Scranton, PA, overseen by Bishop James Timlin.

But Urrutigoity isn't the only one in trouble. The chancellor of the SSJ, Fr. Eric Ensey, has been accused of repeatedly molesting a young man from a Catholic school near the Society in Shohola, Penn. And both Urrutigoity and Ensey and other SSJ priests are accused of plying high school boys with alcohol. Furthermore, the Society apparently has engaged in gross financial mismanagement of the millions of dollars given to it by devoted Catholics. And it may have committed fraud in soliciting funds for projects that it knew were not feasible.

Bishop Timlin learned about the homosexual allegations against Fr. Urrutigoity in 1998 – more than three years ago. But Bishop Timlin did not remove Urrutigoity. Nor when news about Fr. Urrutigoity's "sleeping sickness" (i.e., sleeping with young men) surfaced, did the bishop alert parents or donors. The bishop also did not alert students or their parents at the nearby Catholic school –St. Gregory's Academy – where Fr. Urrutigoity and the Society had first taken residency. Bishop Timlin says he told the Society and Fr. Urrutigoity to stop sleeping with young men. And the same goes for the alcohol. Bishop Timlin told the Society they could not serve alcohol to young men under age 21. "I read them the riot act," said Bishop Timlin. "They were very obedient. They said, 'Okay, we'll stop.' That was the end of that."

Well, not exactly. The Fr. Ensey case, other allegations of homosexual activity, possible fraud, and a charge that the Society and the bishop colluded to cover up the scandal, especially from donors, show that things look

very un-Catholic for a low-rung religious group that sells itself as "working toward a Catholic restoration." And like most cases of priests, young men, and alleged homosexual abuse, the Church in Scranton seems to be moving at a glacial pace, its primary goal to save the face of the diocese and the Church.

Bishop Says No "Immorality" in Sleeping with Boys

The Society of St. John is a clerical association in the Scranton diocese. Bishop Timlin established the association in May 1998. Through direct mail and web page pitches for donations, the Society describes itself as "a new generation of priests working toward a Catholic restoration through common life and worship, the founding of schools and colleges, and the development of small communities where an integrally Catholic life may be lived by laity and religious alike."

It's neo-traditionalist advertising. In its slick direct-mail packages the SSJ has pushed the idea that it is building a medieval-like community where all aspects of life are focused on God and the True Faith – a truly Catholic society, 24/7.

The priests who started the Society had been priests or seminarians in the Society of St. Pius X. They were thrown out of the Society of St. Pius X because of subversion: They knowingly conspired to set up their own religious order, the Society of St. John. "They just came here out of the blue," said Bishop Timlin in an interview with RCF. "I set them up." The SSJ priests, ordained and incardinated in Scranton, are priests for that diocese. "They're not a full-fledged religious community, I'm responsible for them," said Bishop Timlin.

The leaders of the SSJ and the main figures in the homosexual and money scandal are Fr. Carlos Urrutigoity, Fr. Eric Ensey, Fr. Basel Sarweh and Fr. Daniel Fullerton. In describing Fr. Urrutigoity, Bishop Timlin said, "He's highly intelligent. He's ahead of the pack. He bristles with ideas." Timlin insisted that Urrutigoity "is not a homosexual."

Carlos Urrutigoity first studied as a seminarian under

the Society of St. Pius X in La Reja, Argentina. He was dismissed from that seminary reportedly for homosexual behavior. It was alleged, for instance, that Urrutigoity groped other men and would sneak into other mens rooms at night, uncover them and watch them. After his dismissal, Urrutigoity applied for admission to a Society of St. Pius X seminary in Winona, Minn. At that point, the Society of St. Pius X asked Urrutigoity to prepare a defense against the allegations from Argentina. His defense led Society officials to accept him. But they were told, reportedly by Archbishop Marcel Lefebvre himself, to keep a close watch on Urrutigoity. Then, again, accusations of homosexuality surfaced. Urrutigoity allegedly paid excessive and unwanted attention to certain young seminarians. At the same time, Urrutigoity was conspiring with others to form the Society of St. John. Consequently, he was removed from the Society of St. Pius X.

Shortly thereafter, Urrutigoity allegedly made a homosexual advance toward a fellow seminarian who had joined him to start the Society of St. John in Pennsylvania. The seminarian, shocked at the behavior, broke his friendship with Urrutigoity and eventually returned to the St. Pius X seminary in Winona. Bishop Bernard Fellay, SSPX, subsequently informed Bishop Timlin about the incident, calling it "a grievously reprehensible action." Timlin, in turn, assigned Scranton Auxiliary Bishop John Dougherty to investigate the matter.

At the time, Fr. Urrutigoity and his followers were living at St. Gregory's Academy, a Catholic high school for boys, in Moscow, PA under the auspices of the Priestly Fraternity of St. Peter (FSSP). During the July 1999 inquest, the seminarian told Bishop Dougherty, an attorney, and another priest that Fr. Urrutigoity had made an unwanted sexual advance toward him. The seminarian further said that he had no intention of suing the Church or filing criminal charges against Urrutigoity. He only wanted to ensure that Urrutigoity would not get the chance to abuse other seminarians. He warned Bishop Dougherty that if Urrutigoity were not stopped, others would be molested. Bishop Dougherty, according to the seminarian, said to him, "I believe you." Bishop Timlin, for his part, told RCF that he does not know what Bishop Dougherty told the seminarian.

The seminarian further testified that he told Fr. Eric Ensey about the incident who, in turn, told Fr. Daniel Fullerton. They both confronted Fr. Urrutigoity with the charge and he admitted it, said the seminarian. (Fr. En-

sey, facing allegations of homosexual abuse himself, has apparently left the Society; see below.)

Despite Urrutigoity's history and the testimony of the seminarian, Bishop Timlin did not think the case was clear. So he set up a committee composed of lay people and himself, Bishop Dougherty, and a diocesan attorney. They apparently reviewed the facts of the Winona case. They found that "there was no conclusive proof that it happened," said Bishop Timlin. Also, "Fr. Urrutigoity denied it, he absolutely denied that there was anything immoral," says Timlin. When it comes to a priest sleeping with young men, Bishop Timlin says Fr. Urrutigoity's behavior was imprudent but "not immoral."

"Fr. Urrutigoity knows the seminarian," said Bishop Timlin. "They were very good friends. He was a seminarian who has since left. And he refuses to come forward and give any testimony in this case at all." RCF attorney James Bendell notes that the seminarian said he had no intention of suing the Church. Further, the seminarian told an SSPX priest and Dr. Jeffrey Bond, president of the College of St. Justin Martyr, which was at that time affiliated with the Society, that he would testify in court if necessary. However, Fr. Ensey, according to Dr. Bond, convinced the seminarian not to send an affidavit to Bond (see below).

Following that investigation in 1998, Fr. Urrutigoity and his followers were allowed to stay at St. Gregory's Academy. There, they served as chaplains to the boys at the school. But more problems mounted.

While at St. Gregory's, Fr. Urrutigoity and other SSJ priests allegedly gave the high school boys alcohol and coaxed some of them into bed. Two "dorm fathers" reportedly slept with Fr. Urrutigoity, although they deny anything sexual occurred. One source, who asked to remain anonymous, told RCF that Fr. Urrutigoity may have slept with up to 20 boys at the school. "Many of the boys were drunk with Fr. Urrutigoity and then slept with him," said the source. Another source, Fr. Paul Carr, the North American district superior of the FSSP, has disclosed that while he served as chaplain at St. Gregory's in March 1998, he discovered boys drunk in the dormitory. He then found out that members of the SSJ had provided the alcohol to the boys, a serious crime in Pennsylvania.

Bishop Timlin said he knows that Urrutigoity slept with boys at St. Gregory's but that is no reason to inform the boys' parents. The diocesan attorneys advise against that, said Timlin. Further, Fr. Carr told Bishop

Timlin last year about Fr. Urrutigoity's behavior. It apparently did not sway the bishop.

At the start of the school year 2001, Fr. Carr told the Academy boys that they could have no contact whatsoever with the SSJ. The school now does not allow the boys to go anywhere alone with a priest.

Society Priests Downplay "Sleeping" Scandal

In August 2001, the academy's headmaster, Alan Hicks, told Dr. Jeffrey Bond about Fr. Urrutigoity's bizarre sleeping habits. Dr. Bond, as noted, is the president of the College of St. Justin Martyr. It was launched in 1998 as a legally separate but integral part of the Society of St. John; until recently, the Society continually marketed the college in its pitches for donations.

Dr. Bond, who had previously taught at St. Thomas Aquinas College in California, was persuaded by friends and Fr. Urrutigoity to head the new college. He agreed and relocated with his wife and eight children to Pennsylvania in November 1999. He started working officially for the Society in May 2000. "I was completely sold on the idea," Dr. Bond told RCF. "Fr. Urrutigoity is very charismatic and I trusted him. I can see now with hindsight how naïve I was. But who wouldn't trust what seemed to be honest, traditional-minded priests on a good mission?"

The situation for Dr. Bond, whose main job was to get the college off the ground and running, deteriorated quickly. He soon learned about instances of apparent fraud, dubious bookkeeping, credit card misuse, mismanagement of funds and deceit. "The Society paid my salary, in exchange for teaching their men, but they never gave a penny of all the money they raised to the college," said Dr. Bond. Yet the Society was pitching the college to devoted Catholics to secure donations. Dr. Bond began to take steps to try to preserve the College of St. Justin Martyr and ensure its independence from the Society. But as that struggle ensued, Alan Hicks contacted Dr. Bond. "At first I thought Fr. Urrutigoity had pet, wacky theories about male bonding and was not a homosexual," Dr. Bond told RCF. "Then, more information came in that led me to believe that Fr. Urrutigoity was a homosexual." In a Dec. 8, 2001 email to supporters of the SSJ and "All Concerned Catholics," Dr. Bond explained Fr. Urrutigoity's odd behavior: "I have been told by a number of young men who have slept with Fr. Urrutigoity that he sleeps 'very close,' meaning that he maintains full body contact with his arms around his sleeping partner. These

young men have also informed me that Fr. Urrutigoity's modus operandi is to encourage them to come to his room for late night spiritual direction. He then invites them into bed with him under the pretext of their being 'brothers' with no need to concern themselves with any possibility of impropriety. This approach is aided by Fr. Urrutigoity supplying these young men with alcohol to weaken their natural resistance."

