

Ad Majorem Dei Gloriam



Photo Courtesy of *The Daily Journal* / Kankakee, IL

Bishop Joseph Imesch of the Joliet Diocese

"Imesch, Dearden & Gumbleton—All of them lied under oath. Dearden and Gumbleton were professional & respectful; Imesch was sarcastic and nasty." Attorney Mark Bello

Roman Catholic Faithful
Spring/Summer 2001

Our Mission Statement

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

Our Philosophy

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

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

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

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

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

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

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

VIVA CRISTO REY!

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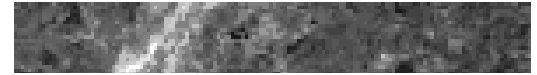
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† Salus Animarum Suprema Est Lex †

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

Pope St. Gregory the Great

False Charity and Phony Shepherds

by Fr. G.

The argument concerned whether it was proper to heal on the Sabbath. Jesus had a man with a withered hand stand up in front of the synagogue and he asked the Pharisees a terrible question. "Is it right to do good on the Sabbath, or evil?". I say it was a terrible question because it did not allow them the comfort of hiding behind a third and preferred choice - to do NOTHING. Christ made it clear that day and for all time that if we can do good, then we must do good and to chose to do "nothing", if "something" is possible, is to participate in the evil and to encourage it. In other words, the followers of Christ are not allowed to be spectators. This certainly applies to those who have accepted the office of "shepherd" in the Church. I have certain knowledge about a number of priests and bishops who are aware of terrible sins and scandalous abuses in the Church. They do not come forward, choosing instead to do nothing in the misguided belief that they will not be held responsible for their grave sins of omission.

Many times they are silent because they are participants in the evil itself and so cannot reveal it without incriminating themselves. Other times they claim they are protecting the "good name" of Holy Mother Church. They also hide the scandal because they claim "charity" demands it. They don't want to hurt their confrères or damage their reputations.

If they are active participants in the evil, they should look to their immortal souls and humbly seek mercy and forgiveness in the sacrament of confession. As for "protecting the church", the true Church, that exists within the body of the corporate structure we call the Roman Catholic Church, does not need "protecting!" She will always be pure and the way to serve that purity is not to hide the filth, but to bring it into the light so that the "darkness that hates the light" will flee!

Finally, true charity does not "enable" anyone, even fellow priests and bishops to continue to destroy themselves and others by sin. True charity enables us to confront them privately or, if necessary, publicly! True charity will make us more concerned about their immortal souls and the souls of the people they serve than about their social standing!

So, greater than the tragedy of weakness and even evil within the Church, there is the fact supported by court records and news stories that many times the truth *was* known! The weakness or evil was uncovered and yet rather than confronting it, the shroud of secrecy descended because for those who have no Faith, "looking good" is much more important than "being good"!

As the saying goes, "All that is necessary for evil to win is for good men to do nothing!" Many of our shepherds have chosen to do nothing. That is not an option God allows. They are the new Pharisees of whom Christ said: "Unless your holiness surpasses theirs, you will never enter the Kingdom of God!" At the last Judgment many of our priests and bishops today will appear before the Judge to be fitted for a millstone. They may not have been the source of the scandal, but they knew of it and chose to wash their hands like Pontius Pilate! In many ways they will be due for a harsher judgment! They were more concerned with their public image than following Christ and so did nothing, and that is the most terrible evil of all!

Fr. G. says:

There is a saying I heard several times in Rome: "Think in centuries." It's a horrible saying and has led to a total breakdown in authority. It means that we do not need to address issues in the Church – we simply outlive them. That is why if you have a bad bishop nothing will be done. The problem with "Think in centuries" is that while those centuries are passing and we're waiting for our problems to die off, people are going to Hell!

FOOD FOR THOUGHT

“Great is the dignity of the priesthood, but great also are its obligations. Priests ascend to a great height, but in their ascent they must be assisted by great virtue; otherwise, instead of meriting a reward, they shall be reserved for severe chastisement.”

by St. Alphonsus De Liguori.

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

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

Keep The Gate

Rev. Joseph J. Williams, S.J.

Fr. G. says:

It is not my job to get you to Heaven. You are the only person who can do that. My job is to be sure that if you end up in Hell, you won't be surprised! If it is a surprise, then I haven't done my job and I'll probably be sitting on the rock next to you!

