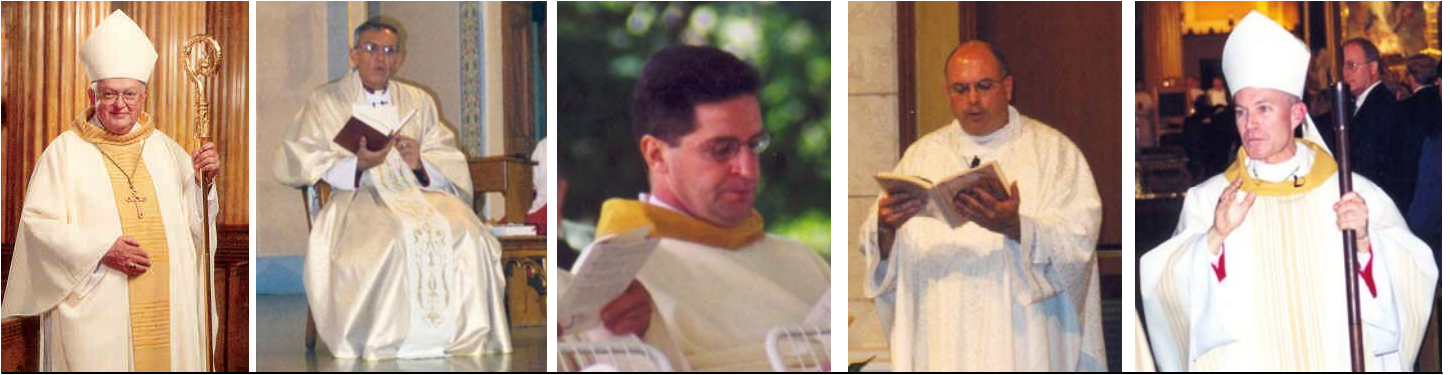


AD MAJOREM DEI GLORIAM

One Diocese Crumbles As The Bishop Loses Control



Homosexual Death-Grip Weakening As RCF Expands In Other Dioceses



LOVE OF GOD, FAMILY, NEIGHBOR:
Do our bishops know the meaning of the word “love”?

FATHER MASCARI KNEW!

Summer 2005
Roman Catholic Faithful, Inc.

Our Mission Statement

Roman Catholic Faithful, Inc. (RCF) is a lay organization, with many religious members, dedicated to promoting orthodox Catholic teaching and fighting heresy 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!

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

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We need your financial help to continue our work.
Please send a generous contribution.

Please send your tax-exempt donation today.

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

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

Front Cover left to right – 1. Retired Bishop Daniel Ryan 2. Msgr. John Renken, V.G. 3. Msgr. Ken Steffen 4. Chancellor Msgr. Eugene Costa 5. Bishop George Lucas

Most Catholics have forgotten the true meaning of Love and Charity.

775. *What is charity? Charity is the theological virtue by which we love God above all things and everyone else out of love for God.* By Fr. John A. Hardon "**The Faith**" based on the Catechism (1822)

781. *What are the fruits of Christian charity? They are joy, peace and mercy. Charity begets fraternal correction, friendship and communion....* By Fr. John A. Hardon "**The Faith**" based on the Catechism (1829)

It is clearly a lack of charity on the part on many Catholics that fueled the current crisis within the Church. Catholics more concerned with social acceptance than love of neighbor, by their silence, enabled the abuses to continue and multiply. A Benedictine monk said it best; "*It is not an act of charity to allow ones neighbor to run headlong into Hell.*" Our bishops have an even greater responsibility to name the darkness and warn the faithful. The majority of the bishops, by their silence, enabled the child rapists and destroyers of souls to continue. To remain silent about the misconduct was the same as giving their approval to the evil that has brought the Church to its knees. Not one Bishop has paid a price for their corruption and perversion. The Vatican continues to protect them.

805. *How do we cooperate in the sins of others?*

We cooperate in other persons' sins by:

-direct and voluntary participation; command, council, praise, and approval;

-not revealing or stopping sins when we are bound to do so; -protecting those who do evil.

By Fr. John A. Hardon "**The Faith**" based on the Catechism (1868)

Catholics need to stop making excuses for their cowardice and inaction.

"But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth" -

Apoc. iii. 15, 16

What Has Compromise Cost Catholics?

by Stephen Brady

Fifteen years ago I foolishly held the belief, like so many other Catholics, that if only the bishop knew about the problems he would correct them. And of course if the Bishop failed us, once we notified the Pope he would take action. For years, many of us made excuses for the hierarchy's inaction and even went so far as to accept the unacceptable by convincing ourselves that some greater good would be served. How wrong we were. We gave an inch and they took a mile.

What baffles me the most these days is that some Catholics can point out all the problems that exist within the Church while still refusing to lay any blame at the Pope's doorstep. Many just cannot handle the truth: the Pope is the problem and until he takes action and provides some solid leadership, the situation will only deteriorate. Why do we continue to make excuses for those who should be held to the highest accountability?

One good example of continued cover-up and corruption is the Bishops' semi-annual meeting held in Chicago this June. Once again they refuse to address the issue of sodomites within the priesthood. The bishops simply pass the buck, proclaiming they will follow the Vatican guidelines—knowing full well the Vatican hierarchy has avoided the issue for years. Just too hot to handle, since so many sodomites hold positions within the hierarchy. The U.S. Bishops have also decided to spend \$2 million to study the cause of the abuse scandal. They pretend to care by throwing money away on a study that serves no purpose. Ask yourself why the “one-strike, you're out” policy does not hold for Bishops. A Bishop can abuse a child and be hidden away at some other Catholic institution where he may give retreats, say Mass, or otherwise parade around as a moral leader while being given all the respect the office of Bishop affords. The hypocrisy is so obvious. Because of their elite club and lavish lifestyles, the U.S. Bishops seem to have lost touch with reality- to say nothing of their loss of faith. *The problems that exist can be solved if only one Bishop had the desire.* The bishops are corrupt and must be treated as the traitors they are.

It is heartbreaking for me to meet so many Catholics who no longer attend Mass or practice their faith. It is not that they refuse to accept any of the Church's teaching; they just cannot stomach unchallenged heresy, liturgical abuse, cutesy innovations at Mass, homosexual clergy with an agenda, feminists running parishes, and inaction and cowardice on the part of so many bishops. In some dioceses, like Springfield, IL this may be the problem at over 90% of the parishes.

Recent events in the California Diocese of Fresno and the Diocese of Springfield, Illinois prove that courageous Catholics, by the grace of God, can effectuate positive change. As you will read in this issue of **AMDG**, Catholics in the Fresno diocese prevented the reappointment of a pervert priest who “misused” (stole) parish funds to support, in part, his search for male sexual partners. Also, it appears that the Springfield, Illinois diocese may be the weakest link in the network of dioceses once controlled by homosexuals. There has been a complete shake-up at the top and local Catholics, led by RCF, have no intention of backing off. The corrupt Springfield Diocese is falling apart under its own weight. I cannot emphasize this enough: *It can be done.*

RCF wants to expand and help bring about positive change in every diocese. But to do so effectively, we need help from local Catholics. With the truth, RCF has destroyed the credibility of the Springfield leadership. We have put together mailing lists for all large parishes, including the Cathedral, and used these lists to send out information regarding corruption in the diocese. We have done much the same thing in a few other dioceses but much more needs to be done and **RCF needs your help.**

We need current mailing lists, especially from Cathedral parishes. We need the funds to cover postage for the mailings; and we need courageous Catholics to gather information. I would be open to the idea of traveling to your area to meet with a group of militant Catholics to provide the details on how we operate and what can be done. RCF has a proven track record. We need to expand our efforts but to do so, we need your involvement. By the grace of God, we can and will make a difference. Read on.

IN THE NEWS

Fr. William Auth, OSFS (Maya Indian Missions) and Fr. James Mott, OSA

Father William Auth has been fundraising at a Michigan parish while Father James Mott, OSA, is stationed at a San Diego parish and school hearing confessions. Both were members of *St. Sebastian's Angels*. *St. Sebastian's Angels* was an organization of homosexual clergy who maintained a website on the internet and operated an e-mail list. RCF gathered information on the organization in 1999 and 2000, and we were able to acquire many of their e-mail exchanges. Among other things, the priests in this group distributed nude photographs of themselves and of others, shared pornographic images, mocked Church teaching and spoke of their sex lives in great detail. One priest (Fr. William Auth) even sent a picture of a 12-year-old boy he traveled with and commented, "[He's] not my current lover". More information can be obtained through a web search or visiting our web site at www.rcf.org. Because of RCF's work exposing this group, one bishop and several priests were removed. RCF obtained mailing lists for both above-mentioned parishes and informed parishioners of Father Mott's and Fr. Auth's past.

While Father Mott, as a member of Saint Sebastian's Angels, did not participate in the exchange of nude or pornographic photos, he (to our knowledge) never registered any objections. He did speak of his homosexual orientation and of the nude beach he frequented, and bragged about the number of homosexuals he brought into the priesthood while he was Director of Vocations for his religious order. Our investigation of *St. Sebastian's Angels* was covered in the June 2000 issue of *Catholic World Report* and was also reported at a later time in the *Washington Times*, several San Diego-area papers, as well as papers in South Africa and other parts of the U.S. Information can be secured from the internet under the key words *St. Sebastian's Angels*. We have the story of *St. Sebastian's Angels* printed in the summer 2000 issue of our newsletter, *Ad Majoriem Dei Gloriam*, which can be downloaded from our web site. If you would like further information, please contact us. Due to the high expense of printing and mailing, we would appreciate it if you would send a small donation with your request to help us cover costs.

Now that Fr. Mott is stationed at a San Diego parish with a school, I must say that I would never allow my children, especially my sons, to have their confessions heard by Fr. Mott or to go to him for counseling. While I am sure Father Mott is a "nice, likeable person", in my opinion his involvement with *St. Sebastian's Angels* and the comments he made in his e-mails make him not only unfit to serve in the above-mentioned roles, but also make him unsuitable for the priesthood.

The following is a small sampling of the content of some of Father Mott's e-mails to the Saint Sebastian's Angels e-mail list. They are presented without typographical correction.