Would any rational Catholic parent allow their son to sleep with their parish priest in such a way? What seminary advocates that a superior supply booze to his seminarians and then sleep with them? Yet Bishop Timlin told Dr. Bond: "No sin was committed. I've investigated. There's no immorality."

However, in speaking with RCF, Bishop Timlin noted that once he heard about the "sleeping" matter, he called Fr. Urrutigoity and the other SSJ leaders in for a meeting. "I said 'This is terrible, it looks bad, we have to avoid even the appearance of evil,'" said Bishop Timlin. "I told them, 'You can't do this. In this country, in this climate, people are going to read things into it. You must stop.'" Timlin says he also ordered them to stop supplying alcohol to the seminarians. (It is a criminal offense in Pennsylvania to provide alcohol to people under the age of 21 and people have gone to jail for it.) "We stopped it," said Bishop Timlin. When asked how he knew that, Bishop Timlin said, "because they told me they stopped it. ... They're very obedient." Timlin added that the Society subsequently wrote rules that apparently forbade priests from sleeping with seminarians and banned alcohol from SSJ premises.

Bishop Timlin admitted to RCF that the SSJ leaders "minimized the sleeping" issue in their discussions with him. He also said that "Fr. Urrutigoity admitted that he slept with people [young men] but denied that there was anything immoral about it." Fr. Basel Sarweh, a member of the Society, first told people that Fr. Urrutigoity's "sleeping sickness" was the result of a cultural misunderstanding. As an Argentinean, Fr. Urrutigoity apparently was not tainted by America's puritanical heritage. When that excuse didn't work, Fr. Sarweh started claiming that the sleeping issue was caused by "overcrowding" at the SSJ's property in Shohola. Another SSJ priest, Fr. Daniel Fullerton, explained the "problem" in an email to Catholic apologist and author Michael Davies: "3. The third area of concern is reception of guests. The Society would like to implement the Benedictine spirituality toward guests: 'In receiving guests, you receive Christ.' At present, our space is limited, having too many members, and hav-

ing provided lodging for board members of the college. Priests frequently visit us for retreat and rest from their busy and lonely schedules. St. Gregory Academy graduates and their friends have descended en masse upon our dwellings. We have made available whatever space we could; even to opening office and room space to accommodate overnight stays.

"Fr. Urrutigoity has, in my opinion, sacrificed most in this area, allowing his office, hallway, and chapel area (where he sleeps on the floor) to be occupied with, at times, great numbers who don't mind floor and sleeping bag accommodations. Since some concerns about perception in this matter were presented to the attention of our Bishop, he has asked that we establish written pastoral guidelines avoiding all situations that might be occasion for misunderstanding. ..."

Fr. Fullerton did not mention the boozing, the late-night spiritual "guidance," or that Fr. Urrutigoity slept one-on-one with young men in the same bed. The scandal is not about a priest in a sleeping bag in the same room with boys in sleeping bags. It is an issue of a mature and sophisticated priest sleeping in the same bed with boys one at a time behind closed doors. As some sources have explained, Urrutigoity has slept in the same room with other boys, slept one-on-one with boys and done nothing sexual, and slept one-on-one with some boys and reportedly molested them. The point is cover. If someone steps forward and accuses Urrutigoity of homosexuality, he can produce other boys to say they slept with him and nothing happened.

Bishop Timlin's right-hand man, Aux. Bishop Dougherty, reportedly told Dr. Bond and another witness that he believed Urrutigoity was a "cult leader" who was "capable of pederasty at any time." Bishop Dougherty also reportedly said that Urrutigoity was "grooming" young men for sexual encounters. Bishop Timlin said that Dr. Bond "twists things around" and "misquoted Bishop Dougherty." However, Bishop Timlin conceded that Bishop Dougherty "may have made a statement about cult." "I haven't questioned Bishop Dougherty about the cult-like statements," Bishop Timlin told RCF. In response to Timlin's claims about misquoting people, Dr. Bond said, "he' s lying," adding that Dougherty took notes on a yellow pad during their meetings. "I'm waiting for them to say that under oath," Dr. Bond told RCF. He further disclosed that in a conversation with his lawyer, Bishop Timlin suggested that Dr. Bond was emotionally unstable and said that Bond would never work anywhere else after the dust settled on this scandal.

On another note about Fr. Fullerton, he reportedly encouraged young men to swim naked at the Society's property in Shohola. Bishop Timlin was informed of that activity in 1999 but apparently claimed no wrongdoing occurred. That same year, a religious visited St. Gregory's Academy and witnessed instances of inappropriate behavior involving the SSJ. He has now come forward and agreed to name names and provide an affidavit.

Publicity and Molested Boy Force Bishop to Act

In his Dec. 8 email letter, Dr. Bond provided more information about Fr. Urrutigoity and the SSJ. For instance, in addition to the Winona seminarian who said that Fr. Urrutigoity made a homosexual pass at him, another young man under Urrutigoity's spiritual direction has stated that Urrutigoity homosexually molested him. And "a third young man has testified that he, while a minor, regularly slept with Fr. Urrutigoity after being plied with alcohol to the point of intoxication." Furthermore, wrote Dr. Bond, "I have received testimony from a young man claiming that Fr. Eric Ensey homosexually molested him while he was a minor, and that alcohol was used to accomplish that purpose. This latest testimony may explain why Fr. Ensey has refused to denounce the immorality of Fr. Urrutigoity." Dr. Bond noted that he had not mentioned the Ensey case in earlier letters to Bishop Timlin and the Papal Nuncio, Gabriel Montalvo, because he did not learn about the matter until December 2001.

The allegations against Fr. Ensey are serious. Although the story surfaced last year, Bishop Timlin did not act until he received a copy of a letter from the boy's father on Jan. 12 this year. (The father apparently had initially contacted the Papal Nuncio and Cardinal Hoyos at the Vatican.) As Bishop Timlin told RCF, he then called the father, apologized for any harm done to his son, and said the diocese would investigate the case.

"He [Dr. Bond] went looking then and getting out everybody in the world to come forward and accuse him [Fr. Urrutigoity] of things," said Bishop Timlin. "And they have found one boy down in North Carolina, and I got a letter ... from a father, accusing Fr. Ensey of immoral touching. Immediately, I called the father and apologized. I said this was the first I had heard about it.

... Now we have a live body who's come forward, and they're serious allegations." Bishop Timlin told RCF that an investigation of Fr. Ensey is warranted and that

an independent review board will meet quickly to organize the investigation. However, Bishop Timlin said that civil authorities may arrest Ensey and, if so, "it will be settled in the courts."

In a Jan. 15 press release, Roman Catholic Faithful called for a truly independent body to review the case. "Only a full-scale investigation of the Society by an independent commission (not some toadies of the bishop) can expose the degree and severity of the harm done to youth here," said RCF. "How many priests at the Society of St. John are involved in covering up for Fr. Urrutigoity's behavior?" RCF also called for "a communication [to] be sent to the parents of any boys or young men who may have had contact with the priests of the Society of St. John, advising them that their sons may have come in contact with a sexual predator." Bishop Timlin refuses to do this. "We don't have any plans to notify the parents," he said, adding that diocesan lawyers have advised against such action. Further, said Timlin, "I haven't said anything [in public] – that's true. ... I don't want to come out publicly and say something because that's going to put it in the public forum. And then we're going to be in a real knock 'em out, drag down battle."

Following the receipt on Jan. 12 of the letter from the father in North Carolina, Bishop Timlin ordered Fr. Ensey to leave the SSJ premises in Shohola. And, said Bishop Timlin, Fr. Ensey has asked for permission to leave the Society. Furthermore, in light of the Ensey case and the publicity, Bishop Timlin has ordered Fr. Urrutigoity to leave the SSJ premises. He has done so and is temporarily residing in Scranton, 40 miles away. However, "if Fr. Urrutigoity is exonerated, he could go back to the Society," said Bishop Timlin. "We will do whatever is indicated." "We're not trying to cover up," said Timlin. "With Christian charity, you can't just throw these people [SSJ] to the wolves. They're human beings too. And it doesn't take away anything from the victims. If there are victims here, our hearts go out to them too. We will do whatever we can to help them." However, Timlin added that if the victims "try to use a lead pipe on us by asking for millions of dollars, we'll have to fight that because we're not responsible. "I'm not responsible for whatever happened, if it happened," said Bishop Timlin. "I'm not liable. That would be our position."

Dr. Bond, in an Open Letter to Bishop Timlin said that the bishop's recent decision to relocate Frs. Urrutigoity and Ensey, without suspending them, allows Timlin to hedge his bets. "If the bad publicity increases, you will stress the fact that you have removed these priests from

pastoral life," wrote Bond. "But if the bad publicity decreases, you will allow them to return to Shohola, or to some other parish, where they will begin anew the cycle of abuse and deception." Bond, like RCF, has called for an independent investigation to determine the extent of moral corruption and possible criminal activity in the Society of St. John.

Several SSJ priests responded to email inquiries about the scandal from Walter Krivitsky, a concerned Catholic. For instance, in a Dec. 10 email, Fr. Sarweh wrote: "[I]t should relieve you to know that these 'reports' are simply not true." In a Dec. 13 email, Fr. Fullerton wrote: "Please rest assured that the reports you are hearing are not true" And in a Dec. 12 email, Fr. Urrutigoity wrote: "The matter you refer to is being handled carefully and diligently by the proper authorities The Society will make a public statement when and if judged opportune. Nobody is hiding and nobody wants to cover up or promote immorality. ..."

Michael Chapman is a writer in Washington, D.C.

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Part Two of this article will address the allegations of financial mismanagement, fraud and corruption in the Society of St. John.

Please continue to send RCF newspaper articles and any other documentation regarding clergy misconduct. We need you to attend church functions in your area, take notes, gather handouts, and take close-up photos of the priest, bishop or presenter. Forward all this information to us.