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

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

We ask this through the intercession of our Holy Mother Mary.

An Introduction into the “Sexual Underworld” within the Church!

RCF has heard from many Catholics within the Joliet Diocese and elsewhere who are frustrated and unsure of what to do regarding the liturgical abuses and heretical teachings being forced upon them by their bishop’s action or inaction. The faithful are constantly reminded of their obligation to contribute their hard-earned dollars to fund the destruction of their parishes and schools. They are pressured to pay for the creation and operation of special “ministries,” which in some cases, are used as a tool to undermine Church teachings and promote the “gay agenda.” While all this is going on, many of their 9 to 5 priests are involved in sexual relationships, living in lavish homes, and taking “Gay Cruises”, while the local Church disintegrates.

The situation that exists within the Joliet Diocese is not unique. The same problems can be found in many dioceses around the country. *The bishops are the problem.*

In his book, *The Devastated Vineyard*, Dietrich von Hildebrand describes the weak or cowardly bishop:

This failure of the bishops to make use of their God-given authority is perhaps, in practical consequences, the worst confusion in the Church today. For this failure not only does not arrest spiritual diseases, heresies, and the blatant as well as the insidious (and this is much worse) devastation of the vineyard of the Lord: it even gives free rein to these evils. The failure to use holy authority to protect the holy Faith leads necessarily to the disintegration of the Church.

There is also the type of bishop who clearly has an agenda to make the Church into something it is not. Sometimes, it seems, this happens because he is blinded by his own sinfulness, other times a form of blackmail may be the driving force. Yet another reality is that he may have already lost his faith. In any case, something must be done – *today*. It is up to the laity to pick up the gauntlet.

One form of blackmail that RCF has found to exist within the Church is brought about by a “sexual underworld” existing among the clergy. We saw this in Springfield, Illinois. Priests who knew of Bishop Ryan’s homosexual activities either defended him or

remained silent for fear of their own sexual misconduct becoming an issue. The Diocese of Joliet, as the Springfield Diocese, seems to be part of this “sexual underworld.”

Barry M. Coldrey, in his book *Religious Life without Integrity / The Sexual Abuse Crisis in the Catholic Church*, details this sexual underworld.

According to an Australian news report:

...there is a limit to what the Vatican will allow. In the past few weeks a prominent Christian Brother has been ordered to withdraw from circulation a book which accuses members of his order and others of having created a "smokescreen" in regard to clerical sexual abuse. The book, Religious Life Without Integrity - The Sexual Abuse Crisis Within the Catholic Church, says that "sexual underworlds" have developed in some religious congregations and dioceses... The author, Brother Dr. Barry Coldrey... is a church historian who came to prominence in the early 1990s when his Christian Brothers order asked him to investigate and write a book about the West Australian Catholic orphanages. His superiors claimed that as an "outsider" (from Victoria), he would be an honest broker, whose reporting would satisfy the demands of the old boys for an inquiry.

RCF has been in contact with Br. Coldrey and purchased several copies of his book. He has given us permission to reprint sections of his book as it describes the conditions that exist within several of the Dioceses RCF has investigated (Springfield and Joliet are two of them).

The Conspiracy

There has been a nationwide pattern which I have observed over the last 35 years. Bishops know of ongoing sexual misconduct by Catholic priests and religious and bishops co-operate to keep such misconduct from becoming public knowledge. The following are uniform practices: failing to investigate indications of any sexual misconduct, even with children; failing to supervise properly the cleric in his assignment, failing to en-

sure that the cleric is prosecuted for misconduct with children. Once an incident occurs, energy and policies at the highest levels of Church authority have been directed to damage control, avoidance of scandal at all costs, and efforts to placate and manipulate victims and families. The latter often involves intimidation, misleading information, and even fraudulent means, if necessary. Policy also involves maintaining the priest in a new assignment without proper supervision and without informing the congregation where the abusive behaviour usually continues. (Sipe, A W R, Preliminary expert report, p 16)

Coldrey points out that:

*A **sexual network** is a small group or circle of priests, brothers or lay workers who are living at variance with their vows on sexual matters - two's and three's who support one another by supportive silence and covering for each other. A sexual underworld is a larger, more amorphous state-within-a-state inside a diocese or Religious Congregation, where there is a substantial number of people who are not living their vows (or have not for periods in the past) and who co-operate to hide one another's extracurricular activities.*

The following quote describes exactly what RCF found to be going on within the Springfield Diocese under the leadership of homosexual bishop Daniel Ryan. RCF has heard similar stories from clergy in several dioceses.