From: OsagartII@aol.com John in Maine: I'm afraid I have to disagree with you. I have been the VD for 12 years, and the provincial for the last eight of these same years. I've had men on my council and on the formation team who have tired to keep gays out of our candidacy program. Yes, the system can grind men into powder, but then it did Christ. And yet the FATHER SENT HIM. I encouraged gay men to stay with us, in spite of what they may have to endure, as the gay laity NEED them. All of us gay, clergy and lay are in this Church together, and we need to be the voice of FAITHFILLED REASON. As least that's my thought on the matter. Jim

From: OsagartII@aol.com Hi Dave: Tim said it well. I want the relationship you had, but it has never developed, and that in itself is painful. Thanks for sharing your self with us. My prayers go out to you. Oh, the holidays, how painful they can be. 'Trust the Lord, again I say trust. Jim

From: OsagartII@aol.com Hi George: Welcome to THE support group! I have been in one for four years. As you get to know other priests in your area who are gifted with being gay, and with whom you feel you would like to share your journey plunge in and ask them. In my group five are gay and one gay friendly. Jim in San Diego

From: OsagartII@aol.com Eleimonos: yes, I can relate. Several friends are heavy in to leather, S&M

and MORE. Me, I like gentle, warmth and no pain, with or without leather to set the mood. But some men want (need) the whipping boy and crisco. Not I Jim

From: OsagartiII@aol.com Reg: Yes, thank you for Bishop Viktor's short article. I too would LOVE to have a companion to share with and encourage me. I would do the same for him. Where are the WANT ADS for this position? Jim

From: OsagartiII@aol.com Suit-less beaches: I have a book listing them! It's on loan, when I get it back, I'll add it to one of my e-mails to you all. Since I'm in San Diego, I go to Black's Beach near LaJolla. (Its just below the SALK Institute of polio vaccine fame.) I sometimes wonder when I go to province retreats and there are communal showers why no one ever comments (at least to me) about me not having a tan line! I spend my day off at Black's - talk about feeling free and at one with God and nature; not to mention some of His two-legged beautiful creations! The north end is the gay section! Evan, isn't it rather cool in England to go au natural? I think I'd loose what 'potency' I thought I had!! Confession: Don't we have the cart upside down. How often Christ spoke of the supreme importance of love: what 'you do to others,' 'to the lest of my brothers', the parables about helping others, and not judging, as well as the importance of forgiveness. And when two (remember the man got away free as a bird) were caught in adultery, and one of them was brought to him, what happened? My slightly abridged version says: "You intrinsically disordered heterosexual slut,you. I have a good mind to stone you myself." (I'll bet you have an older, kinder version!) My point: even when sexual activity was clearly present, he looked to her heart and forgave without knowing with whom and how often. Of all the religions in the world who should have gotten this human sexuality understood correctly you'd think it would be the one which has as its central belief: God becoming a human male = testosterone, cut dick (remember that event was CELEBRATED AS A HOLY DAY!) and chose 12 men to hang out with. Let's seriously confess and be sorry for the times we treat others like ----, don't give them the time of day, are too proud to admit a mistake, or take others for granted. If I could get rid of those sins, why even my sex life would be better! By the way, if one in ten men are gay, which apostle(s?) is our canonized queer Discuss among yourselves..... Jim

From: OsagartiII@aol.com Hi Greg and All: I think you are right on about Reg. What a breath of fresh air he is! I must admit, at 5'11" and weighing 169, I still were Speedo's or the briefest I can find. I 'hang' a little (as opposed to 'hung') but I hate all that wet cloth flapping or bellowing out. Do any of you swim? I do about a mile twice a week, 3 times if I can get to the gym that often... Jim

The Rev. Jean-Michael Lastiri

According to a June 7, 2005 story by Adam Ashton that appeared in the **Merced Sun** Fr. Michael Lastiri who “*sought sex over the Internet*” while pastor of St. Patrick Parish in Merced, California has been reassigned to St. Philip the Apostle Church in Bakersfield, CA.

Information regarding Lastiri’s homosexual activity and misuse of parish funds was posted on **RCF’s** website (www.rcf.org) after a group of courageous Merced Catholics gathered information regarding their pastor’s lurid and perverted activity. According to the Fresno Diocese “*Lastiri prepared himself for the assignment by seeking counseling at a Maryland center for troubled priests, where he had been directed by diocese leader Bishop John T. Steinbock last July after a group of parishioners uncovered Internet messages allegedly written by Lastiri seeking male sex partners.*”

Lastiri’s former parish disclosed that Lastiri also “*misspent \$60,000 during his last two years at the parish.*” Father Lastiri apparently spent some the parish money on travel and personal expenses while seeking sexual partners from as far away as Rome, Italy. Fr. Lastiri used homosexual websites to post messages seeking sexual partners. He posted his photograph as well.

Many area Catholics are outraged that Fresno Bishop Steinbock would assign this pervert priest to another

parish to hear confessions and say Mass. They are planning protests and actions to expose the situation to the public. In my opinion, the most disturbing statement came from Monsignor Ron Swett, Pastor of Lastiri's new parish in Bakersfield. In his June 5, 2005 parish bulletin Msgr. Swett stated "*He (Fr. Michael Lastiri) is a wonderful priest who is very experienced in ministry.*" Msgr. gave no warning of Lastiri's past to his parishioners. One wonders how many parents would want their teenage boys going to Father for confession if they knew his past history? How can they trust their pastor, Msgr. Swett, who praised Lastiri? [editor's note: *As we go to press, it has been reported that Fr. Lastiri will not be coming to Bakersfield. Apparently, the outcry from local Catholics did the job.*]

Fr. James Aquino

October 24, 2004, two undercover Las Vegas police officers, while in an Adult book store and theater, observed one Larry xxxx and Fr. James Aquino engaging in lewd conduct in a place open to the public (Arrest Report #1920773). The two men were seen masturbating each other without concealing it in a place open to the public. Both men were escorted outside. Aquino said he had no identification on him - checks were run on a fake social security number furnished by Aquino, with negative results. After a few minutes he admitted he had identification in his shoe, a Massachusetts driver's license. The picture reflected Aquino in a Roman collar, and he admitted he gave false information because he was a priest. He was cited for Lewd Conduct, Obstructing and False Information.

Fr. James Aquino is pastor of Our Lady of Loreto Parish in Worcester, MA and is Director of the Permanent Diaconate Program for the Diocese. This information was furnished to Bishop McManus of the Worcester, MA Diocese in March 2005. There has been no response to our inquiry from the Bishop's office.

Rev. Robert Bester

According to an article by Lisa Demer published in the May 31, 2005 issue of the **Anchorage Daily News**, a priest from that diocese was secretly video taped soliciting sex from a former body builder and construction worker.

Fr. Bester, a retired priest from Minnesota working in Alaska as a parish priest at Our Lady of Guadalupe Parish in Kodiak, offered Fred May a "\$30 an hour" job in exchange for sexual favors. According to the news reports Fr. Bester was recorded stating he was "*Dracula.*" "*Bester had told May he wanted to drink May's semen to give himself new life.*"

Bester left Alaska on May 7. He is undergoing medical treatment. "*As a priest, Bester was attached to the Crookston, Minn., Diocese,*" run by Bishop Victor Balke. Rumors of homosexual activity surfaced while Bester was in the Crookston Diocese. Bishop Balke "*attested that he (Bester) posed no problem to children, and key parts of his Crookston personnel file were sent to Anchorage for review.*" (Balke was a priest in the corrupt and perverse Diocese of Springfield in Illinois before being installed as Bishop of Crookston, MN).

Alleged Abuse Victim: Tucson Bishop `Lying' By Matt C. Abbott / MichNews.com Apr 29, 2005

In a RICO lawsuit filed in July, "*[Philip] Hower alleges that he was blocked from being ordained a priest because he had blown the whistle on sexual misconduct of priests with whom he resided while preparing for his ordination.*" "*Also according to the lawsuit: In 1987, Hower alleges that Father Richard E. Troutman, then-pastor of St. Francis of Assisi parish in Yuma and currently pastor and vicar at St. Odilia's parish in Tucson, asked Hower to perform a sexual act on him (Troutman) in the hospital where Troutman was being treated for alcohol abuse.*" "*Hower also alleges that, in 1988, he was sexually assaulted by Father Steven Stencil, the then-vocations director for the Diocese of Tucson.*"

CANOE -- CNEWS - Canada: Newfoundland. Catholic diocese to sell churches, missions

By Dene Moore

ST. JOHN'S, Nfld. (CP) - "...The Catholic Diocese of St. George's says it will sell all of its churches and

missions to come up with \$13 million for the victims of Father Kevin Bennett. 'Everything,' Bishop Douglas Crosby said Monday from the diocesan headquarters in Corner Brook, Nfld. 'All of the churches, all of the parish houses, all the missions.'"

Diocese Auctions Land to Pay Abuse Claims / By ARTHUR H. ROTSTEIN The Associated Press
Sunday, May 22, 2005; 2:24 AM

TUCSON, Ariz. -- "More than 80 properties owned by the Catholic Diocese of Tucson were auctioned off Saturday in hopes of raising \$3.2 million toward an eventual settlement to pay clergy sex abuse claims."

A Catholic college in Vermont is getting an openly-homosexual dean.

According to a story in "Out in the Mountains," Vermont's "voice for lesbians, gay men, bisexuals, [and] transgender people," written by Stacey Horn, "Professor Jeffrey Trumbower, a gay man and a Unitarian, has been appointed dean of St. Michael's College, a Catholic school established in 1904 by the Society of Saint Edmund, a French order of Catholic priests. "...According to search committee chair and political science professor Bill Grover, 'We were very fortunate to have two terrific people [apply] and Jeff rose to the top.' Grover said that religion was not a factor in choosing the dean and that the committee wanted a candidate who would 'fit with the overall mission of the college.' Of Trumbower, Grover said, 'He's going to be a terrific dean....'"

Kentucky Diocese to Set Up \$120 Million for Abuse Victims

By THE ASSOCIATED PRESS Published: June 4, 2005

"COVINGTON, Ky., June 3 (AP) - The Roman Catholic Diocese of Covington agreed on Friday to set up a \$120 million fund to compensate victims of child-molesting priests and other employees. The sum is the biggest settlement in the scandal that has staggered the Catholic church in the United States. Last year, the Catholic Diocese of Orange County, Calif., agreed to a settlement that participants said would pay \$100 million to 87 victims. In 2003, the Boston archdiocese, where the scandal erupted, settled with 552 victims for \$85 million."

Catholic Diocese of Sacramento to pay \$35 million to 33 alleged victims

By Jennifer Garza -- Bee Staff Writer Sacramento Bee, Wednesday, June 29, 2005

"The Catholic Diocese of Sacramento has agreed to pay \$35 million to 33 alleged victims of clergy sexual abuse. ...It is one of the largest settlements by the church, per plaintiff, in the nation."

Priest warns California scandal hardly over / L.A. cases will make Boston look like 'altar boys' picnic,' he says

By MARIE ROHDE Posted: June 26, 2005 <http://www.jsonline.com/lifestyle/religion/jun05/336787.asp>

"Father Thomas Doyle, a priest who was part of the Vatican diplomatic corps 20 years ago when he warned the Catholic hierarchy that they needed to deal promptly with what was to become the sex abuse scandal, said Sunday that the fallout from the scandal is far from over... When Los Angeles bursts, it will make Boston look like an altar boys' picnic."