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A Policeman's Lot May Be an Unhappy One –But is So Very Necessary

by Thomas A. Droleskey

"A policeman's lot is an unhappy one," goes one ditty from a Gilbert and Sullivan operetta. However unhappy that lot may be, though, a policeman who discharges his duty to keep the public safety according to the binding precepts of the Divine positive law and natural law is doing very necessary work to help maintain the common good of a society. So sad is the spectacle, therefore, of police officers being used in this country to protect evil-doers, such as baby-killers, rather than throwing them into jail for the offenses against both God and man. Nevertheless, a well-ordered and rightly disposed police force is a necessity for the maintenance of public safety as our first defense against those who use their free wills irresponsibly in defiance of the objective standards of justice founded in Truth Incarnate as He has revealed Himself through Holy Mother Church.

The Most Reverend Thomas Daily, now the Bishop of Brooklyn, has exculpated himself for his role in protecting a priest of the Archdiocese of Boston who was convicted recently of child molestation by claiming quite defensively, "I am not a policeman; I am a shepherd." Bishop Daily thus betrays a woeful misunderstanding of the simple fact that one of the jobs of a shepherd in herding his sheep is indeed to police his flock. A shepherd has the responsibility to prevent chaos among his flock, using his staff to discipline unruly sheep. Discipline is one of the chief roles of a shepherd, something that most American bishops simply fail to understand.

Bishop Daily was the Chancellor of the Archdiocese of Boston when accusations of pederasty were first made against Father John Geoghan in 1980. One printed report noted that Daily "believed at the time, incorrectly, that priests had immunity from civil and criminal prosecution abuse." How a chancellor of a major metropolitan archdiocese could believe in such folly strains credulity. However, the predilection of American prelates to engage in wishful, positivistic thinking is all too well documented. Time and time again, for example, the legitimate concerns expressed by the lay faithful about the horrors of sex instruction programs and liturgical abuses and heretical statements made from the pulpit or contained in catechetical texts (and/or taught in Catholic educational institutions) are dismissed by bishops and their apparatchiks in chancery offices as so much nonsense. If such problems exist, these officials try to convince themselves, then they are minor and not need to be addressed because

these situations will correct themselves over the course of time. Or, in many instances, bishops and chancery officials adamantly defend deviancy, liturgical abuses and "diversity" in theological opinion as objectively good things which help people to grow in the "journey of their faith experiences."

The fact that Bishop Daily and Bernard Cardinal Law, who has been Archbishop of Boston since March 25, 1984, have failed to police clergy accused of perverted behavior should come as no surprise. Neither use their episcopal authority to discipline heretics within the flock, including pro-abortion politicians. Cardinal Law, for example, has bent over backward to please the Kennedys over the years despite the fact that every single Kennedy in public life supports the mystical dismemberment of our Lord in the person of unborn children in their mothers' wombs. He heaped lavish praise upon the late Thomas P. O'Neil, Speaker of the United States House of Representatives from 1975-87, at the latter's Mass of Christian Burial in January of 1994 even though O'Neil was a staunch supporter of "abortion rights." (This is something that would have made the man whom O'Neil replaced in his Congressional district in Massachusetts, the late Speaker John McCormack, roll over in his grave; McCormack had vowed that there would never be any bill proposing to "legalize" abortion in the United States as long as he was Speaker of the House. McCormack was Speaker from the time of the death of Representative Sam Rayburn in 1962 until January of 1971.) Cardinal Law has even gone so far as to say that he will not demand that teachers of theology at Catholic colleges and universities in his archdiocese, such as Boston College, receive a mandatum from him in order to teach as is required in *Ex corde ecclesiae*, which was issued by Pope John Paul II in 1990 precisely to assure the integrity of doctrine taught by theology professors at colleges and universities. No, Cardinal Law, who fashions himself a man of nuanced judgments, does not want to be a "policeman," something that he now admits was an error of judgment in the case of Father Geoghan.

What neither Cardinal Law nor Bishop Daily (nor most of their brethren in the American hierarchy) understand is that there is a direct connection between failing to police the hiring and retention of those who teach the Holy Faith and the increase in public scandals which arise as a result of the denial of our

Lord's received teaching by priests. If priests are permitted to preach and to teach heresy with abandon, either from the pulpit or in the classroom, then this is a pretty fair indication that they themselves are exculpated from having to live according to that which they deny so gratuitously in the official fora provided them by the Church. Thus, one of the most important things any bishop is obliged to do to protect the integrity of the Faith and thus the eternal welfare of the souls of the lay faithful entrusted to their pastoral care is to police priests and nuns and teachers who prove themselves to be disloyal to the received teaching of our Lord.

Naturally, though, if a man is committed to viewing the Faith in a nuanced way, such as Cardinal Law, then much latitude is given to outright heretics within the Church to poison the souls of the faithful and then to engage in predatory physical assaults upon those they have poisoned with the rot of theological relativism. A failure to police those who undermine the Holy Faith leads to the abortion of souls. And it is the abortion of souls in Catholic parishes and Catholic educational institutions and Catholic hospitals which is what helps to lead our own Catholic women to seek about the abortionist to kill the fruit of their own wombs. After all, if pro-abort Catholics in public life can remain Catholics in good standing – and if Catholic priests and nuns and teachers can continue teaching heresy with complete and total impunity, then members of the lay faithful are thus encouraged to succumb to the pressures of the prevailing cultural and legal orthodoxy. If you want to keep Catholic women out of the abortuary, then it is incumbent for shepherds to indeed police those who are responsible for preaching and teaching.

This lesson is utterly lost on Bishop Daily. Utterly. Oh, he goes faithfully every month to some abortuary in the Diocese of Brooklyn to pray Our Lady's Most Holy Rosary. All well and good. However, his Excellency does not realize that one of the reasons, as noted above, that our own women are going to abortuaries is because they have been the victims of Catholic educational fraud. Thus, Bishop Daily did nothing in 1995 when then Dean Rudolph Hasl of St. John's Law School hired a woman named Tanya Hernandez at a time when she was working for the Center for Reproductive Law and Public Policy in Puerto Rico. Bishop Daily did nothing. He said nothing. Indeed, early in his reign as Bishop of Brooklyn Daily used the "I'm not a policeman" line to say that it was not his job to supervise the hiring of teachers in the Catholic schools operated in his diocese. Bishop Daily thus excuses himself so very easily and so very lightly from the responsibil-

ity to make sure that everyone who teaches and preaches is one of mind and heart with the Mind of the Divine Redeemer as He has discharged It in Holy Mother Church and protects Its contents by the infallible guidance of the Holy Ghost over the centuries until the end of time. No one who dissents from one iota of the received teaching our Lord has entrusted to His Mystical Bride, the Church, must ever be hired in any position of teaching or preaching authority.

As men who have shirked their episcopal responsibility, however, most American bishops delegate their authority to others. And then they engage in gratuitous denials of reality when problems are brought to their attention – or angrily defend outrages which are brought to their attention. It is almost as though they want to live in a fantasy world and that anyone who dares to burst the bubble of their fantasy world has to be attacked with anger and savage fury. It cannot possibly be that they or any of their hand-picked officials are guilty of malfeasance, sloth, arrogance, and contempt for the legitimate right of the faithful to integrity of doctrine and reverence of worship (especially as it relates to the Traditional Latin Mass). Much like elected politicians, most bishops and their chancery officials attempt to engage in "spin doctoring" in order to justify themselves.

In essence, you see, many of our bishops and their chancery toadies believe they are above public questioning for their refusal to see our ecclesiastical situation clearly for what it truly is. If everyone in a chancery office keeps congratulating them on what a great job they are doing (which is one of the central themes of the new Mass: everybody is holy, everybody is doing a great job of pleasing God), they are going to resent anyone who attempts to tell them that they are not wearing any clothing. Furthermore, many of our bishops and their chancery factotums either have a soft-spot for those inclined to active homosexual behavior or are subject to blackmail themselves in this regard. No one is alleging this to be the case with Bishop Daily or Cardinal Law. However, Roman Catholic Faithful, Inc., has published damning material about a network of homosexuals in the hierarchy of this country, going so far as to name names. No one has sued them over that report. No one has even threatened to sue them over that report. At the very least, however, it is the case that most of our bishops and their functionaries do not understand or want to believe that homosexuality in se is a psychiatric disease and that those who demonstrate this disease must never be ordained to the priesthood and must be removed from all pastoral assignments forever once they

demonstrate such behavior. Better that they spend their lives celebrating Mass alone in a monastery than they be placed in a situation destructive of their own souls and of the souls of the boys they victimize and the families who suffer with these boys. Once again, though, anyone who attempts to explain this ugly reality to bishops is met with contempt.

A shepherd is called to be a policeman. Policing is an indispensable function of a pastor. We need to pray to our Lady, Mother of the Church, that bishops will police those in need of policing for the good of the salvation of souls and the greater honor and glory of the Blessed Trinity. Ad majorem, Dei gloriam demands nothing less than firmness in protecting the flock entrusted to a shepherd's care.

END

Guidelines to Bait and Catch Homeschoolers

MothersWatch

<http://motherswatch.org>

Homeschoolers who believe they have found sanctuary in teaching their children at home are being faced with a new threat, so-called "Sacramental" guidelines. These guidelines are being established under the guise of actively bringing homeschoolers into the parish "community."

Interestingly, some guidelines already in place in many dioceses across the country contain all or some of the following requirements including that: homeschooled children be enrolled in the parish sacramental classes, use diocesan approved materials, or materials approved by the pastor or Director of Religious Education (DRE). A few go so far as to say that homeschooling parents are to be enrolled in diocesan "Catechist certification" programs. Some guidelines are not as specific as others, but read them carefully.

Marianna Bartold's article warns of these guidelines and is especially concerned with the guidelines issued in the Pittsburgh diocese. While they appear innocuous on the surface, they are not. The Pittsburgh guidelines refer to other diocesan documents that contain requirements or policies regarding Sacraments and Catechesis. Remember too, Bishop Wuerl has his own mandated sex/chastity program which is referred

to as catechesis." In many dioceses, calling sex education "catechesis" is very common and sex ed activities may also be found as part of sacramental instructions or retreats. Many parents of CCD students have long complained that CCD instructions are infiltrated with sex ed. Will homeschooled children across the country now be required to be sexualized as a means of being catechized? Guidelines, once instituted, are there to stay, and while they may appear harmless at the onset, they can be made more restrictive at the stroke of a pen.