12: SEXUAL UNDERWORLD

The Invitation to the Underworld

A weeping young American priest struggled to absorb an experience that threatened his idealism and tells his story: "I had completed graduate schools and was flattered when my bishop asked me to accompany him to a high-level meeting attended by a large number of the hierarchy. During my time there, I was approached and asked for sex by a bishop from another diocese. I declined, and the bishop remarked: 'You know, Father, if you want to progress in this organisation, you are going to need friends.' The young priest was to find out

later that some men on the bishop's staff were themselves connected sexually to the gay network...he witnessed priests who won promotions based on sexual involvement, was offered pornography and endured sexual advances from a number of highly-placed fellow clergy.' (Sipe, A.W.R. Sex, Priests and Power: Anatomy of a Crisis, Brunner/Mazel Publishers, New York, 1995, p. 173.)

Br. Coldrey goes on to explain what his investigation revealed:

... The regular appointment of known child molesters to secretarial or archivists roles at episcopal or provincial headquarters provides such men with positions to further the interests of a sexual underworld if one exists. The secretary deals with the public on sensitive issues and the archivist comes to possess a great deal of private information (blackmail capacity) about current and former members of the diocese or province.

14: LEADERSHIP TOLERANCE

Some bishops and Religious Superiors are tolerant or appear to be accepting of the extracurricular sexual activities of their priests, brothers and (occasionally) nuns. Moreover, a few bishops and some higher superiors have abused minors or broken their vows of celibacy. Sexual activity by priests is relatively common.

Where this tolerance occurs, the reasons are close to those argued already with a few variations. The subject is too dangerous to touch, too explosive; nobody wants to know.

The Hidden Defender

The reason why religious executives and diocesan bishops are slow to tackle members who have clearly scandalised the Congregation or 'God's people' in more than a tissue of platitudes, is that the 'sexual underworld' is just so pervasive that the diocese or province may be torn apart.

If even ten or fifteen percent of a province or diocese have had public difficulties with their vows, a move against even a spectacu-

lar offender will seem as a threat to all. Each has friends. The province could be torn asunder with recriminations. This is the fear.

Hence the executive paralysis and the savage character assassination directed at anyone who might care to point out unpleasant realities. “...The rub for the Catholic priest or brother with a vow of chastity is that all these [sexual] relationships are contrary to his vow; only some are illegal, but on the principle that 'Birds of a feather flock together' these relationships together are the foundation of the sexual underworld which can develop in some dioceses and in some religious congregations.” “...Priests/brothers/church workers who abuse minors and commit criminal offences have been (are ?), able to hide within a sympathetic underworld of other clergy and church workers who are merely breaking their vows by having heterosexual or gay sex with consenting adults. All are doing the wrong thing and have a similar incentive to provide mutual support. They share an unstated capacity for mutual blackmail. Each has friends.

Not only has RCF, Richard Sipe, and Br. Coldrey documented the existence of the sexual underworld, Fr. Andrew Greeley, Chicago priest and friend of Cardinal George, has said as much.

Fr. Greeley's book, *Furthermore! Memories of a Parish Priest*, was released on December 1, 1999. The following is a quote from page 80.

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

A footnote states:

They are a dangerous group. There is reason to believe that they are responsible for

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

Although Greeley claims to have information to “implicate them”, and Cardinal George has been made aware of Greeley’s comments—nothing has come of it. The cover-up and corruption continues.

One can only imagine the number of souls that have been and will be lost because of a particular bishops’ actions. Unfortunately, the potential loss of souls does not appear to be enough to motivate the average Catholic to take action. Should 100 Catholic men, who find themselves “served” by a corrupted bishop, find the strength of faith to unite and stand up to their bishop (and Rome) and demand he be held accountable, he could not withstand the challenge. “With Christ all things are possible.” But finding 100 Catholics willing to risk the loss of social standing, friends, family, and possibly income, is very difficult.