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We Need Your Help In The Archdiocese of Miami And Other U.S. Dioceses

By Stephen Brady

RCF is in need of a small group of militant Catholics within each diocese to help us with our investigations. At present, this is especially true within the Archdiocese of Miami. Your names can be kept confidential if need be. RCF has received a lot of information regarding possible clergy misconduct within the Archdiocese. Some of these allegations include homosexual activity. RCF would like to investigate these charges and—if proven to be true—expose the corruption. Along with this issue of AMDG you will find a copy of a lawsuit that was recently filed against the Archdiocese of Miami.

If you live within the Archdiocese we need names and addresses of Catholics willing to help. We need mailing lists from local parishes. We need a Diocesan clergy directory and any information you may have. We also need funds to cover mailings and background checks as well as someone to set up a local RCF meeting for area activist Catholics. The above also applies to Catholics in any U.S. diocese who are willing to expend a small amount of time and effort to help expose the corruption and bring about positive change. Please act now.

For obvious reasons, we cannot list all of our activities and methods in this publication. We can go into greater detail one-on-one with those willing to help or at meetings with small groups of like-minded Catholics. The following is a partial list of RCF's methods used to expose corruption, gather information and bring about change. All this is done, God willing, in an effort to defend the faith and protect souls.

1. We gather information regarding any type of abuse or corruption that exists within a diocese. This would include liturgical abuse, heresy, theft of funds, abuse of authority, homosexual activity or the promotion of sinful lifestyles, etc.

2. We put together mailing lists for parishes and clergy within the diocese. We also, on occasion, do mailings to area businesses and Protestant churches. Sometimes current voter registration lists come in handy.

3. We notify proper Church authorities regarding our findings. Unfortunately, this step normally brings no positive response but is nevertheless necessary.

4. Mass mailings are used not only to gather information but, when needed, to destroy the bishop's or pastor's credibility with the truth. This method has been very effective but cannot happen without the necessary mailing lists and verifiable information regarding abuses within the diocese.

5. Once RCF determines that a particular problem within a diocese is the result of a Bishop's or Priest's immoral lifestyle, we concentrate our efforts on that person or persons. Unfortunately heresy, liturgical abuse, or theft of funds is not enough to force action on the part of the Holy See. On the other hand, if we can prove a certain member of the clergy is an unrepentant sinner living an extremely immoral lifestyle—Rome will act. While Rome's actions are most often done in secret, we can still learn of the results. It must be remembered that when a man puts on a Roman collar or accepts a position as bishop, he becomes a public figure. As such, he must be held accountable when he betrays the trust that is given him because of his office. His soul is worth saving.

SEND YOUR TAX-DEDUCTABLE DONATIONS TO:

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Phone: 217-632-5920 / Fax: 217-632-7054 / www.rcf.org / rcf@fgi.net (direct email)

The Corruption of the Catholic Bishops, Apostles of the Church

Homosexuals and other sexual deviants lie, steal, and blackmail their way into the priesthood and chancery positions.

Homosexual bishops increase in numbers and recruit and reward their sexual partners with the priesthood.

Pervert bishops employ other sexual deviants and cafeteria Catholics within their chanceries to keep their secrets safe.

In order to ease their conscience these errant shepherds must redefine, deny or explain away Church teaching. Unrepentant sinners also invent a form of "Social Justice" to use as a weapon, defense and explanation for their actions and inaction.

The sin of Sodom is falsely labeled as the sin of inhospitality. Being "gay" is a gift from God.

The Crucifix is replaced with the risen Christ. The idea of suffering for sins is offensive.

The need for confession is denied by instituting first Communion before Confession, General Absolution, and declaring one must follow one's conscience regardless of Church teaching. Everybody goes to heaven; there is no Hell.

While the Bishops call for sacrifice from their flock, they continue their lavish lifestyles. Many Bishops refuse to address the issue of homosexuals in the priesthood because they are homosexual themselves. They act as though they have no clue about why Mass attendance has dropped, divorce is at an all-time high, Catholics support abortion, and immorality has consumed the Church and Government. *May God have mercy on their souls.*

Pope condemns gay marriages as 'anarchy' Mon Jun 6, 2005 02:49 PM ET / ROME (Reuters)

The Pope, who was elected in April, also condemned divorce, artificial birth control, trial marriages and free-style unions, saying all of these practices were dangerous for the family. "Today's various forms of dissolution of marriage, free unions, trial marriages as well as the pseudo-matrimonies between people of the same sex are instead expressions of anarchic freedom which falsely tries to pass itself off as the true liberation of man," he said.

We pray that the Holy Father's actions match his words.

Any cleric or monk who seduces young men or boys, or who is apprehended in kissing or in any shameful situation, shall be publicly flogged and shall lose his clerical tonsure.

Thus shorn, he shall be disgraced by spitting into his face, bound in iron chains, wasted by six months of close confinement, and for three days each week put on barley bread given him toward evening. Following this period, he shall spend a further six months living in a small segregated courtyard in the custody of a spiritual elder, kept busy with manual labor and prayer, subjected to vigils and prayers, forced to walk at all times in the company of two spiritual brothers, never again allowed to associate with young men for purposes of improper conversation or advice.

St. Basil the Great, Father of the Church

FATHER PETER MASCARI

A man's Man—a priest's Priest.

True Love

It was one of the rare occasions when Father spoke about his deceased wife. It was 1996 and RCF was just getting off the ground. Father and I had been meeting on a weekly basis for more than a year. He contacted me after our first attempt at a newsletter was mailed out to diocesan clergy.

On this occasion we met at our family's pizza place. I sat there stunned and very moved as Father told me how his wife, the love of his life, had died without warning. He had contemplated suicide but his pastor was there for him, assuring this devastated 27 year old husband that God had a plan for him. Fr. Peter Mascari told me that he believed guiding RCF was part of God's plan for him. I sat there in silence. It was at this point, after his wife's death, Pete decided to enter the priesthood.

Mr. Peter Michael Mascari was born December 16, 1920. Pete married Miss Violet Marabella at Notre Dame Catholic Church in Chicago on April 29, 1944. Violet was three years younger than Pete. After less than three short years of marriage, Pete's twenty-three-year old wife, Violet, died from a massive coronary. He was devastated.

Pete was ordained a Catholic Priest May 31, 1952. When Father Mascari died, December 30, 2002—he owned nothing. He refused to accept a paycheck from any parish he ever served. It wasn't until his forced retirement by homosexual predator Bishop Daniel Ryan that Father opened a bank account so he could deposit his retirement check from the diocese. One of his few possessions found at the time of his death was a 50 year old letter he had received from his wife while he was away in the service. The worn edges of the letter gave testimony to the fact that he had read the letter hundreds of times through the years. He truly loved his wife.

I first met Fr. Peter Mascari on Friday, May 11, 1979. I remember the day because he heard my confession prior to my marriage to Jo Ann the following day. It was 16 years before our paths would cross again.

For almost seven years Father and I met for one hour at 1 am Sunday morning to discuss RCF, the general condition of the Church, and anything I had on



Peter & Violet Mascari
April 29, 1944



Fr. Peter Mascari
May 31, 1952

my mind. He had established Perpetual Adoration at his parish in Sherman Illinois (St. John Vianney) years earlier. He asked me to serve one hour, midnight to 1 a.m. Sunday mornings. Father had adoration from 2 to 3 a.m. which gave us an hour together every Sunday morning. (He personally had hours of adoration several hours a day seven days a week) He would give me direction and advice. He always had an answer when it came to the faith. He was a tough, dedicated priest with hands like sledge hammers. He was a man's Man and a priest's Priest. It was his orthodoxy that made him a target of Bishop Ryan's wrath. Father knew of the perversion that existed within the diocese and the Church in general. It was this knowledge that prompted him to guide RCF from the beginning. One of the very first bits of direction Father gave was ***"If you ever begin to doubt your faith, quit RCF at once."*** He also warned me that ***"If the devil cannot get to you Steve, he will go after your children."*** Father knew what he was talking about. He often commented on the priest shortage stating: ***"Don't you think God would bless this diocese with vocations if the bishop were true to the faith?"***

Once ordained, Fr. Mascari was given the task of developing one of the mission areas of the diocese. Father founded new parishes in Pike and Effingham Counties. Today, acting Bishop George J. Lucas destroys them.

In 1957, Father Mascari became pastor of three parishes outside of Springfield, Illinois at Cantrall, Athens, and Sherman. Father spent more than 30 years serving these three communities, building new churches in both Athens and Sherman.

Father never took credit for any of the good he ever did. It was always the “*Good Lord*” who made it possible. Among his many accomplishments were instituting a nursing home and retirement center in Sherman, starting a prison apostolate, and distributing food and clothing to the poor. Saving souls was always his primary goal; but still, I could never find the words to describe what he gave me by his teaching and example. You had to be there; you had to know him. He was a priest 24 hours a day. There was nothing else for Father. What a different place this world would be if we had more like him. Father was a priest who would not allow talking within the church and he never was afraid to speak the truth. He demanded and commanded respect as a priest, would defend the faith at every turn to the point of angering cafeteria Catholics who did not like his straight-forward manner. He was here to save souls—not to make friends.

Father often spoke of the joy he felt when, while making rounds at the nursing home, he would hear the confession of a Catholic who had been away from the Church for years. He also loved going into the prisons and speaking the truth to the inmates in an attempt to make a difference in their lives. He told how these inmates wanted the truth not some watered-down version. Again—you had to know him to appreciate all that he did.

Father also served as Chaplain to Mother Theresa’s nuns, served on several civic organizations, established the Ethnic Festival, now held at the State Fairgrounds, provided jobs and housing for inmates on parole, and was active in fighting drug abuse within the community. Father, working with Wal-Mart, helped distribute food and household products to the poor all around the country. Father would, with the dedicated help of many area Catholics, ship out several truckloads of goods each week from a warehouse in Springfield. The list could go on. He did it all for the greater glory of God and never wanted any credit or recognition.

When RCF met with a Vatican representative in Springfield regarding Bishop Daniel Ryan’s homosexual activity, Father Mascari was there. When I picked up Fr. Paul Marx at the St. Louis airport, Fr. Mascari was there. Whatever I needed, whenever I needed it, Father was there.

I visited with Father shortly before his death. He was dying of cancer and staying in a room in the nursing home he built. When I entered Father’s room he would not speak about his condition; he only wanted

to know how I was doing and if I needed anything. He was reclined on a sofa with a rosary in his hand. It was obvious he could not position himself to escape the pain he must have been feeling. As I was leaving his room for the last time he asked me to pray that he would be able to sleep that night. He died shortly thereafter.

Father knew the meaning of the word love.