Without a doubt, some of the most courageous parents of modern day are those that pioneered homeschooling. The majority of those home schooling have been doing so because there was no other alternative. Sex education and a plethora of "socio-political" programs entered the schools thirty years ago and turned the classrooms into experimental laboratories with the students as guinea pigs. These programs were wrapped in a new methodology called values clarification, which plays upon the emotions of a child to create a new way of thinking and behaving, with tragic effects. Religion is pushed aside and modernized and obedience to God's law has given way to lessons encouraging acting on feelings and personal choice. Humility is no longer virtue, but a symptom of poor self-esteem. Academics too have paled in light of the new curriculum. Pleading with school administrators, pastors, bishops, and the Vatican hierarchy did nothing to stop, or even slow the dangerous direction Catholic schools have taken.

A select number of neophyte leaders in homeschool organizations, NACHE (National Association of Catholic Home Educators) and TORCH (Traditions of Roman Catholic Homeschoolers), are supporting diocesan guidelines. In their most "charitable manner" TORCH's newsletter berated the opposing veteran homeschoolers saying "the biggest stumbling block" to working with the Bishops is "the background clamor of a few argumentative and hostile homeschoolers," and that those parents protesting guidelines are "aggressive, demanding, [with a] high-decibel style," and are "perhaps driven by fear or distrust," and that these same parents display a "lack of charity and lack of respect for the hierarchy, or their representatives," and have "caustic and critical attitudes," and that they are "not only wrong, but inevitably ineffective [Torch newsletter 10-97]" - Mothers'

Continued on page 33 "Controlling homeschoolers"

BISHOP LUCAS HELD RECEPTION AT MASONIC TEMPLE

*Freemasonry is the Mother of Modern Apostasy, said Pope St. Pius X
by Michael Chapman*

After his ordination as the new bishop of the Diocese of Springfield, Ill., George J. Lucas held a reception at a Masonic temple. The Church has repeatedly taught that Masonry is evil. Pope St. Pius X called it the "mother" of modern apostasy. Yet Bishop Lucas and the other Catholic VIPs who attended his reception apparently see nothing wrong with celebrating in a house of Freemasonry.

"I believe that the decision to hold the reception where it was held did not violate any norm of the Church," said Bishop Lucas in a Dec. 13 letter to this writer. "There is nothing in the Code of Canon Law that requires the Church to do everything it can to distance itself from or avoid the Masons."

The 1983 Code of Canon Law, Canon 1374, says: "A person who joins an association which plots against the Church is to be punished with a just penalty; one who promotes or takes office in such an association is to be punished with an interdict." The 1917 Code, Canon 2335, upon which the current law is based, reads: "Persons joining associations of the Masonic sect or any others of the same kind which plot against the Church and legitimate civil authorities contract ipso facto excommunication simply reserved to the Apostolic See."

To clarify the matter, which has been clouded by some clergy heady with "ecumenical dialogue," Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, issued a declaration in 1981 that was approved by Pope John Paul II. The declaration says: "(2) the Church's negative judgment on Masonry remains unchanged, because the Masonic principles are irreconcilable with the Church's teaching (3) Catholics who join the Masons are in a state of grave sin and may not receive Holy Communion (4) no local ecclesial authority has competence to derogate from these judgments of the Sacred Congregation."

The Church teaching is unchanged. Freemasonry is an enemy of the Church and, hence, an enemy of Christ. It is a sect that plots against the Catholic Church – a cult of "reason," which, in practice, worships Man, not God. Catholics who join the Masons are, objectively, in a state of mortal sin. And local ecclesial authority, i.e., bishops and priests, may not deviate from the Church's teaching on Masonry. A Catholic who joins the Masons is – in the objective order – as morally and spiritually fallen as a

Catholic who joins Call to Action, Planned Parenthood, Catholics for Free Choice or the Hemlock Society, among other anti-Christian groups.

Bishop Lucas is not a member of the Masons – as far as is known. When asked whether he was a Mason now or in the past, in the United States or abroad, he declined to answer. However, he did say he understood Church teaching on the issue, adding that it is "a matter of penal law ... to be interpreted narrowly," and that "Catholics may not join the Masons." In his Dec. 13 letter, he also cited a report to the National Conference of Catholic Bishops that read: "The Catholic Church should not launch any kind of new vendetta against Freemasonry and should welcome the lessening of anti-Catholicism"

The Church never launched a vendetta against Freemasonry. She sought to defend herself from the anti-Christ-like attacks of the Freemasons. The ultimate purpose of Freemasonry, said Pope Leo XIII in *Humanum Genus*, is "the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which foundations and laws shall be drawn from mere 'Naturalism.'"

"It is now publicly and overtly that they [Freemasons] undertake to ruin the Holy Church, so as to succeed, if it is possible, in the complete dispossession of Christian nations of all the gifts they owe to Our Savior Jesus Christ," said Pope Leo XIII.

Pope Pius IX said: "... [W]e hold up to reprobation and we condemn this Masonic Society and ALL OTHER SOCIETIES of the SAME ORDER"

Pope Pius VIII taught that "all Masonic Sects are issued from the 'WELL OF PERDITION,'" i.e., Hell, Lucifer.

Pope Clement XII said in 1738: "We have resolved and decreed to condemn and forbid such Societies, assemblies, reunions, aggregations or meetings called either Freemasonic or known under some other denomination. WE CONDEMN AND FORBID THEM BY THIS, OUR PRESENT CONSTITUTION,

WHICH IS TO BE CONSIDERED VALID FOREVER."

St. Maximilian Kolbe started the Knights of the Immaculata in 1917 to "pursue the conversion of every person living in sin, heresy, schism and especially Freemasonry"

But what about Catholics – laity and clergy – who gather and celebrate in Masonic temples? It seems that, given Church teaching, it is the equivalent of celebrating in the temple of any group that "plots against the Church." A Catholic may as well celebrate in the "well of perdition," to borrow from Pope Pius VIII.

Bishop Lucas's ordination party took place on Dec. 14, 1999, at the Ansar Shrine in Springfield, Ill. The shrine is headed by a potentate and there is a chief rabban, assistant rabban, high priest and prophet and oriental guide, among other Masonic officers. Many Catholic laity and clergy attended the reception, which followed Bishop Lucas's ordination at the nearby Cathedral of the Immaculate Conception. Some of the ordination guests included Cardinal Francis George, Bishop Joseph Imesch, papal Nuncio Archbishop Gabriel Montalvo and Bishop Daniel Ryan. Lucas replaced Ryan, who had been forced to resign because of his active homosexuality and sexual relations with clergy and male prostitutes. (Ryan is a bishop in "good standing," and he still administers confirmations and other duties in the Springfield and Joliet Dioceses.)

In explaining why the Ansar Shrine was used for the reception, Bishop Lucas said that the Cathedral did not have a space large enough for the event. Roman Catholic Faithful President Stephen Brady, who attended the ordination and the reception, disagrees. He says there was plenty of room in the Cathedral complex for the guests. However, in his letter Bishop Lucas also said that he was not responsible for choosing the site. "Those responsible for planning the event before I arrived in the diocese believed they were making the best decision possible under the circumstances." Apparently, the staff then working under Bishop Ryan arranged everything. RCF counsel James Bendell says the bishop's office never would have chosen a KKK meeting house or a Planned Parenthood clinic to hold the reception, which apparently are just as bad as Masonic temples.

When asked whether he had hosted other gatherings at Masonic temples, Bishop Lucas declined to answer. He also declined to say whether he had instructed

the priests in his diocese to inform the laity about the Church's teaching on Masonry. Bishop Lucas further declined to say whether he regretted hosting a reception at a Masonic shrine. At a recent meeting with Stephen Brady, Bishop Lucas was asked why he would not end liturgical abuses that were commonplace in the Springfield Diocese. Bishop Lucas said: "I choose not to." (Under Bishop Lucas, the Springfield diocese continues to fund "ministries" that have, for instance, promoted female priests, masturbation and birth control.)

In 1996, Bishop Fabian Bruskewitz of the Diocese of Lincoln, NE, advised all Catholics who belonged to the Masons or other anti-Catholic groups to quit those organizations. Otherwise, said Bishop Bruskewitz, they would face "interdict," which would bar them from Holy Communion. Bishop Bruskewitz also noted that Catholics could be excommunicated for membership in the Masons, as well as in Planned Parenthood, Call to Action, and Catholics for a Free Choice. At least six bishops and about 5,000 priests and nuns are members of Call to Action, reports *Newsday*. The Masonic Information Center in Silver Spring, MD, has said that "thousands" of Masons are Catholics. The Knights of Columbus in Lincoln have worked with Masons over the years on a variety of joint events, according to *Newsday*.

Cardinal Joseph Bernardin was officially honored by Illinois Masons following his death. Illinois Masonic Grand Chancellor Howard Graff came up with the idea to present Bernardin with an award. Graff told the *Chicago Sun-Times* that Bernardin had agreed to accept the award but died before it could be bestowed.

Sources have said that some Vatican officials allegedly are or were Masons. For instance, the *Bulletin de L'Occident*, Nr. 12, July 1976 and Jim Shaw, a former 33rd degree Mason, named the following as Masons: Msgr. Pasquale Maacchi, private secretary to Pope Paul VI; Cardinal Leo Suenens, former Protector of the Church of St. Peter in Chains, outside Rome, and a leader in the "reforms" of Vatican II; Archbishop Annibale Bugnini, the architect of the *Novus Ordo Mass*; and, Cardinal Agostino Casaroli, Vatican Secretary of State under Pope John Paul II from 1979 to 1989.

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While Africa's Per-Capita Death-Rate From AIDS Soars, Clergy From The Catholic Diocese of Cape Town, South Africa Promote and Participate In Sexual Perversion

According to the AIDS information web site, www.avert.org, Africa is home to 70% of the adults and 80% of the children living with HIV in the world. AIDS deaths totaled 3 million globally in 2000, and of the global total 2.4 million AIDS deaths occurred in Africa. In sub-Saharan Africa HIV is now deadlier than war itself. With a total of 4.2 million infected people, South Africa has the largest number of people living with HIV/AIDS in the world.