It has taken many years for these corrupt bishops to gain control. It is not a problem easily remedied. We at RCF ask you to stand with us and help fight the good fight.

If you are from Dioceses of Joliet, Albany, or Rochester and willing to stand up—contact RCF now. We need your information, your voice, your contributions, and most importantly—your prayers.

Barry M. Coldrey’s book *Religious Life without Integrity / The Sexual Abuse Crisis in the Catholic Church* can be purchased by sending \$15.00 U. S. to

Barry M. Coldrey
7 / 67 Collins Street
Thornbury Vic. 3071, Australia

or you can send him an email at
busherw@bigpond.com

Catholics of the Joliet Diocese: It's time to demand the removal of

Bishop Joseph Imesch From his See.

By Stephen Brady

A bishop of the Catholic Church is the representative of Christ in his diocese. He controls millions of dollars with no accountability and is responsible for thousands of souls under his care. A Catholic bishop who truly believes would tremble at the thought of betraying the trust that has been placed in him. What makes the Joliet diocese different from many others is the driving force behind the destruction of the faith. Bishop Joseph Imesch clearly has an agenda. The question is: What is the driving force behind that agenda?

What we present in this forum is just a small portion of the information obtained by RCF regarding the putrid stench surrounding the Joliet diocese and the actions of its shepherd, bishop Imesch. Under the guise of "moral leadership," this *Apostle of Christ* has mocked the vow of celibacy, defended sexually active homosexual and heterosexual clergy and pedophiles (some of whom were victims themselves), while placing possibly hundreds of children at risk of abuse. His accomplices among his clergy and chancery staff, included homosexual auxiliary bishop Daniel Ryan. Ryan served as chancellor and Vicar General of the Joliet diocese for years. These accomplices had knowledge of, or were involved in this betrayal of the faithful and did nothing to stop it. Imesch helped place Ryan in the Springfield Diocese, thereby perpetuating a network that is destroying the faith in this country. It goes without saying that with all this going on under Imesch's leadership, it naturally follows that the diocese is full of liturgical abuse and heretical teachings. How else could a priest sooth his conscience or justify his sin if he did not attempt to pervert the truth to fit his character.

Joseph Imesch was ordained a priest in December, 1956; an auxiliary bishop of Detroit on April 3, 1973; and was installed as bishop of Joliet, Illinois on Aug. 28, 1979. For 12 years Imesch served as Cardinal John Dearden's secretary handling his correspondence and appointments.

A little history—There is quite a network of bishops who trace their origins to the Archdiocese of Detroit. Cardinal Dearden, who served as Archbishop of Detroit from 1958 to 1980, is widely acknowledged as the architect of the National Conference of Catholic Bishops, of which he was the first president in the early 1970s. Dearden groomed

priests for ordination to the rank of bishop who were well-known as extremists before they were named bishop. And some of Dearden's men who formerly maintained a low profile have since come into their own.

The most well-known of Dearden's progeny in the hierarchy is Bishop Thomas Gumbleton, who for at least 30 years has been traveling on the fringe of many leftist movements. He gave much support to the Communist regime in Nicaragua, and most recently has been on the lecture circuit promoting homosexuality as an acceptable lifestyle.

Two additional Dearden descendants are worthy of note in their dissent from Catholic teaching and support of others who dissent. They are **Bishop Joseph Imesch**, of Joliet, Illinois and Kenneth Untener, of Saginaw, Michigan.

The world came to understand what Untener—and his Archdiocese—were all about in the late 1970s and 1980s when he was rector of St. John's Provincial Seminary, which served several Michigan dioceses.

At that time, the diocese was in fact being run by Bishop Gumbleton, who was vicar general and in charge of day-to-day affairs of the archdiocese. Gumbleton's classmate, **Joseph Imesch**, was an auxiliary bishop in the Archdiocese of Detroit at the time, so one can presume they all had knowledge, if not participation, in some of the things that were going on in the seminary.

There were many rumors that homosexuals were being recruited for St. John's, and later evidence, that has come out in recent years, has confirmed that St. John's was indeed a virtual "hothouse" for gays.

In a lengthy investigative account published in the December, 1996 issue of **Catholic World Report**, it was related that the seminary was known to be very friendly to homosexuals.