Msgr. Eugene E. Costa

Father Eugene Costa replaced Fr. Mascari as pastor in Sherman, Illinois after Mascari was ordered by Bishop Ryan to resign in 1993. Ryan wanted the nursing home and retirement center Father had founded. Father Mascari explained that the institutions were corporations controlled by a Board of Directors and the Diocese had no right to them. No parish or diocesan funds were used to build or run the nursing home or retirement center.

While at Sherman, Fr. Costa never held an hour of adoration at the chapel; in fact, he seemed to delight in making it difficult for those who did. Costa forbid adorers to park near the Church doors, even at the midnight hour. At one point, he even turned off the heat in the chapel—claiming it was too expensive.

Costa was the Chancellor under both Bishop Daniel Ryan and Bishop George Lucas. It was Lucas who made Costa a Monsignor on February 19, 2002. Lucas made Monsignors of all those who defended and remained silent about Bishop Ryan’s predatory homosexual activity. Ryan resigned in disgrace in October of 1999. Sick and sinful is the man who abuses the child or corrupts the soul; Evil is the man who enables him.

Costa, like Bishop Ryan, was a predatory homosexual. To this day Bishop Lucas will not explain why he allowed Costa to remain Chancellor of the Diocese, knowing he was an active homosexual. Lucas, like Ryan, did not know the meaning of the words *love* or *charity*. Lucas showed no concern for Costa’s soul and even less concern for the souls Costa could have destroyed.

On December 21, 2004 Father Eugene Costa was found lying in Douglas park, badly beaten about the head and face. Douglas Park is known as a homosexual hangout where sodomites goes for sex. Costa, was found wearing a blue hooded jacket. His wallet was found locked in his car nearby. Before losing consciousness at a nearby hospital, he had provided two false names to those attending to his wounds.

15 and 17 year old teenagers eventually pled guilty to the Costa beating. They accepted a plea agreement while claiming Costa had offered them \$50.00 for sexual favors. The Diocese later admitted that Costa had a history of this kind of “risky” behavior.

When questioned by reporters, some of Fr. Costa’s former parishioners at St. John Vienney admitted they had known of Costa’s homosexual lifestyle. In fact, Fr. Peter Mascari had mentioned it to me years before. Both Bishops Ryan and Lucas knew of Costa’s immoral activities, yet they did nothing to help him. He remained as Chancellor, holding the keys to the secret archives. Neither love nor charity were shown to this man by either Bishop. How many teenage boys did Costa catch? How many souls were harmed or destroyed because Bishops Ryan and Lucas along with Monsignors Renken, Holinga, Steffen, Mank, Vann, Kemme, and others remained silent and thereby enabled Costa to continue to prey upon the weak? Any Catholic who would prop up these men or show them any personal respect cannot know their own faith—or know Christ for that matter.

In 1997 when Cardinal George sent Jimmy Lago (now Chancellor of the Chicago Archdiocese) to Springfield to investigate allegations regarding Ryan’s homosexuality, one of the first questions Lago asked me was; “*do you have anything on Fr. Costa.*”? It was clear that the Illinois hierarchy knew of Costa’s homosexuality in 1997. I had never mentioned Costa to the Cardinal or others, so clearly, they knew something even then.

If ever there was proof of a corrupt and perverted hierarchy—this is it. These men are liars. They are wolves in sheep’s clothing. They care nothing for the souls of the faithful. Their actions and inactions tell the story. They are cowards doing the devil’s bidding. Do not be fooled by their kind, pleasant, and well-spoken façade. Look at the fruits of their work. Look at church and school closings, falling Mass attendance, and all the other indicators. *You must judge their actions!*

Msgr.’s John Renken and Kenneth Steffen

Despite knowing that Renken and Steffen were a homosexual “couple”, Bishops Daniel Ryan and George Lucas allowed them to live together as “*co-pastors*” at a small parish in Riverton, IL, placed



Left & Right: Sodomite Chancellor Msgr. Eugene Costa
Center: Diocesan Spokesman Kathie Sass

them in charge of the diaconate program, and allowed them to run the tribunal. What does Bishop Lucas have in his past that would explain this kind of behavior? It is more than cowardice. “*It is not an act of charity to allow one’s neighbor to run head-long into Hell.*”

In early 2004, Bishop Lucas heard first-hand testimony from a former diocesan priest who witnessed homosexual contact between Renken and Steffen. This testimony was part of a \$3 million settlement for victims of abuse by diocesan clergy. Of course, Lucas already knew of their relationship. I told him several years earlier.

The following is text from a letter RCF sent to Mr. Robert Bennett of the American Bishops Child Abuse Review Board on May 8, 2003.

Dear Mr. Bennett,

I am writing you regarding Father John Renken’s position as canon Lawyer and consultant to the Catholic Bishops’ “Ad Hoc Committee on Sexual Abuse.” Fr. Renken is notorious here within the Diocese of Springfield, in Illinois.

In a June 10, 2002 “United States Conference of Catholic Bishops” (USCCB) press release titled: “Media Briefings by Sexual Abuse Experts Part of Dallas Meeting,” (copy enclosed) you will find the name of Father Renken listed as a “consultant.”

Renken served as Vicar General to former Bishop, and predatory homosexual, Daniel Ryan. Renken currently servers as Vicar General to Bishop George Lucas. He also holds other key positions within the hierarchy. As stated in our March 15, 2003 report to you, Bishop Ryan was removed from ministry in 2003 after yet another young man came forward claiming to have been

sexually abused by Ryan while a minor. Renken was instrumental in protecting Ryan for the six years (1996 through 2002) that our organization tried to bring about his removal from "ministry." RCF received first-hand testimony from two priests who complained to Fr. Renken about Ryan's predatory homosexual advance towards them. Renken did nothing to help the clergy. It was common knowledge among some clergy that Ryan was using the sexual services of teenage boys who were living on the street. Because of Renken's negligence as well as the negligence of other chancery staff namely Fathers Eugene Costa and Thomas Holinga, Ryan was able to continue his abusive lifestyle. The fact that Renken serves as a consultant to the Bishops' Ad Hoc Committee proves to me that the Bishops are not serious about the protection of Children.

After George Lucas was installed as Springfield's new bishop, he went so far as to reward Renken, Holinga, Costa, and others who protected Ryan, by giving them the title of Monsignor. There is more.

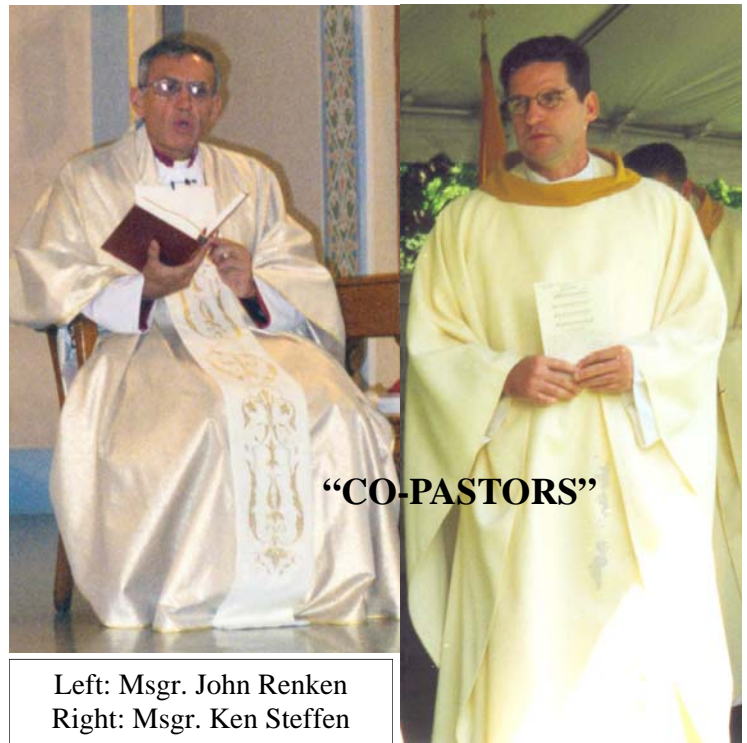
For the past 10 years Fr. Renken has been living at the same small parish in Riverton, Illinois with one Father Kenneth Steffen. While the diocese declares that parishes will have to be closed because of the priest shortage, this couple remains together at this small parish. Fr. Steffen, like Renken, holds key positions within the hierarchy. I have raised this issue with Bishop Lucas.

In yet another unusual (possibly scandalous) situation, Fathers Renken and Steffen are listed as "co-pastors" in both the diocesan directory and parish bulletin. There is no such position for a Catholic priest such as co-pastor. The use of this word as well as their living arrangement, suggests something more. According to the testimony of a priest who was stationed at the Cathedral rectory with Renken prior to 1989, Fr. Steffen was given a key to the Cathedral rectory at the request of Renken despite objections from clergy.

Mr. Bennett, I do hope that you will raise this issue with the Bishops' committee and request that Renken not be allowed to hold any position regarding policy on child abuse or abuse by bishops. Fr. Renken as well as Bishop Lucas must be held accountable. I would be happy to testify before any committee members as well as the bishops themselves."

RCF called for Msgr Renken's resignation on April 22, 2004. with the following press release.

"Dear Monsignor,



Left: Msgr. John Renken
Right: Msgr. Ken Steffen

For the past eight years or so RCF has been working with Illinois priests in an effort to correct the disordered state of affairs with regard to deviations from Catholic teaching and other abuses occurring in Illinois. Although we are truly moved by the widespread support we have received from Catholic clergy and laity, we regret that we have received no positive response from the Diocese. In fact, our efforts have been repeatedly attacked by Diocesan officials.

As you know, while working with the priests and laity from the Springfield Diocese we learned that some of them have suffered abuse and persecution. Much of this abuse occurred at the hands of former bishop and predatory homosexual, Daniel Ryan who was enabled and protected by clergy, some of whom held chancery positions. Despite the fact that RCF first exposed Ryan's predatory homosexual activity in 1996 by contacting Church officials as well as the press, it was not until 2002 that Ryan was forbidden to engage in any public ministry. This is a scandal of the highest order and an affront to God. (See enclosed "Bennett Report")

Through interviews with priests from the Springfield, Diocese, we learned that you were made aware of Ryan's immoral activity and abuse of authority years before his removal, yet, not only did you not work towards Ryan's removal from office, as his second in command, you held him up as a moral leader. (Copy of letter to bishops' review board enclosed).

Your action and inaction placed souls at risk and allowed Ryan's abusive behavior to continue. As a member of the hierarchy, former President of the Canon Law Society, and advisor to the Bishops' "Ad Hoc Committee on Sexual Abuse," you had a moral obligation to take action.

RCF recently learned that Springfield's Bishop George Lucas, (as part of the recent 3 million dollar mediated settlement with clergy abuse victims), viewed video testimony from abuse victims and their families in which former priest John Reeves, stated he was present when you and your present "co-pastor" Fr. Steffen, engaged in inappropriate genital activity.