With such devastation and suffering being caused, in large part, by immoral sexual activity, one would think that the Catholic clergy in South Africa would be at the forefront in calling their people to chastity, leading by word as well as example. But nothing could be further from the truth.

In the Summer 2000 issue of AMDG we reported on the activities of Bishop Reginald Cawcutt of Cape Town South Africa, who, along with 55 other homosexual priests, participated in the distribution of homosexual pornography while a member of the homosexual email group, **St. Sebastian's Angels**. Cawcutt's picture was displayed on the group's web site. On that same web site was displayed a video loop of an ejaculating penis. In our Spring/Summer 2001 AMDG we presented Michael Chapman's report regarding the sexual abuse and rape of South African nuns by Catholic priests.

In June, 2001 Christian, Muslim, and Jewish leaders in Cape Town formed an alliance to "*demand an urgent clampdown on the city's burgeoning prostitution and child sex industry.*" The alliance wanted to end any form of sex-tourism, whether gay or straight. The Catholic Church in Cape Town, represented by homosexual bishop Reginald Cawcutt, refused to join the alliance. According to a South African newspaper,

Cawcutt stated, "The Catholic Church [had] no comment to make in the context of this particular campaign and some of the role-players involved in it." "This should not be about political point scoring," he added. He said "The sex trade in particular, and the choices involved in it, is very complex, requiring integrated strategies that are well thought out and

sensitive to the personal issues affecting sex workers. Until such a campaign occurs, the Church," he said, "will reserve its judgment."

Moreover, Bishop Cawcutt stressed that human sexuality on the whole is complex, requiring sensitive consideration. ("*The Southern Cross*" June 6 to June 12, 2001 *Religious groups oppose sex tourism*)

As if all this was not enough to prompt intervention by the Vatican, from December 10 through December 17, 2001 Cape Town, South Africa hosted a "Gay Pride" event celebrating homosexual sex that began with a "religious service" held at **Sacred Heart Catholic Church in Cape Town**. The Sacred Heart Church is under the control the local Salesians of John Bosco. (According to many homosexual organizations, Cape Town South Africa is considered the homosexual capitol of the world.)

The following appeared in the South African publication "**The Tatler**" Thursday December 6, 2001.

Gay Pride Church Service:

"An interfaith service... will be held at Sacred Heart [Catholic] Church on Monday December 10 at 8pm. The church is in Somerset Road opposite 55 and next to Bronx. For the first time gays and lesbians in Cape Town will be celebrating their sexual identity during a Pride Week which starts on Monday December 10 and ends with a Pride Parade through Green Point on Monday December 17. Representatives of all major world religions will be joined in a celebration of dignity and diversity."

Despite letters and phone calls to Church officials the "gay religious service" took place. Several members of Catholic Action Life League (C.A.L.L.) attended the event while other members protested outside. (www.icon.co.za/~host/call/)

The program for the "Gay Pride Religious Service" read:

Welcome:

Dean Rowan Q. Smith

Song:

I am what I am

Dignity and Diversity - a Christian view & prayer:

Fr. Stefan Hippler

Instrumental

Koran & GLBT - a Moslem approach & prayer:

Islamic Scholar Muhsin Hendricks

Instrumental

Compassion. a Buddhist approach & prayer:

Mrs. Anne Norgarb

Instrumental

Diversity in life - a Hindu view & prayer:

Guru Divar

Instrumental

Torah and the love of God -Jewish thoughts & prayer:

Mr. Marc Feitelberg

Instrumental

The candle of peace:

Dean Rowan Q. Smith

Sending out and blessings

The following is a partial transcript of Fr. Stefan Hippler's address given at Sacred Heart Church for the "gay pride religious service":

In my Church you have a feeling that we have already put our gay brothers and lesbian sisters in a small box, far away, labeled "not suitable for Church Life". Most Christian Churches attack homosexual activities as a disorder. Only so long as one keeps quiet and decent there's mostly a sort of tolerance. They punish priests and bishops coming too close to the GLBT community, or much more cruel, they often simply silence or kick out whoever feels it is called to be a gay person and a religious person and wants simply to live his or her life.

And most of the judgment is based on the scriptures so many church leaders say. They mention the story of Sodom and letters from Paul to underline their opposition against homosexual activities. Interpretation of the Bible has changed in our days and even if most of the new knowledge is not acknowledged yet in our Churches – still it's true...

A second place of judgment is problematic - in terms of sexuality generally. Sexuality is the language of love. Sexuality is the expression of friendship. Sexuality shows me as an entire person in body and spirit. Sexuality is simply so much more than an act in a mar-

riage to produce kids...

I feel that it's good to see religion coming to the people here in this so called "Gay vil- lage." It is good to see representatives of faith celebrating dignity and diversity, and to acknowledge that there's no reason for any Church to condemn the GLBT community simply because God loves you all. And this unconditional love skips religious teaching which is so narrow minded by reducing relationships to biological acts and failing to acknowledge the depth of feeling and commitment. God's love skips religious teaching which declares the nature of gay and lesbi- ans as immoral and sinful because where there is real love there is no sin. For me, sin- ful is only not to love your brothers and sis- ters. Sinful is not to acknowledge the struggle of gay and lesbian people for their human rights, and their rights within Churches and religions. Sinful is not to acknowledge the suffering of gay people and lesbian people - for me as a German especially the concentra- tion camps of Nazi Germany. Sinful is not to acknowledge the gifts of people everybody has been given in the light of God's loving creation. Sinful is to ignore modern scientific findings about homosexuality and ignorance about homophobia - unfair rejection still in our days. And last but not least, sinful is not to apologize for the pain our churches have caused in condemning the sexual identity which is not chosen but God-given.

God's love reaffirms that everybody in his or her diversity is a mirror of the Creator. And this is the source of your dignity in a Chris- tian sense. Live this dignity with pride. Fill this dignity with commitment and love and spirituality and responsibility - commitment to your partners and friends, love to the peo- ple around you, spirituality as a source of finding a sense in your life, and responsi- bility in various fields like HIV-AIDS, human rights, equality. And in doing so you don't have to copy the so called "straight" world. Develop your very own way, and contribute so often to a gay and lesbian theology. Show your very own efforts and be an example that God did nothing wrong in creating you the way you are and you feel. Dignity and diver- sity. And yes, it is strange for me as a Catho- lic priest to stand here in this context but I

can say for myself "I do it with pride." God Bless you.

Fr. Stefan Hippler is also listed as a member of "Gay and Lesbian Association of Cape Town Tourism Industry & Commerce (Galactic). (www.galactic.co.za)

The homosexual website below provided some details regarding "Gay Pride Week."
(<http://www.q.co.za/2001/2001/leisure/menus/pride.html>)

Some of the events listed were:

Tuesday, 11 December

Event: Mince, The Immaculate Collection
Cape Town's most talked about drag divas Keiron Legacy and Lili Slaptsilli mince their way across the stage. When off stage, they generally mince their way through cocktail receptions and TV studios or across catwalks and international arrivals and departures halls. It's advisable to catch Mince before they catch you!

Event: Naked Boys Singing

Venue: Warehouse, Dixon Street, Greenpoint

Event: Buddy Night

Time: All night till late

Venue: Hothouse Steam and Leisure, Jarvis Street, Greenpoint

Wednesday, 12 December

Event: Naked Boys Singing

Event: Queer Cocktails

Time: 19h00

Venue: Spilounge, Somerset Road, Greenpoint

Event: 89 Pride Party

Venue: Bar 89, Roodebloem Road, Woodstock
Hello laid-back and sexy attitudes not part of the city buzz. Kick back, light up and watch the racially and sexually mixed crowds mingle and mate beneath the murals, under the chandeliers or on the '50s retro-kitsch furniture to trippy acid jazz and mellow indie music. Housed in a beautiful Victorian cottage, this is something different.

Cock-a-doodle-do!

Mother City Queer Projects presents Cape Town's 8th annual Queer costume party extravaganza, **FARM**

FRESH VENUE

The River Club, Observatory, Cape Town.

DRESS Come in teams in matching costumes -

dressed as anything agricultural. Sexy Shepherds, Stable Hands, Fruits of the earth, Mad Cows, Porn fields and Gorgeous Grooms galore.

MUSIC Get down on the farm, where different beasts move to different beats: 8 Dance floors : Lekker Line Dancing, Daisy's Disco Dairy, Hen House, Tractor Trance, Miss Piggy's Pigsty Pop, and Mellow Meadow Melodies.

EXTRAS Artificial insemination demonstration, Sheep Sharing Shed, Haas Plaas and Vegetable Patch Chill Pit for picking and planting.

(The above event included an animated picture of a nude male with a penis as big as his entire body.)

Monday December 17

Event: Fetish Party

Venue: Barcode (16 Hudson Street, Greenpoint)
Cape Town's only Men's Leather, Uniform and Jeans Bar. Industrial hardcore atmosphere, Cruising Areas, Dark Room.

Despite the Catholic Church's clear teaching regarding association with homosexual groups, the Catholic Church in Cape Town continues to be used as a stage to promote perversion. The people of Africa deserve better. Where is the Holy See?

In 1987 a Letter to Bishops from the Vatican's Congregation for the Doctrine of the Faith titled: "The Pastoral Care of Homosexuals" stated in part:

All support should be withdrawn from any organizations which seek to undermine the teaching of the church, which are ambiguous about it or which neglect it entirely. Such support or even the semblance of such support can be gravely misinterpreted. Special attention should be given to the practice of scheduling religious services and to the use of church buildings by these groups, including the facilities of Catholic schools and colleges. To some, such permission to use church property may seem only just and charitable; but in reality it is contradictory to the purpose for which these institutions were founded, it is misleading and often scandalous.

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Cont from page 27 "Controlling homeschoolers"

Watch must strongly disagree. The Catechism states that: "[lay people] have the right and even at times a duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church, and they have a right to make their opinion known to the other Christian faithful..." (N. 907). Why then is it that parents who speak for the hearts and souls of children are always labeled as fanatical or the "bad guys?"