St. John's Seminary was closed down in 1984 following an investigation ordered by the Vatican. The seminary program was moved to Sacred Heart Seminary in Detroit.

RCF has learned from men who were at St. John's that the diocese staff apparently worked very hard to prevent the Vatican delegation from learning the real truth about the seminary, but accurate information was indeed provided by other means to the Vatican, and the institution was ordered shut down *due to homosexuality*. This fact is nearly

impossible to substantiate with written documents, but there is significant verbal evidence that RCF has received from persons close to the situation who are known to be trustworthy.

RCF has spoken with several priests (more than five) who have confirmed that while they were studying at the seminary there was open homosexuality at St. John's among students.

This situation came to light in 1980 when the Vatican announced that Fr. Untener was to be ordained a bishop.

The *National Catholic Register* reported in the fall of 1980 that Bishop Untener was running a sex desensitization program at the seminary that involved seminarians watching x-rated pornographic films.

The Register reported that one of the films showed several men masturbating, all the while discussing "the salvific mission of Christ."

Upon learning of this, the Detroit Free Press reported that the Vatican called Untener to Rome to account for his horrible program.

Untener told the Free Press that he went to Rome, returned back to Detroit, then went back to Rome with Cardinal Dearden and **Bishop Imesch**, who defended Untener and his sex program. *This was within a two-day period.*

Sadly, the Vatican still allowed Untener to be consecrated a bishop.

In the days when Untener was running the seminary and Gumbleton was administering the archdiocese, the dissident group Dignity was growing in prominence in Detroit. Dignity is a homosexual group calling for the Church to accept homosexuality and same-sex marriage as good. Dignity held weekly Masses at Most Holy Trinity Parish in Detroit for 23 years, until several years ago when Cardinal Maida told the group to leave, but this happened more than seven months after the investigative piece was published in *Catholic World Report*, and only after substantial pressure was generated by affluent members of the diocese who complained to the cardinal. To this day, the archdiocese denies that Dignity ever existed at Most Holy Trinity, even though individuals presented Church authorities with a photo of a huge Dignity banner hanging in the sanctuary of the church, along with many newspaper accounts and advertisements specifically identifying Dignity's presence at the parish.

Clearly, the archdiocese is in a state of very, very deep denial in acknowledging its support of homosexuality.

Highlights of Dignity/USA's 25-Year History

The following history is based on a commemorative booklet entitled *Dignity/USA at 25: A Chronology, 1969-1994* compiled by former Dignity/USA President Pat Roche. Copies are available from the Dignity national office. These highlights were printed in the *Dignity Journal* 27:2-3 (Autumn 1995), pp 21-24]

*On October 2, 1974 Bishop Thomas Gumbleton and **Bishop Joseph Imesch** of the Detroit Archdiocese send Brian McNaught [then-president of Dignity/Detroit—ed.] a letter stating that the Catholic Church has "a serious obligation to root out structures and attitudes that discriminate against the homosexual as a person. We will exert our leadership in behalf of this effort." (Dignity web site)*

Meanwhile, Bishop Untener's friend and former colleague, **Bishop Imesch**, has continued to foster dissent from his post in Joliet.

Imesch headed the U.S. Bishops committee that created the failed pastoral letter on women several years ago. It is noteworthy that the early "consultants" named to work on the pastoral letter included several women who had signed advertisements favoring abortion and contraception and were well-known dissenters. In a May 31, 1990 letter to a California businessman who questioned Imesch's belief favoring the ordination of women, Bishop Imesch stated, *"If Christ's exclusion of women from the priesthood was based simply on sex, then it would be certainly sinful."*

Father Gary Dennis Berthiaume

Detroit priest Fr. Gary Dennis Berthiaume's 1977 arrest and conviction for gross indecency between males (criminal case # 77-34652-FY), was the result of a plea agreement entered into to reduce an original felony charge stemming from his sexual contact with a minor child. The story would have been just one more case among hundreds of clergy sexual abuse actions had it not been for Berthiaume's relationship to Joseph Imesch, now Bishop of Joliet, Illinois. RCF has since been contacted by another alleged victim of Fr. Berthiaume. This young man never notified authorities of Berthiaume's predatory actions or sought compensation from the diocese. His alleged abuse took place in 1976 while he was a member of Our Lady of Sorrows Church in Farmington, Michigan.