Because of the above mentioned activity as well as other questionable activity/arrangements detailed in the enclosed letter to the Bishops' Review Board, as a Catholic of this Diocese I am requesting that you announce your resignation from any position of leadership within the chancery, diocese, or Bishops' Conference as well as your formation role with deacons within 5 days of the date of this letter. If you do not step down, I am prepared to take whatever other action is available to me in Canon law and Civil law in order to effectuate your removal. I regret the public scandal that would result from the publicity that accompanies such proceedings, but I feel that it is better than allowing this corruption to continue."

Another individual who had some working contact with Msgr. Renken was clergy abuse victim Bob O'Donnell. Mr. O'Donnell was a victim of Fr. Schwellenbach.

According to Mr. O'Donnell *"When I was going through my process with the Diocese, Renken was the main stumbling block. He and I had a number of face to face confrontations.*

"A lot of what you say in your letter, I can verify. This is one very sick individual and needs to be ousted. In my opinion, he is every bit as bad as Ryan. Renken had told me, himself, that his "job" is to protect the Bishop at all cost. That is why, in his own words, he could not allow me to talk to, then, Bishop Ryan. I was so angry with him that I was bound and determined to expose him and all of the corruption that had been going on."

On Tuesday, January 25, 2005 I went on a live, local radio program and called for Msgr. Renken's and Msgr. Steffen's removal from any position of authority. Within a few weeks Fr. Kenneth Steffen was gone, and Fr. John Renken is clearly on his way out. It is shame-

ful (on the part of the hierarchy) that it takes scandal and public exposure to force them to do their job.

Another former member of the Springfield hierarchy was Monsignor Kevin Vann, who was pastor of Blessed Sacrament parish in Springfield. He also held several positions within the hierarchy and was made Monsignor (along with the others who protected Bishop Ryan) by Bishop George Lucas.

Vann refused to take any action regarding Renken's and Steffen's living arrangement even after I confronted him about it. Vann was Renken's friend and co-worker within the chancery. What happened to Vann? What did his silence cost him? How was he punished for his part in this ongoing cover-up? For the answer, let's turn to a news article by Darren Barbee and Brett Hoffman that appeared in Knight Ridder Newspapers

"FORT WORTH, Texas - (KRT) - Monsignor Kevin W. Vann of Illinois has been named co-adjutor bishop of the Fort Worth Roman Catholic Diocese and will succeed ailing Bishop Joseph Delaney when he retires, church officials announced this week.

Vann, 54, was appointed by Pope Benedict XVI on May 9 2005...

Vann, a former medical technologist, serves as vicar for priests and helps lead the Springfield Diocese's Hispanic ministry...

As a church lawyer, Vann also represents an



Msgr. Kevin Vann (Chancery Staff)

Illinois cleric accused of child abuse who is seeking to re-enter the ministry. Vann's appointment as co-adjutor drew the ire of a national group of abuse victims."

...But news of Vann's appointment drew criticism from the Survivors Network of those Abused by Priests. As a canon lawyer, Vann represents the Rev. John Calicott in his request to the Vatican to be allowed to resume his ministry.

Vann said he is committed to protecting children in the Springfield Diocese and will continue that commitment in the Fort Worth Diocese."

What more needs to be said regarding the corruption that exists within the Springfield diocese? What additional proof do the parishioners need before they stand up and demand new leadership and accountability along with true justice and charity? Read on.

Timothy Hugo

This is yet another case of a needy, confused, and seemingly lost individual desperately seeking love in life only to be preyed upon by several clergy from the Springfield Diocese after he phoned the Chancery for help.

I first learned of Timothy Hugo while interviewing one of Bishop Daniel Ryan's neighbors. Bishop Lucas, with diocesan funds, purchased a new home within St. Agnes parish for Ryan to live in. Ryan, as I am sure Bishop Lucas knew, used the home for homosexual encounters.

I had called Ryan's neighbor because of a police report RCF had obtained with the help of a Springfield attorney. The "*Domestic Battery*" police report dated July 5, 2004 at 6:23 a.m. alleged Ryan had kicked Tim Hugo, his "sexual partner" in the knee when Tim confronted Ryan about another man with whom Ryan was involved. Catholic Bishop Daniel Ryan had made advances toward Tim's current boyfriend while all three had dinner the previous evening. Ryan ended up taking Tim's boyfriend home, and Tim walked home from the restaurant.

The police report had redacted the victim's name (Timothy Hugo), which is why I interviewed Ryan's neighbor who had called the police. The neighbor led me to Timothy.

Once I located Tim, I was able to convince him to agree to an interview. On Saturday, November 27, 2004, I knocked on Timothy Robert Hugo's door at his apartment on West Washington Street in Springfield.

Tim lives only blocks from the Chancery and Bishop Daniel Ryan's home.

When I knocked on Tim's door there was some delay before he answered. I imagine he was looking through the peephole in the door wondering if he had done the right thing agreeing to the interview.

As Tim opened the door his facial expression and first few sentences said it all. He seemed frightened and somewhat childlike in his tone and words. In my opinion Ryan had, with the help of the Springfield hierarchy, raped a 45 year old man who was considered mentally disabled by the state. At moments like these, I feel like breaking somebody's nose (figuratively speaking, of course).

Tim was born in Mattoon, Illinois on December 30th 1959. He is 45 years old. His parents are divorced. Tim is estranged from his family and has repeatedly attempted to reestablish a relationship with his father to the point of having several family members place restraining orders against him. It is a sad case indeed. Tim was very emotional when speaking about his father. I wondered how much of a role Tim's family life as a child played in his admitted homosexual lifestyle. Tim was brutally honest during the interview. He backed up many of his allegations with documents.

Prior to moving to Springfield, Tim was a teacher in Oklahoma. He taught the sixth grade until he had a complete nervous breakdown. (Ryan knew of Tim's condition.)

Tim moved to Springfield because his mother was there in a nursing home and dying of cancer. Tim had converted to Catholicism in 1994 at the urging of a relative. In April of 2004, Tim attempted to call the Springfield Chancery looking for a "Brother Anthony" whom he had come to know. Unfortunately for Tim, he somehow ended up speaking with homosexual predator Bishop Daniel Ryan who answered the phone. In my opinion, because of Ryan's continued support by the Diocese and by Bishop Lucas, as well as being able to maintain a presence at the Chancery and answer phones, the Diocese aided Ryan in finding his sexual victims. Many souls must have been placed at risk with the full cooperation of Bishop Lucas. The Diocese and Lucas had known of Ryan's homosexual proclivities for years.

During the first phone conversation Tim had with Ryan, Ryan gave Tim his private number and encouraged him to call him at a later date. Tim felt flattered and honored that a Bishop would show such an

interest in him so he called him back. This was the beginning of Tim's one-sided sexual relationship with a Catholic Bishop.

Ryan invited Tim to his home, less than a mile from Tim's apartment, where Ryan offered Tim alcohol. According to Tim; *"all this fine imported alcohol, and his refrigerator is chockful of it. And so I went in and I helped myself, and then he would say, 'Would you like another drink?', and I'd say 'yeah'. And so I got another drink, and then I kept drinking and he said something about - this time he said, 'You're getting very tired, would you like to go to bed?' And I said, 'Well, I better go home'".*

I asked Tim if Bishop Ryan knew he, Tim, was on medication and Tim said he did. Tim had told Ryan all about his breakdown and life history.

Bishop Ryan eventually convinced an intoxicated Timothy Hugo to lie down on his bed. Ryan proceeded to have his way with him. (I will spare the reader further details). Ryan took many pictures of Tim in the nude. Ryan *"likes guys with blond hair,"* according to Tim.

During my interview with Tim he told me what he had learned about Ryan and his lifestyle. Tim dined out with Ryan often at *"some of the finest restaurants in Springfield."* He also spent time at Ryan's home and accompanied him to the Pastoral center. Tim, on occasion would pick up Ryan's mail at the pastoral center and he gave me a picture of Bishop George Lucas that Lucas had autographed for Tim. Lucas had met Tim and knew he was keeping company with Ryan. Ryan heard Tim's confession at least once and possibly twice during their relationship.

According to Tim, Ryan *"has an altar [at his home] and holds mass there."* Ryan has several visitors for Mass and other occasions including *"Steve and he works for the mass transit, he has a good job at the office of Springfield Mass Transit, who is HIV positive."*

According to Tim, Ryan told him of some underage "guys" who were trying to blackmail Ryan, because he had allowed them to visit him at the Cathedral Rectory. He never told Tim what went on between himself (Bishop Ryan) and the boys.

Tim gave me some of the gifts Ryan had given him, including one of the Bishop's shirts with the coat-of-arms on the front. Tim also gave me an electronic ticket for a trip to Lisbon via Munich. Bishop Ryan had

purchased the ticket for Tim so Tim could accompany him on his vacation to Lisbon for the month of January 2005. Ryan told Tim of a "sex shop" in Munich he wanted to visit. He assured Tim that he would like it. Tim provided me with a list of hotel names and fax numbers where Ryan had planned to stay while in Portugal with Tim.

At one point Tim went with Ryan to St. Agnes rectory, where he witnessed Ryan kiss a "Father Bob" on the face and claimed Fr. Bob returned the kiss while the two embraced. Tim described Fr. Bob as *"very handsome, tall, dark and handsome man of about maybe 47 years old, with salt and pepper hair."*

Timothy and Bishop Ryan had a discussion regarding Fr. Peter Harman of St. Agnes. According to Tim, Ryan said of Fr. Harman *"he won't go there. I said 'What do you mean'? He won't, in other words, have gay sex, or something, with anybody. I'm like, 'Well how do you know?' I just wondered how Bishop Ryan knew that Father Harman won't do that. He won't have sex. I wondered how he knew ...You know, that's kind of sinister to me, why Bishop Ryan would know that Father Harman won't go there."*

Ryan had another regular visitor from the Chicago or Joliet area who would come down on AMTRAK to spend a few days with Ryan. Tim was ordered to stay away during those visits.

According to Tim; *"I was determined I was going to see what this guy looked like, so I go over, as I recollect, I ring the doorbell, and of course Bishop Ryan lets me in, and so then immediately introduces me to this guy. And this guy acted like he was very jealous. He wasn't good looking. He was cute, but not good looking, and, not at all. And so, um, he like was kinda hateful towards me, this guy was that was from around Chicago ...he [Ryan's friend] was all mesmerized with wanting to try on Bishop Ryan's miter - and he'd parade around with it ...He loved to get into his regalia, and he liked Bishop Ryan's stoles."* (Tim was later able to identify Ryan's house guest as an employee of the Archdiocese of Chicago. Tim found the magazine Ryan had given him which contained the name of his house-guest. The magazine was **"Environment & Art"** published by The Archdiocese of Chicago.)