Mothers' Watch would argue that when TORCH bends over backwards to "build bridges" with many of the same Bishops who force abusive sex ed on children, and when the NACHE philosophy specifies that homeschooling is a mere "educational option...not...a negative reaction against the public or parochial schools..." TORCH and NACHE are indirectly putting their stamp of approval on Catholic school curriculum. This makes it so much easier for Bishops to continue to allow watered down religion, values clarification, and the sexual and moral abuse of children in "Catholic" classrooms. By denying the reality of these horror stories of the

past 30 years, do not these organizations literally abandon the children who remain captive in these classrooms to more of the same? Fortunately, their children are now safe in homeschool!

The Bishops' guidelines are not examples of the dioceses working with parents, but of the Bishops trying to gain control of parents just as they did with sex education mandates. To see NACHE and TORCH spokespeople willing to capitulate to diocesan guidelines could only be that they do not fully understand the history of the problem, and those who do not learn from history are doomed to repeat its errors. When it comes to school policies, it does not take long to find out that parents may be allowed to sit in on certain meetings, but that the policies that appear to be open for discussion have already been decided upon. Such meetings can be compared to those that precede certain sex education programs. They do nothing but tell the parents that the program is going forward.

The Catechism quoting Prov. 14:15 states: "the prudent man looks where he is going" (N. 1806). How prudent is it for the few "elect" home schooling representatives to have allowed themselves to become entangled in the Bishops' web? How could they not have the foresight to see that "sacramental" guidelines will, in fact, usurp or deny the God-given duty of parents to educate their children?

Although the neophyte leaders say they seek to propel the [homeschool] movement beyond its initial narrow roots into a more mainstream option for Catholic families," (National Catholic Register, 8/25/96), many homeschooling parents know all too well that problems remain in Catholic schools and CCD programs. Knowledgeable parents will not readily turn their precious children over to the very bureaucracy that led them to homeschool their children in the first place. These parents know their God-given rights and duty and will not be threatened by those who try to negate, neutralize or infringe upon those duties. They will stand up and they will be counted.

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According to recommended reading promoted at Joliet Chancery, Man-Boy “Love” May be OK

When young gay people ask about the appropriateness of an open relationship, I can help them evaluate their decisions by reviewing what conditions would allow them to find casual sex outside of a primary relationship to be honest and faithful.

This is the advice that can be found in the recommended reading materials being promoted at Bishop Joseph Imesch’s chancery.

The president of Roman Catholic Faithful, Inc. (RCF) stated that despite numerous complaints from Catholics in the diocese of Joliet, Illinois, Joliet Bishop Joseph Imesch continues to bring pro-homosexual speakers to his chancery who promote sex between two men as something loving, holy, and completely acceptable. The promotions occur while the chancery assures area Catholics that everything being said and promoted from its offices is “orthodox.”

On September 4, 2001, RCF president Stephen Brady contacted Bishop Imesch regarding concerns Brady had over the heretical, scandalous, anti-Catholic, and pro-homosexual propaganda that was being promoted from Imesch's chancery.

Brady’s letter to Bishop Imesch stated, in part:

According to a flyer distributed by the Joliet chancery to all priests, on October 13, 2001, a Mr. David Schimmel will be giving a lecture at the **St. Charles Pastoral Center** from 9 a.m. to 3 p.m. The cost to attend is \$15.00 and the event is sponsored by the **Catholic Family Network (CFN)**. The Catholic Family Network is an official support group/ministry of the Joliet Diocese “for parents and friends of gays and lesbians and their children.” The title of Mr. Schimmel’s talk is “*The Bible Tells Me So: Scriptural Guidance Regarding Homosexuality.*”

Upon learning of Schimmel’s forthcoming appearance at the Pastoral Center, I did some research and obtained several copies of his (Schimmel's) newsletter, *Passion*. It is clear from his writings that

he does not accept Church teaching regarding the sinfulness of homosexual activity and the disorder that the homosexual orientation represents.

In his July 2001 issue of *Passion* entitled Queer Justice, in an attempt to explain away the sin of Sodom as nothing more than a sin against hospitality, Schimmel refers to the “*simplistic association of Sodom with homosexuality*” and accuses the Church of “*The misuse of scripture, perpetuated by ignorance and blinding self-righteousness,*” that “*causes Christian lesbians and gays to question divine justice as they protest, It’s not fair!*” He then goes on to quote ex-priest Daniel Helminiak’s book What the Bible Really Says about Homosexuality: “*those who oppress homosexuals because of the supposed sin of Sodom may themselves be the real sodomites, as the bible understands it.*”

...Unfortunately, Mr. Schimmel is not the first speaker sponsored by the **CFN** whose apparent beliefs deny the truths of the Catholic faith. There has been a clear pattern of pro-homosexual speakers brought into the diocese under the guise of “*Ministry to Gays.*” This is not something one would expect from a celibate bishop who accepted Church teaching. On the other hand, this is something you would expect from a bishop with a disordered sexuality who was/is possibly living a lie.

In September 2000, several parish bulletins from the Joliet Diocese contained the following announcement:

The Catholic Family Network will hold a Retreat Day at St. Charles Pastoral Center at Route 53 and Airport Rd. in Romeoville, Illinois for Gays, Lesbians, and Parents of Gays and Lesbians and their children. The Retreat Day is scheduled for October 14th from 9 a.m. to 3 p.m. The featured speaker is Rhea

Murray, author of Journey to Moriah. For more information, please call 815-730-9006.

RCF purchased Murray's book, Journey to Moriah. The book details Rhea Murray's life and her acceptance and defense of her only son's "coming out" as a homosexual.

At the young age of only 13 Rhea's son Bruce admits to his mother that he is "gay." Rather than searching for a possible cause for her adolescent son's feelings and attempting to get him help, she automatically accepts his homosexuality as something he was born with and immediately enrolls him in a homosexual support group for teens where his "homosexuality" is confirmed and encouraged. Never once did she consider environmental influences such as his being an outcast at school because of his unusual dress code and his mannerisms. Nor did she consider the influence of his only friend who happened to be a homosexual. At thirteen years of age, what child could declare his "homosexuality" without some encouragement from an outside source?

On page 120 Murray states:

I wanted him [her son, Bruce] to feel completely free to express all the joy and excitement that only romantic love can evoke, without witnessing even the slightest trace of discomfort on my part in doing so.

On page 147, Mrs. Murray expresses some of her religious beliefs:

...as long as AIDS patients continue to die needlessly, and while the [C]hurch continues to deny inclusion at the Lord's table on the basis of a person's sexual orientation, I know I cannot remain silent.

Copies of Rhea's Murray's book were offered for sale at the Pastoral Center.

We are asking Your Excellency to cancel Mr. Schimmel's lecture and to ensure that only speakers who clearly accept Church

teaching our allowed a forum in the future."

Despite RCF's letter and pleas from Joliet-area Catholics, Imesch allowed the diocesan sponsored anti-Catholic, pro-homosexual propaganda campaign to continue. Imesch even went so far as to vouch for the orthodoxy of Schimmel's upcoming talk in a column in the October 5, 2001 issue of his diocesan newspaper, the *Catholic Explorer*. The article stated that Schimmel (an ex-priest) would speak on how "a faithful Roman Catholic can understand the Bible, particularly those texts which are quite frequently used to speak against homosexuality – to give a contemporary understanding of these passages." According to the article, Schimmel is a parishioner at Our Lady of Mount Carmel Parish in Chicago which is also home to the Chicago *Archdiocesan Gay and Lesbian Outreach ministry (AGLO)*. Under the leadership of Cardinal George, one of *AGLO*'s co-directors has admitted publicly that he is a homosexual and does not accept the Church's teaching regarding homosexuality.

On October 13, 2001 several RCF members were present at Schimmel's talk at the Joliet Chancery and documented the event. What transpired was beyond belief. If the Vatican fails to take corrective action on this issue, it will have become abundantly clear that Holy See has either completely lost control of the Catholic hierarchy in America or that they themselves have been corrupted.

Schimmel started his talk by quoting "Church teaching" regarding homosexuality but then went to great lengths to undermine those very truths as he redefined scripture passages that dealt with homosexuality by placing his personal beliefs above all else. He went so far as to state: "You must follow your own conscience even if it goes against the teaching of the Church. That is the teaching of the Church." Followed by "God is at work in individuals." And "The Institutional Church is checked by individuals."

As is often conveniently overlooked by those who wish to promote the homosexual agenda, Schimmel neglects to clarify that the conscience must be *properly* formed and *in tune with the constant teachings of the Church*. If Schimmel's incomplete statements and stated beliefs on "conscience" were followed to their natural conclusion, almost any sinful activity could be justified by invoking "conscience."

Schimmel went on to discuss his "interpretation of the Bible" and undermine all that the Church stands for.

He made it clear that “*something is not right*” regarding what the Church and Bible may say regarding homosexuality. He went on to state: “*I am not here to tell you what you must believe.*” “*What I personally believe is not helpful.*” “*I am offering you information you can use to form your conscience.*”

Schimmel also explained how the Bible can be interpreted many ways. He seemed to suggest that absolute truth regarding homosexuality is beyond reach and everything was open to interpretation based on one's own experience. The “*historical, critical approach to interpreting the Bible has problems,*” he said.

During Schimmel's talk at Imesch's chancery, he distributed a recommended reading list titled “*Scriptural Guidance Regarding Homosexuality.*” RCF purchased the top five recommended books and a few quotes taken from each are listed below to illustrate the magnitude of the damage being done by Bishop Imesch's actions.

The first book recommended in the lecture on “*Scriptural Guidance Regarding Homosexuality*” was

§ *What The Bible Really Says About Homosexuality*
by Daniel A. Helminiak, Ph. D.

“Luke and Matthew in the gospels speak of the Centurion and his slave boy that Jesus healed. Analysis of the translation shows that the slave boy was almost certainly the Centurion's same-sex lover, yet [neither] Jesus, Matthew nor Paul casts any negative judgment on this.” (inside cover)

“Taken on its own terms and in its own time, the Bible nowhere condemns homosexuality as we know it today.” (page 13)

“There is no reason to believe that homosexuality in itself is in any way unhealthy.” (page 26)

“Even Jesus understood the sin of Sodom as the sin of inhospitality... Yet people continue to cite the story of Sodom to condemn gay and lesbian people...” “So those who oppress homosexuals because of the supposed ‘Sin of Sodom’ may themselves be the real ‘sodomites’ as the Bible understands it.” (page 49)

“When Greeks wrote about male-male love, they extolled it as the highest form of affection.” (page 113)

“Across the board in sexual matters, the Bible calls for mutual respect, caring and responsible sharing—in a loaded word, love. The violation of these, but not sex in general, is what the Bible condemns.” (page 115)

“...Paul teaches that homogeneity is ethically neutral.” (page 123)

“Sex with youth in the ancient world was generally not child abuse as we understand it today.” (page 130)

“The sin of Sodom was inhospitality, not homosexuality. Jude condemns sex with angels, not sex between two men.” (page 131)

The second recommended book was:

§ *On Being Gay, Thoughts on Family, Faith and Love*
By Brian McNaught
(In the 1970s McNaught worked for the *Michigan Catholic*, the official paper of the Detroit Archdiocese. Bishop Imesch and McNaught knew one another.)

“I especially love the thought of antigay Catholics praying to gay saints.” (page 77)

“AIDS is transmitted by semen. Until further notice, don't swallow semen and don't engage in anal or oral sex without a condom. I have lots of fun with the other options and you can too.” (page 95)

“The most successful [homosexual] relationships are those in which two adults, mutually attracted to one another, come together for the benefit of both. ...It is terrific if there is ‘hot sex’ in the beginning, but there needn't be.” (page 103)

“...I learned that true gay happiness results when you can romp in the hay with anyone you want, whenever you want.” (Page 113)

The third recommended book was:

§ *Now That I'm Out, What Do I Do?*

By Brian McNaught

"I know that my sexual relationship with Ray can be as self-liberating, other-enriching, honest, faithful, socially responsible, life-serving, and joyous as that of any heterosexual couple, with or without children. So too can be my sexual relationship with myself." (page 52)

"When young gay people ask about the appropriateness of an open relationship, I can help them evaluate their decisions by reviewing what conditions would allow them to find casual sex outside of a primary relationship to be honest and faithful." (page 53)

"If an adult talks of his or her desire to have sex with a minor, I can question whether it is an enriching experience for the youngster. Is the minor's consent informed, and free of other considerations, such as the need to survive?" (page 53)

"With the exception of my homosexuality, which I did not see as a sin, I was in the minds of many people the ideal Catholic." (page 156)

The fourth recommendation was:

§ *Taking a Chance on God*

By John J. McNeill

(McNeill is an ex-priest expelled from the Society of Jesus in 1987)

McNeill compares the Church to a dysfunctional family.

"Only a sadistic God would create millions of humans as gay with no choice in the matter and no hope of changing and the deny them the right to express their gayness in a loving relationship for the rest of their lives under the threat of eternal damnation." (page 38)

"A careful reading of Genesis 2 leaves no doubt that God intended all expressions of human sexuality to be expressions of play. ...In every age, sex has been seen as 'God's

gift to the poor." (page 129)

"...there are only three kinds of sexual activity between consenting adults: good, better, and best sex. Apart from rape or child abuse, it is difficult to sin seriously in a sexual gesture." (page 133)

"Every element of the moral, sexual love-making portrayed in the *Song of Songs* can be, and frequently is, present in the sexual relationship of two gay men or two lesbian women who love each other. Consequently, there is no reason why their sexual unions should not be as accepted, respected, and valued by the church (sic) and society." (page 135)

"There is another figure with whom the gay community has a special relationship, similar to its relationship to Mary, and that figure is John... If he was not actually gay himself, he is certainly depicted as having a gay sensitivity. He always refers to himself as 'the disciple whom Jesus loved.'" (Page 142)

"...all those who are sexually different will have a special place in the house of the Lord." (page 155)

The fifth recommended book in the "Scriptural Guidance Regarding Homosexuality" lecture was:

§ *Freedom, Glorious Freedom*

By John J. McNeill

"This book could never have been written without the support, encouragement, and assistance of my partner and lover of the last twenty-nine years, Charles Chiarelli." (Acknowledgements)

"Recent insights developed in the field of psychology have undermined the traditional premises of the Catholic Church's teaching and pastoral practice concerning homosexuality." (Introduction)

"I am convinced that anyone who follows the Church program will end by destroying themselves in terms of both mental health and spiritual maturity." (page 53)

"I doubt that many of you thought this way about it, but that first 'trick' you ever took

home from a bar, no matter how ashamed and guilty you felt about it, may have been a step toward homosexual holiness.” (page 73)

“This divine purpose of companionship can be fulfilled in a gay relationship just as well as in a straight one.” (page 85)

“We must open ourselves then to a love affair with God. Invite God into a deep and passionate homoerotic relationship!” (page 157)

Keep in mind that all the above-mentioned filth and blasphemy was presented to Catholics as “*Scriptural Guidance Regarding Homosexuality*” at the Joliet diocesan chancery office under the watchful eye and with the full cooperation of Bishop Joseph Imesch.

If you have not already done so, be sure and read RCF’s Spring/Summer 2001 issue of its newsletter, *Ad Majorem Dei Gloriam (AMDG)* for a documented account of Imesch’s protection of pedophiles and mocking (under oath) the vow of celibacy. AMDG can be found on RCF’s website, www.rcf.org.

END

Priest Calls for The Resignation Of Cardinal Law Of Boston.

According to news reports, during the first week of February 2002, 8 more priests, from the Boston Archdiocese, were removed from active ministry because of allegations of sexual misconduct with children. This brings the total number of priests accused of the sexual abuse of children within the Boston Archdiocese to 86. This figure represents nearly 10 % of the total population of active priests within the Archdiocese. This fact prompted a diocesan priest living in the US to send the following letter to RCF:

“Dear Cardinal Law

Please, in the name of the priesthood of Jesus Christ, resign from the See of Boston and from the College of Cardinals. The once great Church of Boston needs a fresh start on honest and prudent leadership. Your grave errors of judgment about character remove you from playing an honest role in the choice of the next

Pope.

The canonical bond between you and your See in no way precluded you from accepting Boston and the likelihood of a red hat in the past. The fact that the majority of your brothers in the Conference of Bishops are no better than you in the prudence and honesty categories has no bearing on the necessity of your departure from the leadership of the Catholic Church. Your misfeasance and malfeasance is so patent that you will never again engage the loyalty of Christ's faithful - however long you hang on to the high office.

As a priest of 38 years, you and prelates like you have shamed me to the point that my Church and my vocation are matters of enduring embarrassment. The way bishops have mismanaged this issue of sexual misconduct of priests has tainted every relationship I hold dear. I grieve for the sad priest-offenders who were not cured, who were not helped, but merely shuffled by you and other dishonest prelates. What you have done to me and my generation in the priesthood counts as nothing compared to the wound you and your kind have inflicted on the very priesthood of Jesus Christ. That will take a hundred years to heal.

Who will follow you if you step aside? Likely another shallow careerist; must I put all my hope that he might somehow repent of the abiding sin of the American hierarchy, ambition, and listen to the Gospel. Do you and the rest of the bishops realize that for the most part you are hated or at best merely feared by your priests? Do you have any sense that your self-congratulatory pronouncements are greeted by the lay Catholics with amusement or contempt?

Bernard Law, in the name of the common priesthood of all Christ's faithful, pack away all your finger rings and crosses; fold up your scarlet robes, buy a black cassock, find a benevolent and prudent parish priest, and under his direction see if you can begin again to be merely, Father Law.

Sincerely”

Father (Name Withheld by RCF)

Letter To The Editor

The false charity expressed in the following letter received by RCF is representative of the thinking that exists among many Catholics who have been spoon fed watered-down Catholicism by Bishops who themselves have most-likely lost their faith.

Jim Bendell, RCF attorney and Board Member answers Mrs. Barbato's letter. Jim's comments are in bold print.

Letter from Terry Barbato, answered by RCF Board Member James Bendell

December 4,2001

Mr. Stephen G. Brady, President
Roman Catholic Faithful

Dear Mr. Brady;

Today I received your letter regarding the pro-homosexual speakers in the Joliet diocese. I have a few thought-provoking questions for you.

1. Have you ever loved someone in your family (cousin, sister , brother, uncle) who turned out to be homosexual ?

Answer: I love all the members of my family, all of whom are sinners and of whom I am the greatest.

2. What if your teenage or adult child came to you and declared they were homosexual ?

Answer: If my child disclosed to me any disordered disorientation, be it alcoholism, homosexuality, kleptomania, or pedophilia, I would have the same answer. Namely, "God loves you and so do I. None of this makes any difference to me or to God. God does not tempt anyone beyond his means. Through prayer, especially the Rosary, reception of the Sacraments and a commitment to Christ, you will be able to lead a happy and holy life."

3. Do you believe Jesus only loves heterosexual people ?

Answer: The short answer to this question is 'no.' Actually, this is not a true question but a transparent rhetorical question. The homosexualist propaganda holds that if you uphold Catholic teaching on sex outside of marriage you are a hater of homosexuals. Please, Terry, couldn't you do better than this?

4. Shouldn't the Catholic church promote inclusion of all followers of the faith?

Answer: What is 'inclusion'? Does this mean that all sinners are welcome in the Catholic Church? You bet! In fact, every person on earth has an (objective) obligation to join the Catholic Church.

If by 'inclusion' you mean that the Church should welcome sinners by encouraging them to keep on sinning, the answer is 'no'.

5. As Christians (and Americans) , are we not taught to love and accept everyone, regardless of race, creed, ethnic, religious , or sexual preference ?

Answer: I'm not sure what you mean about being taught as "Christians and Americans." I will respond as a Catholic. We are taught to love everyone.

Accept? Again, it depends what you mean. You see, virtually the entire homosexualist propaganda campaign is based upon a distortion of language. With regard to 'accept', I would give the same response I did to the word 'inclusion.'

6. Isn't the miracle of the Bible it's (sic) very ability to be open to interpretation ?

Answer: Why would it be a miracle to make a book that was so confusing that nobody could agree on what it meant?

As you know (or may now know) the Catholic Church has not provided a complete indexed guide to the meaning of every sentence in the Bible. Catholics are free to debate the meaning of many passages. However, Catholics are not free to interpret any portion of the Bible so as to contradict the constant moral teaching of the Church on homosexuality, divorce, theft, abortion or any other issue.