At one point during the interview, I asked Tim if he knew how the Bishop felt about the pope to which he said; *"...he doesn't agree with the Pope's stance on homosexuality... He doesn't believe that there's anything wrong with that. So he's in disagreement with."*



Timothy Hugo (Bishop Daniel Ryan's victim)

After the “domestic disturbance” call at Ryan’s home I asked Hugo if anyone from the diocese had contacted him. Tim said that Pat Kornfield from the diocese called him; “*she tried to get me to silence. She does not want me to talk to you ...she called me several times long distance from Louisville, Kentucky, and she said ‘Tim,’ she said, ‘you know,’ she said, ‘is there anything that I can do for you or anything?’ ...she never did anything for me ...She just wanted me to SHUT UP!*”

The night before the “domestic disturbance” call at Ryan’s home, Bishop Ryan called Tim to ask him out to dinner.

According to Tim; “*I had met this young guy who was kinda like semi-homeless, and very young, very cutesy, but not blonde ...[He was] In his twenties; he wasn’t a teenager, 26 maybe.*” “Brandon” was Tim’s newly-found sexual partner and was now living with Tim at his apartment.

According to Tim; “*I just met him [Brandon]. And, um, keep in mind while Brandon was here he stayed with me about a week. He lived in here about a week. And of course Bishop Ryan was continually always calling me every day nearly, always taking me out to eat, so I didn’t have to worry about food...*”

“*Well, [When Ryan called], I had Brandon*

here with me. Well, Brandon of course wanted to go too, and so I asked Bishop Ryan—I told him about him, and he wanted to know how old he was. He wanted to know his description and all, and I said, you’ll like him, he’s a very cute guy. And I said ‘he’s not blonde, but he’s very cute’ ...so he took us all out to eat, and this one place that we went to eat was um, Sgt. Pepper’s... “And that’s where the trouble began. And oh, he got his eye on Brandon, and Brandon was kinda like my date, you know? And see, he was like ‘Well I can just take him away from you,’ was his attitude. You know, ‘I’ve got money and you don’t.’ And so I was like—I just like I was so upset. That’s when I immediately was so upset with Bishop Ryan. I didn’t know he’d be like that... I thought he [Ryan] was nice, you know, because he tried to help me in every way, and here he started in on this Brandon.

“*He always wanted to talk to Brandon. Brandon, Brandon, Brandon. Brandon this, Brandon that. And then of course the waitress came and waited on Brandon and Bishop Ryan—didn’t even wait on me. And so I said, ‘Well I’m here, too.’ And then Bishop Ryan said ‘Well you can just leave.’ And so the owner of Sgt. Pepper’s tried to get me to stay and eat. I said, ‘Well I’m not even welcome here.’ I said, ‘I will not stay’. And so I picked myself right up from that restaurant and I walked out, and I walked on foot home. It took me 45 minutes to get from Sgt. Pepper’s on Wabash to where I live here. And so he just stayed there and ate with Brandon and then I thought sure he’d bring Brandon home. He didn’t... He took Brandon over to his house... [The next morning] I wondered where Brandon was, and I went over [to Ryan’s house], and I said, ‘Brandon’s here, isn’t he?’ And he said he wasn’t, but all along Brandon was down in the basement, hiding from me, Yeah. Boy, that’s low down.”*

It was at this point, when Timothy refused to leave, that Bishop Ryan, according to Tim, kicked him in the knee. Tim went to the neighbors and had her call police. (The police report contains Tim’s description of the first sexual encounter he had with Ryan.)

Over the course of the next few months I kept in touch with Tim. On December 7, 2004 I took Tim out to dinner at Alexander’s Steak House. He had a new boyfriend he wanted me to meet. The young man’s name was Ricky Kruse. Kruse is HIV positive and Catholic. Tim had met him three days earlier at a gay bar in Decatur. Tim referred to Ricky as “*the love of my life.*”

During our dinner conversation Tim and Ricky both spoke of their Catholic faith and regular Mass attendance, all the while acknowledging their active homosexual lifestyle. They seemed to have no clue about the contradiction in their lives. They spoke as if they were good, practicing Catholics. But it may not be so difficult to understand that once we realize the example set before these two poor souls by our Bishop and many of his priests.

Our food had just arrived when Tim started to discuss Ricky's involvement with several central Illinois priests, at which point Ricky left the restaurant and never returned. I am sure that Rick and Tim wanted nothing more than to love and be loved, but unfortunately, not only did the Catholic Church of Springfield fail to help save their souls, its Bishop help corrupt them. Scandalized by churchmen.

The late Fr. Malachi Martin once told RCF that Bishop Daniel Ryan had powerful friends within the Vatican. The late Fr. John Hardon stated that at least 12 American Bishops were supporting Ryan in his fight to remain Bishop of Springfield. This may explain why Ryan was able continue his homosexual abuse of others for as long as he did.

Fr. Kevin Sullivan

How can we possibly forget Fr. Sullivan? Father was removed from "active ministry" last year after having engaged in sexual activity with a man who came to him for counseling. This unfortunate incident would have never happened if the Springfield hierarchy had shown any concern for the area faithful. Sullivan had a history of sexual misconduct and perversion but was protected by both Bishops Daniel Ryan and George Lucas. Years earlier Sullivan had given his then-sex partner \$500.00 when she told him she was pregnant and wanted an abortion. This unfortunate, unstable soul had come to Fr. Sullivan for counseling when he coaxed her into a sexual relationship, which was nothing more than Sullivan demanding sexual favors from her. The woman's therapist has written a book detailing the woman's plight and the diocesan cover-up. Nothing seems to have changed in the Springfield Chancery.

Bishop George Lucas

Sick and sinful is the man who abuses the child or corrupts the soul—Evil is the man who enables him.

Recall that this is the same Bishop Lucas who held his installation party at the local Masonic temple

and who made Monsignors out of all of the priests who protected homosexual predator Bishop Daniel Ryan. This is the same Bishop who celebrated the Diocese's jubilee by inviting a Planned Parenthood clergy advisor, a public advocate of murder of the unborn into the cathedral to speak to area Catholics on "ecumenism."

Bishop George Lucas of Springfield, Illinois celebrated the diocese's 150th anniversary by honoring a pro-abortion Springfield Rabbi who served on Planned Parenthood's clergy committee.

On Thursday May 1, 2003, an **Interfaith Worship Service** was held at the Cathedral Church of the Immaculate Conception in Springfield. The event which was part of the diocese's **Jubilee 2003 Celebration**, and was titled "*Neighbors Mirroring the Image of God.*"

The speakers included "Pastor" Jean Hembrough of the Springfield Methodist Church, Rabbi Barry Marks, Temple Israel, Springfield, "Chaplain" Maryam Mostoufi, Islamic Society, a Buddhist, Native American Indian and our own Bishop Lucas. I attended this event and the name of our Lord Jesus "Christ" was never mentioned. I was told Catholic participants were instructed not to mention the word "Christ" so as not to offend anyone.

Rabbi Barry Marks is an outspoken pro-abortion advocate who has expressed his views publicly. The following comes from a Planned Parenthood newsletter "Clergy Voices", Vol. 5 Issue 2, May 2000: "**Pro-Choice Clergy in Springfield, IL, Debut on TV**" "...For Rev. Janet Eggleston, member of the PPSA board, the commitment to Planned Parenthood grew out of her compassion for women and especially for those who do not always make the right choices. ... **Rabbi Barry Marks, another member of the clergy committee**, expressed his concern for preserving the gains that women have made and ensuring that comprehensive sexuality education is available. As he put it, young people need guidance. Teaching them to "just say no" will not provide them with the information they need to make responsible choices."

By supporting Planned Parenthood and a "woman's right to choose" Rabbi Barry Marks has given "God's Blessing" to the murder of the unborn. Bishop George Lucas, by bringing Marks to the Cathedral to preach has given his blessing to the pro-abortion Rabbi. All this is being done under the title: "Neighbors Mirroring the Image of God."



**Pro-Abortion Rabbi Barry Marks
Honored guest of Bishop George Lucas**

Lucas is a disgrace to the Catholic Church and not fit to serve as Bishop. There is more.

Thomas Munoz

Mr. Thomas Munoz, a 5' 5", 38 year old Hispanic male was paroled from prison December 9, 2003. Thomas has spent time in and out of Illinois prisons since his troubled youth and gang association in Chicago. Thomas, among other things, had broken into a Catholic Parish in Chicago after the pastor had found guns hidden on Church property. The guns were hidden by Munoz's gang members and Thomas was ordered to retrieve them or replace them. He stole cash and a laptop from the parish. Munoz was paroled to the Springfield area thanks to the generous help of an elderly Divernon, IL Catholic who had befriended Thomas years earlier when he, Thomas, placed an ad in the Catholic Times, asking for a subscription to the Catholic paper to be sent to him while incarcerated. Thomas was trying to start over.

Thomas first contacted RCF via e-mail November 24, 2004. He claimed he found our site while on the internet and suggested we look into alleged problems at Christ the King parish in Springfield. We set the note aside and never gave it a second thought until Thomas contacted us a second time on Tuesday, December 28, 2004.

Thomas' e-mail (unedited by RCF) read, in part, "I'm a 37yr old Hispanic male 5'5" 145lbs ex-

felon, former coordinator of Hispanic ministry for the diocese of springfield under the direction of Msgr Renkin and Msgr Steffen, im bisexual...

these [people] took my position with hispanic ministry because I refused to [unproven allegation] then told the people the reason that I no longer serve them is because of my past criminal history as a result of this lie I went to bishop lucas and told him I would tell everyone what is really going on...'

yesturday the springfield detectives were here at my residence asking me if I knew Msgr. Costa and after I confired I did, they said 'my name came up from several diffrent angles' but I know that the only ones who mentioned me was Either/and Lucas, renkin, steffen because thier afraid Costas bieng beat in a homosexual park would bring the diocese and lucas alot of heat and that I would take that opportunity to go to the people and expose even Msgr. (named deleted by RCF) whom use to live with Msgr. (name deleted by RCF) so they went to the police and implicate me in the beating in order to tarnish my credibility."

RCF checked with some of our sources and learned that Thomas Munoz first showed up at the chancery as a friend of Fr. Carlos from Little Flower Church in Springfield. After Carlos was transferred out of the area, Thomas started attending the Hispanic Mass at noon on Sundays at Sacred Heart Church in Springfield. While Msgr. Kevin Vann said the Mass at the church most often, it was Msgrs. Renken and Steffen's parish. Thomas told parishioners he worked for Fr. Vann. Munoz was involved and active as an unpaid worker at the Hispanic Mass. We also learned that, on occasion, Thomas would stand up during the Spanish Mass and speak to those attending about his Hispanic ministry. No one would challenge him—not even the priest. When confronted by a layman from the chancery about his behavior, Munoz told her: "Priests can't do anything because I know their secrets."

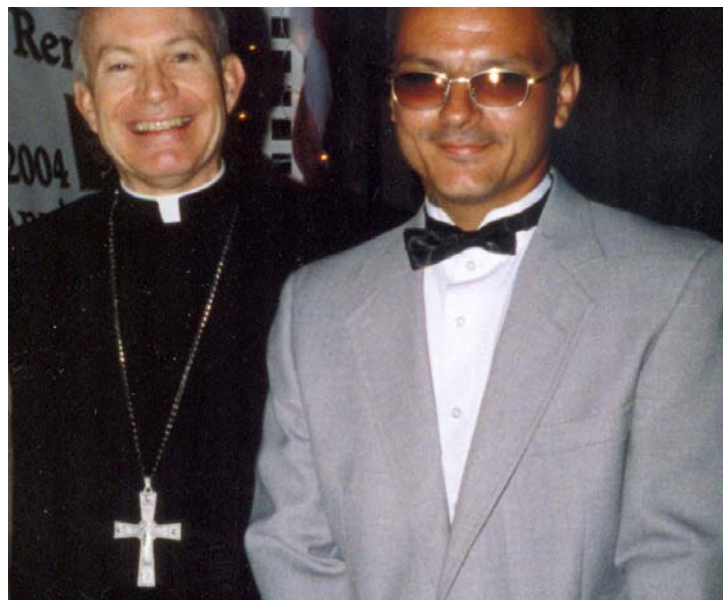
RCF eventually made phone contact with Munoz and he agreed to an interview. To prove his close relationship with Bishop George Lucas and other Chancery officials, Munoz gave RCF copies of photographs (printed elsewhere in this issue) taken at a private party celebrating Renken's 25th jubilee. Among those who attended were Thomas Munoz, Bishop Lucas, Msgr. Kevin Vann, Msgr. John Renken, Msgr. Steffen, Msgr. Lantz, and a few others. Thomas produced a book that was given to him as a gift by Msgr. Steffen. Entitled "The Purpose Driven Life" by Rick Warren, the book was signed; "Dear Thomas, Prayerful best wishes! Monsignor Steffen." (One sad but inter-

esting fact regarding the book is that the author proclaims that the Bible is the sole source of God's word and teaching. So, Msgr. Steffen promotes a book that, in essence, denies Church teaching.) At the time, of the party Steffen held key positions within the Springfield hierarchy and was "co-pastor" of a Riverton parish with Msgr. John Renken. Thomas had met Renken and Steffen at the Hispanic Mass held at Sacred Heart church in Springfield.

A copy of our interview with Munoz was given to the *State Journal Register* after one of their reporters contacted RCF to see if we had any information regarding Thomas Munoz. The reporter knew all about Munoz (more than I did) and suggested someone in the police department believed Munoz was "given up" by the diocese. Bishop Lucas did hear the complete Munoz interview and because of what was alleged, he, the Bishop, hired Mr. Bill Roberts, former chief legal counsel for Gov. Jim Edgar, to begin an investigation of the diocese and its priests. While it is impossible to know whether what Munoz says is true unless others come forward, the circumstances surrounding his arrest, imprisonment and eventual release suggest someone in the diocese wants him out of the way. Following are a few facts in the case.

Springfield police interrogated Munoz as a suspect in the Msgr. Costa beating, and his name came from diocesan officials. Munoz was cleared of any involvement in the Costa beating but ended up spending 70 days in prison on an unrelated (and, in my opinion, unfounded) charge of attempted burglary of a Rochester parish. After RCF made several phone calls to the district attorney's office, Munoz was released from prison. Munoz never had a day in court and was released based on the same, so-called "evidence" that sent him to jail. A Springfield detective, (the same one who questioned him in the Costa beating) provided a sworn statement that said, in part, that Thomas Munoz "committed the offense of attempt Burglary (sic) ..in that he attempted to enter the rectory of St. Jude Catholic Church in... Rochester, IL."

There are several problems with the Springfield detective's sworn statement charging Munoz with attempted burglary. First of all, the detective has no jurisdiction in Rochester. Secondly, he was not present when the alleged incident took place. Thirdly, there is no police record in Rochester or anywhere else claiming Munoz attempted to burglarize St. Jude parish. Considering the fact that Munoz was eventually released on the same "evidence" that sent him to prison, I



**Bishop George Lucas and Thomas Munoz
at a private party for Msgr. Renken.**

I am led believe that someone is out to "get" Munoz. There is much more to this story, part of which was covered in the May 5, 2005 issue of the Illinois Times, Springfield, IL in an article titled "*To Tell the Truth*" by Dusty Rhodes. According to the story:

Springfield Police detectives recently accused of misconduct are again the subjects of a complaint, this time from a Divernon man who claims one of the officers made a false statement to secure a warrant for his arrest...

Munoz says he tried to file an official complaint with Deputy Chief Robert Williams at SPD's Internal Affairs, but was told he should talk to the state's attorney's office instead. Williams did not return a phone message requesting an explanation of Munoz's story. Steve Weinhoft, the assistant state's attorney who filed the attempted burglary charge against Munoz, says SPD detectives told him Munoz had committed "similar" church break-ins in Chicago...

'I (Steve Weinhoft) was assured by SPD that there were additional records we would be getting from Cook County. "When those records failed to materialize, another assistant state's attorney dismissed the charges, setting Munoz free."

Several priests from the diocese have called police to report Munoz's presence at their parish. Munoz was never charged with any crime. The Diocese has reported theft of funds at several parishes and Munoz was named as a possible suspect. The diocese

also suggested Munoz may have stolen money from Christ the King Parish in Springfield. Msgr. David S. Lantz is pastor at Christ the King Parish. Thomas had known Lantz personally and worked for a company who catered events at the parish.

On Friday May 20, 2005 I received a visit from a Christ the King parishioner, who explained that several weeks earlier, while waiting for a relative inside church after Mass, the parishioner saw Fr. Lantz carrying the collection baskets full of donations into his office. He reached into one of the baskets, pulled out a handful of money and pocketed it. (Another Springfield area priest was recently caught stealing more than \$250,000.00 from his parish and was simply moved to another parish).

– END –

Miscellaneous tidbits from Springfield

The following letter was given to RCF as another example of the unrest that exists at parishes and the Bishop's failure to address these issues.

HARMON. Rev. Barry

A summary of facts - that caused my dismissal as [Parish] Trustee. (Written by Mary Jane Bierman, Jan. 2005)

In Jan. 2004, at the finance council meeting, Fr. Barry was upset about the council asking to see the General Ledger. He tossed papers toward me - and there was an immediate mood change in the room. As we got up to leave he said he needed to talk to me sometime. The sometime never seemed to happen.

Then on the morning of Ash Wednesday Feb. 25, 2004 - at morning mass I had to go to the sacristy to ask about something - and he asked me - if there was something wrong between us. I said that I thought there were some issues that needed to be clarified. I brought up the January F.C. meeting - he pretended to have no idea of what I was talking about. Then after a while he said that he was not mad at me it was Rita who he felt he could not trust. He said that he knew that she e-mailed Fr. Joe daily about what was going on at St. Thomas. I told him I did not believe that - that Rita was the most trustworthy person I knew. I told him that she does work for Joe and I and that her business depends on confidentiality. He did not respond.

Now several times after Ash Wednesday, he made a point to see if things were okay between the two

of us. Each time I told him that he needed to allow the F.C. to see the General Ledger. Each time he said that we were getting everything now that we needed. He said that the F.C. was getting more information than they had ever gotten before he came. Why wasn't that enough, he asked? He said that he had nothing to hide. I told him that he was taking things too personal. I told him he needed to call a F.C. meeting, he needed to be open, and to show the G.L. to the council. Yet he did not. I wish I had kept track of the number of times I had asked him to allow the F.C. to see the Ledger. Rita Kocher had asked for the General Ledger also. Finally, he called a meeting, we had to meet - it was time to send the new budget to Springfield. No other issues were brought up at that meeting. The meeting was held on May 24, 2004.

*On August 4, 2004 a meeting was called by Fr. Barry. **John Maxwell the finance man for the diocese** came to help us to find ways to get our budget in line. We had taken \$147,000.00 out of savings. **The rule for the diocese is: No parish is allowed to take money out of savings to run daily expenses.** They made an exception - why I do not know. This was a productive and informative meeting. John Maxwell brought along with him Marlene M. Mulford - she is a part of the office of stewardship in the diocese. She would help us develop a stewardship program to get people to increase their giving. At this meeting I stated my position. My position was that I could not go to the people in the pew to ask for more money unless we could tell the people that we had made all the cuts that we could. I stated my opinion many times to the F.C. (In attendance at this meeting were Fr. Barry - Rita Kocher - John Miller - Allie Addis - Vickie Wenthe and myself)*

At this meeting John Maxwell gave all of us his card and said if we had any questions we should call him.

I asked Fr. Barry if it would be okay if the F.C. could meet while he was gone. I said that if we were going to get the stewardship program started after the first of the year - I would like to really understand the program. He said that we could meet while he was gone - generally the priest calls the F.C. meetings.

*On Sept 8th 2004 I did phone John Maxwell - to **clarify for myself what my job really was as trustee.** One question that I asked him was: What say do I have as trustee? I shared with him that I had asked for the General Ledger many times and Rita Kocher had also asked and we had never received it. **John Maxwell***

suggested to me that at our next meeting - we phone him and do a speakerphone call - and in that way he could enlighten all the F. C. members what their role was. That happened on Sept. 15, 2004. John Maxwell said that we were advisory - but we could not advise unless we had the General Ledger and other information. He shared that he had just met with all the priests of the diocese about finances and how the finances should be handled. He said that Fr. Barry was at this meeting and that Fr. Barry had, in fact, approached him after that meeting and said what a good and informative meeting it was. He had received materials that he was to share with all of us. No one got that information.

Linda said at that point that she did not feel that she could give us the G. L. Fr. Barry did not want us to have it before he left for Rome and she could not go against his wishes now that he was gone. So John Maxwell said that he would have Msgr. Carl Kemme e-mail Fr. Barry and ask him to give Linda permission to give that to us. Also at this meeting John Maxwell said that he had told Fr. Barry at that August meeting with the finance council that before he left for Rome he needed to change signatures at the bank - that Linda was not to sign checks while he was gone. That was a rule of the diocese and it was for the protection of Linda. We could not change that because Fr. Barry was not here. Instead John Maxwell suggested that one of the trustees look over the bills as they came in. John Miller did not want to do that - I said that I would. That was an eye opening experience for me. I questioned and checked out several of Fr. Barry's purchases - and I was in shock. Why would the church need to buy on August 24, 2004 Waterford Crystal, a pig platter - a pig cookie jar - and pig salt and pepper shakers - in the amount of \$275.01, when we had taken \$147,000.00 out of savings - to pay bills?