7. Aren't we all sinners on some level ? Isn't that why we look to Jesus as our Savior ?

Answer: We are all sinners, as I stated above.

As a devoted wife, mother, and practicing Catholic, I have had the honor and privilege of loving two wonderful cousins who are gay. They are among the most loving, caring, Christian people I know, and have enhanced the lives of everyone around them (especially me and my family). I have watched them nurse sick friends, care for the elderly. Bring children joy, and devote voluntary time to the community as a part of their everyday life.

Answer: I'm glad you love your cousins. Catholics must love everyone – to do otherwise is a sin. In fact, you should love your cousins even if they were not caring people. However, just because they are caring people does not mean they have a right to choose which of God's moral laws they will obey. I certainly hope you did not encourage them in sin – this would be an act of cruelty to them.

They are excellent examples of Catholics, yet do not practice their faith because of the condemnation they experienced from the church while they were growing up. They have sought years of professional (and spiritual) counseling in an effort to come to grips with their sexuality within the context of being raised Catholic, and have fought mightily to overcome feelings of depression, hopelessness, and worthlessness as fostered by the religious education system.

Answer: I'm not sure which religious education system to which you refer. If it was like the typical Catholic education of the past 30 years then they indeed have plenty to be angry about since it means they did not receive a Catholic education.

Yet, they continue to conduct their lives as followers of Jesus, practicing his teachings as best they can – as best as any of us imperfect human beings can. Isn't that the very definition of faith ?

Answer: Are you asking me to actually define a term? Then, no, that is not the definition of faith.

Living the teachings of Jesus as best we can is what Catholics must do. This means struggling against the particular temptations that come our way. Nobody knows why some of us are tempted by wealth, others are tempted by power, some are tempted by lust, others are tempted by drugs. Living the teachings of Jesus as best we can does not mean we say "I'll struggle to follow 90% of the Church's teachings but feel at liberty to sin with regard to the other 10%."

And isn't it time for the church (sic) recognizes their pain, addresses their needs, and attempts to heal their wounds?

The Church addresses their needs and heals their wounds through preaching, the Holy Sacrifice of the Mass, and the Sacraments as well encouraging psychological counseling consistent with Catholic (God's) moral teachings. Catholic organizations such as Courage provide moral and psychological support for these persons while keeping them on a course for Heaven.

Shouldn't they be included in the church (sic) and made to feel comfortable in the house of the Lord, open to his salvation ?

Nobody should be made to feel comfortable in the Church.

Would Jesus toss them out, or reach out his hand in understanding ?

I presume He would say what He said to the woman caught in adultery – “Go and sin no more.”

Jesus teaches acceptance, love, and forgiveness.

Wrong. Jesus teaches intolerance. “No one comes to the Father except through me.”

Jesus does teach forgiveness, provided one is sorry for his sins.

Jesus teaches real love – not the saccharine sentimental imitation of love popularized by our shallow and self-indulgent contemporary culture.

It seems to me you have forgotten these teachings in favor of spouting bigoted rhetoric –time and money better spent in promoting help and comfort for your fellow man .

Ah, now we come to the insults. Thank you for these insults. We count it a blessing to be insulted for standing up for Jesus and the teachings of His Church.

I support Bishop Imesch , and pray for you to open your heart the way God intends.

You say that you support Bishop Imesch. Again, more semantic games. What do you mean by this? Within recent months a number of family members have stated that they support Congressman Gary Condit. If this means they support serial adultery and concealing evidence that could help solve a murder or missing persons case, then that is wrong. If it means they love him as a family member no matter what moral crimes he has committed, that is a good and commendable thing.

If you support Bishop Imesch because he may have committed perjury, or some other moral crime we pointed out in the enclosed newsletter then I think you are making a mistake. On the other hand, if you wish him well and love him as any Catholic must love a sinner, then we are right there with you. However, loving Bishop Imesch does not mean that we approve of him continuing to act as a bishop and shepherd of souls.

Terry A. Barbato
Mrs. John Barbato
880 Stillwill Court
Wheaton, Illinois 60187

NEWS ITEMS

1. The January 2002 issue of *GOOD HOUSEKEEPING* contained an article titled “*Sins of the Father.*” The article was about the sexual abuse of 26 children by 6 priests in the Bridgeport diocese.
2. The February 11, 2002 issue of the *National Review* contained an article by Rod Dreher titled: “*The Sins Of The Fathers.*” RCF was quoted in the article which discussed the problem of sexual abuse of children by priests. The *National Review* web site (www.nationalreview.com) contains several more articles by Dreher regarding Church related issues.
3. An article that appeared in the on-line edition of the *Milwaukee Journal Sentinel* January 11, 2002 stated in part: “Father Timothy E. Svea, 38, of Wausau was suspended from all priestly duties in March 2001 after allegations of sexual abuse surfaced at the **Institute of Christ the King Sovereign** in Cashton, in Monroe county...”

STUDY: “GAY’ SUBSET COMMITS MULTIPLE REPEATED CHILD SEX OFFENSES”

3 to 4.5 boys victimized per homosexual male while 1 girl is victimized per 11 heterosexual males.

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CRESTWOOD, KY, November 14, 2001 (LSN.ca) - An important research paper by Dr. Judith Reisman, demonstrates with statistics from the 1992 US Statistical Abstracts that the 'gay' population contains a vast subset which "commits multiple, repeated child sex offenses."

Dr. Reisman is the famous psychologist who discovered that the main body of research which led to the sexual revolution was fraudulent. In her seminal work on the father of modern sexology, Alfred Kinsey, Reisman showed that Kinsey paid pedophiles to sexually experiment with children as young as 2 years of age. Kinsey later used that "data" to give impetus to pedophilia by claiming that children are sexual from birth. Reisman cites the 1992 Statistical Abstract of the United States saying that 6 to 8 million boys are sexually victimized by members of the approximately 2 million-strong gay community in the US (2% of the adult male population in the US). Comparatively, the statistics indicate that 9% of the heterosexual adult male population of approximately 87 million are responsible for the victimization of 8 million girls. Thus the ratio shows 3 to 4.5 boys are victimized per homosexual male while 1 girl is victimized per 11 heterosexual males. Reisman concludes that since not all homosexuals males sexually assault boys, a "'gay' subset commits multiple, repeated child sex offenses," each with an average number of victims above 4.

Reisman's full report "Crafting Gay Children" can be found at:
http://rsvpamerica.org/crafting%20august%202001.htm#_edn93

See also the RSVP home page: <http://rsvpamerica.org>

NEWS ITEMS

1. In November RCF saw an ad in a local paper titled: “**From pop to pope.**” According to the ad singer “Britney Spears and the pope are collaborating on a holiday CD.” The ad continues: “Yep, *that* Miss spears, who has been touring the country clad in little more than a shiny bikini and a large snake as she croons, ‘I want to be your slave.’”
2. From the February 14, 2002 *Detroit News Online edition*, “*Diocese won’t try to stop gay gala.*” According to the article, Cardinal Adam Maida refused to stop “The 8th Annual Sweethearts Ball for the Gay Lesbian, Bisexual and Transgender Community.” This fund-raiser event has been held for the past seven years at **Marygrove College**, a private Catholic college in Detroit.
3. **Reuters February 14, 2002.** “*Spanish Priest Arrested in Child Porn Ring.*” “The arrest of a parish priest from Casares de Hurdes, an impoverished village of several hundred inhabitants in southwest Spain, comes two weeks after another Spanish clergyman outed himself to a gay magazine.”
4. **Associated Press (AP) February 15, 2002.** “In a grownig scandal for the Roman Catholic Church, the Diocese of Manchester on Friday named 14 priests accused of sexual misconduct with children...”
5. **AP February 17, 2002.** As many as 75 people protested outside Cardinal Bernard Law’s residence demanding his resignation. “A father does not fill his children with fear, shame, guilt, or darkness” said one protester.

RCF NEEDS YOUR HELP!

We are working on a 6 page special issue of AMDG titled: “The Evil Of Liturgical Abuse” that we plan to reprint every few months. You should receive a copy within a few weeks. Each issue will highlight a different parish, pastor, or bishop, depending on the information we receive. The special issue can be used as hand-outs or mailers in your diocese. If you would like your pastor, parish, or bishop to be placed on the cover of one of these special issues then we will need the following from you.

1. Good quality close-up photos of your parish and parish sanctuary, your pastor and bishop. Simply attend diocesan or parish functions and take a camera with you.
2. Copies of parish bulletins along with any documentation or statements regarding abuses at your parish or in your diocese.
3. Copies of any correspondence to or from your priest or bishop regarding these abuses.

It is important that you compile all the above mentioned items and send them to RCF in one package.

RCF is also looking for individuals who are willing to do some research regarding clergy misconduct in your diocese. We also need following items:

1. Copies of every issue of your diocesan newspaper.
2. Any statements or directives issued by your parish priest or bishop regarding girl altar boys, Extraordinary Ministers, placement of the tabernacle, sex education and so on.
3. Copies of any fundraising letters sent out in your diocese.
4. Copies of all materials used in the RCIA program in your diocese.
5. Copies books used in your parish religion program.
6. Information regarding any sex-education program in your diocese.
7. Any information or documentation regarding Mass attendance in your diocese.

Please send us the requested information organized by subject and date. Also, if you are willing to write an article covering the condition of your diocese or parish– let us know.

Roman Catholic Faithful, Inc
P.O. Box 109
Petersburg, Illinois 62675-0109
U.S.A.

THE PRIESTHOOD

“But how, I ask, does it happen that the saints, who live only for God, resist their ordination through a sense of their unworthiness, and that some run blindly to the priesthood, and rest not until they attain it by lawful or unlawful means? Ah. Unhappy men! Says St. Bernard, to be registered among the priests of God shall be for them the same as to be enrolled on the catalogue of the damned. And why? Because such persons are generally called to the priesthood, not by God, but by relatives, by interest, or ambition. Thus they enter the house of God, not through the motive a priest should have, but through worldly motives. Behold why the faithful are abandoned, the Church dishonored, so many souls perish, and with them such priests are also damned.”

St. Alphonsus De Liguori