Linda did get permission - but according to e-mails sent to me - he gave it very begrudgingly. (I have that e-mail) It was then on Sept. 28th that Fr. Barry called me from Rome and spoke to me for one hour. Linda had shared with him that I was checking and asking about what some of the items were, that St. Thomas was paying for. To say that he was unhappy with me would be an understatement.

We received from Linda at the next F.C. meeting Oct. 15, 2004 the General Ledger for July - August - Sept - and the first part of Oct of the year 2004. There were many questions about purchases that were listed from all the F.C. There was a clearer under-

standing of why St. Thomas Parish had to take \$147,000.00 out of savings. There was a clearer understanding of where St. Thomas's money was being spent.

At the meeting on Nov. 10, 2004, Linda had on the table the General Ledgers from July - Aug - Sept - of 03 - 02 - 01 - so as to compare. As of Dec. 17, 2004, we have not been given any other or any more of the General Ledgers. There is still two years of G.L. to be studied.

In analyzing the figures that we had been given. We added up and found that there was an increase in spending of \$88,039.50 in five accounts alone in the years 2003 - 2004. Those accounts were utilities (up \$14,786.77) Contractual (up \$12,144.67) Altar & Sanctuary (up \$11,917.60) Household (up \$31,634.94) Equipment and Furniture (up \$17, 555.52) No school categories are included in this. John Miller - Rita Kocher - Alice Addis and I are in agreement that this spending cannot continue. We agreed that this was bigger than all of us and that sometime we would need to seek an audit.

The financial council was unaware that St. Thomas had a Wall-Mart and a Sam's Charge Card. In the past this has not been the case. Fr. Barry got them without asking anyone. We found that he had a personal American Express card - that many times he uses this card for church purchases - but there is never a receipt to back up what materials/purchases the church receives. Many of the charges to the church are even amounts. There was a charge in July of \$900 for food and restaurant and also charge in August for \$900 for food and restaurant. Both of those charges were to his personal American Express but paid for by the church. No receipts were available.

On two occasions the Finance Council tried to get a meeting with Springfield - they refused to meet with us. We wanted them to be with us when we met with Fr. Barry for the first time after he got back from Rome. They refused.

We met with Fr. Barry on Friday Dec. 17th - we met for 4 hours - and we listened to his explanations and excuses. Never once did he offer to get any receipts. Many times he said he could not remember. He admitted to sloping accounting or bad judgment.

In August 2004 there was a bill from Wall Mart

for \$861.00 and another one in Sept. 2004 for \$1,116.00 that we asked him about. He could not remember what those purchases were. I did ask if there were receipts for them - he said he did not think there were.

After that 4 hour meeting - he asked John and me to stay. That is when he fired me. He said that he could not trust me. I was fired because I called John Maxwell. He fired me because he was forced to let the Finance Council see the General Ledger. I was fired because I was asking too many questions. That is fact. I e-mailed John Maxwell about my dismissal - and John Maxwell e-mails the bishop my e-mail. John Maxwell told the bishop (**I have that e-mail**) that in his two conversations with me, I was being open and fair in my pursuit to bring about accountability of the parish finances and I may have been unjustly treated for my quest. I re-e-mailed John Maxwell - because he had some question about the status of the other F.C. members He thanked me for my response and said that we pray that the bishop do the right thing for St. Thomas.

I heard nothing from the Bishop - so on Dec. 30, 2004 I sent the Bishop an e-mail and asked for a face-to-face meeting. On Dec. 31, 2004 I received a letter from the bishop. He said Fr. Barry was kind enough to meet with two members of his staff. He said that he believed Fr. Barry was forthcoming about the financial situation of St. Thomas Parish. He believed Fr. Barry has been very open with the parish financial council on that Dec. 17, 2004 meeting. He said that he was confident in Fr. Harmon's ability to carry out his pastoral responsibilities. He followed by saying: I respectfully suggest that you continue to address your concerns with Fr. Barry. Fr. Barry was also sent this letter.

I e-mailed the Bishop back and said that I was disappointed that the F.C. was not given the same time and respect that he had given to Fr. Barry. I told him that if I did not hear any more from him by Jan. 7th, 2005 I would go public - I thought that the people who gave their hard-earned money to St. Thomas have a right to know how their money was being spent. I told him that I would seek an audit in whatever way it took.

What I have written in this summary is factual. Facts and figures that can be checked out by e-mails - and the General Ledger. **I only had St. Thomas parish and its financial well being in mind as I investigated as to why our expenses had increased so much.**

Fruits of corrupt leadership

The November 7, 2004 parish bulletin from St. Agnes Parish in Springfield contained a few statistics regarding decline in Mass attendance at that parish. According to pastor Fr. Robert Jallas, in the past nine years Mass attendance at the parish has dropped from 3,174 to 1,691. *Do you believe Father understands why?*

Father Angel Sierra

RCF had contacted both Bishop Daniel Ryan and Bishop George Lucas regarding Fr. Angel Sierra's promotion of sinful activity within the confessional. Neither Bishop took any action as far as we know.

In one written statement from a Cathedral penitent, it is alleged Fr. Sierra promoted homosexual activity. The penitent said of Fr. Angel: *"He said that it was not sinful for two people to live together in a committed relationship. He went on to say that homosexuality was not a sin as that was the way God made those people and God loved us all. He stated that it was O.K. for homosexuals to live together in a committed relationship as long as each loved himself and loved God."*

Fr. Angel Sierra is still a priest in the Springfield Diocese.

Another slap in the face for the diocese

On June 17, 2005 the Springfield *State Journal-Register* published a story critical of the Catholic Church. (The article was needed, as it pointed out the confusion that exists within the Church because of corrupt leadership.)

The story, titled *"Time for Change,"* by Steven Spearie, among other things, quoted apostate and heretical Catholics who mocked Church teachings and berated orthodox Catholics. The most telling and heretical statements came from Mr. and Mrs. Jerry Bauman. Mr. Bauman, who worked at the chancery for years under former Bishop Daniel Ryan, attended one of RCF's first meetings and most who knew him would call him a liberal cafeteria Catholic at best.

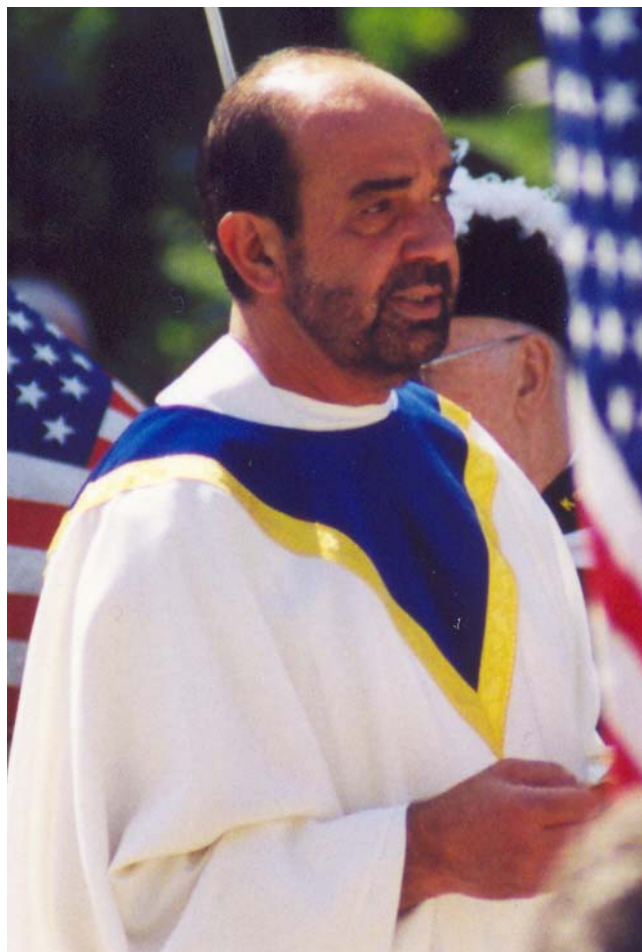
The Baumans attend St. Joseph Church in Springfield where, among other duties, they helped prepare children for confirmation. What a scandal considering the Baumans' stated beliefs. At one point in the Journal article, Mrs. Bauman stated *"I'm offended women can't be ordained."* Both Baumans admitted they did not accept all Church teachings. Jerry Bauman stated: *"I don't have to buy into everything that is pro-*

fessed by the Church... And I don't feel like Martin Luther." The most telling statement came from Mr. Bauman at the end of the article. He stated: *"I probably could go (to another denomination)... but the way I look at it is the Church is man's creation, not God's."*

We should all pray that both St. Joseph Pastor Fr. Thomas Holinga and Bishop Lucas publicly condemn the Baumans' statements and never again allow them to hold any teaching position in the diocese again.

–END–

A review of sex abuse cases in the Springfield Diocese was published in the March 13, 2005 issue of the Springfield *State Journal-Register* in an article titled *"Sins of the Fathers"* by Dave Bakke.



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Send you tax-deductible donations to:**

**Roman Catholic Faithful, Inc.
PO Box 109
Petersburg, IL 62675**

Msgr. Thomas Holinga

According to Father John Reeves, Fr. Holinga was Bishop Ryan's frequent traveling companion

What does Bishop George Lucas need to do to restore trust and bring Catholics back to the Church?

- 1. He must hold clergy accountable when they abuse their position of authority through theft of funds or sexual misconduct. Bishops and priests should be held to a higher standard than the general population.**
- 2. He must address and end all liturgical abuse and innovations at Mass.**
- 3. He must restore a sense of the sacred at Mass.**
- 4. He must demand that his priests teach and preach the fullness of the Catholic faith, especially in the area of sexual morality. (The abortifacient nature of birth control pills is never discussed in most parishes.)**
- 5. He must clearly address the issue of sodomites being barred from the priesthood. (1961 Vatican document and tradition)**
- 6. He must be honest and open with the general Catholic population.**
- 7. He must remember that he is here to serve—not to be served.**

Bishop Lucas will have difficulty following any of the above recommendations if he is not a celibate heterosexual himself.

No prayer in school, no ten Commandments on display
Our public schools now condemn us!
“We the people” separate God from Government,
And now they can take our homes from us!
Abortion, fornication, and homosexuality are the law of the land
Our Lady of Fatima weeps for us!
Love of money, social standing, and worldly ways
Have now become our focus!
We refuse to accept our cross
And It is all but lost to us!
Our children have seen us fail to take a stand
And we wonder why they mock us!
We entrust their souls to sodomite priests
And they rape our children right in front of us!
We failed to challenge our Bishops and Priests
And now they have lost us!
The Bishops are blinded by their sin
And they continue to offend us!
Our Bishops now promise to “protect God’s children,”
But can they ever find us?
***We placed our faith in man, not God,
And look at what it has cost us!***