At the time of his arrest, Berthiaume was an associate pastor at Our Lady of Sorrows Catholic Church. Then-Father Joseph Imesch was pastor.

In December of 1978 (after his conviction in Michigan) Berthiaume was transferred to the Cleveland, Ohio Diocese where he served as a priest at Ascension Parish in Cleveland, and later at St. Adalbert Parish in Berea. Both parishes have schools. (As an aside: in 1978, now-Cardinal James Hickey was bishop of Cleveland. Hickey was from the Saginaw Diocese. More on Hickey will be covered in a future issue of AMDG—*ed.*).

In the fall of 1986, a writer for the Cleveland *Plain Dealer* newspaper was in the process of photographing the parish where Berthiaume was stationed and attempting to interview priests and parishioners for a planned story on pedophilia in the Roman Catholic Church. Shortly thereafter, Berthiaume applied and was accepted into the Joliet Diocese where Joseph Imesch [Berthiaume's former rectory mate from Detroit] was now bishop. (According to court records, Imesch was aware of an allegation of misconduct made against Berthiaume while he was in the Cleveland Diocese). From about 1988 through 1995, Fr. Berthiaume occasionally said Mass at St. Irene's in Warrenville. Fr. Thomas Corbino was the pastor at St. Irene's. (Contrary to Imesch's sworn testimony, Corbino maintains that Bishop Imesch never advised him of Berthiaume's prior history). Berthiaume also acted as chaplain at EHS Good Samaritan Hospital in Downers Grove, Illinois. A phone call to the hospital confirmed his presence there as of last year. Individuals in both the legal and personnel offices denied having any knowledge of Berthiaume's criminal history even though Imesch again testified under oath that the hospital had been so informed. For a time Father resided at the Cenacle in Warrenville, Illinois.

**Case no. 83-256-466-NZ
Gary Alan Kedeizierski and Betty Kedzierski Vs
Gary Dennis Berthiaume
Archdiocese of Detroit (John Cardinal Dearden)
Our Lady of Sorrows Catholic Church**

In 1983, a civil case was filed against Berthiaume for his admitted sexual contact with a minor child. Our Lady of Sorrows Catholic Church, also named in the suit, is a parish within the Archdiocese of Detroit and was home for Fr. Berthiaume as well as Bishop Joseph Imesch, now Bishop of Joliet.

To his credit, Mark M. Bello, attorney for the

sexual abuse victim in the above mentioned case, refused to agree to a confidentiality agreement when he settled with the diocese for \$325,000.00. RCF contacted Mr. Bello and was granted an interview.

According to Mr. Bello this was not the first time Berthiaume had been accused of abuse: "*I am aware of previous sexual misconduct occurring in Wyandotte, Michigan which was pursued civilly and not criminally. Four boys were sexually molested by Father Berthiaume and settled the matter in Wayne County Circuit Court for a mere \$50,000.00.*" RCF verified that there were indeed previous allegations made against Berthiaume. The abuse took place between 1968 and 1973.

Bishop Joseph Imesch had his deposition taken in this case. As previously stated, Imesch and Berthiaume were stationed at the same parish and were friends. According to Mr. Bello, who took Imesch's deposition: "Imesch, Dearden & Gumbleton—all of them lied under oath. Dearden and Gumbleton were professional and respectful; Imesch was sarcastic and nasty." (*According to testimony received by RCF, Imesch was deposed, while bishop of Joliet, in another abuse case involving a Fr. Lawrence Gibbs in which Imesch also gave false testimony regarding Berthiaume. More on the Gibbs case is contained later in this issue.*) Mr. Bello went on to state:

It seems to be a dirty little secret that the Church would rather pay millions of dollars in hush money to keep secret rather than confront. The Church uses its power and resources to beat down or pay off its victims without ever attempting to properly discipline, or more appropriately, remove the offending priest. The Church attempts to make the victim feel guilty for pursuing these matters. For these reasons, I refused to a seal on the results of my case. My feeling was that the public had a right to know that this predator was in their midst, and no amount of money could have made me agree to keep the result from being published.

Some comments made by Imesch during his deposition (given April 1, 1985 at 54 North Ottawa Street, Joliet, Illinois) helps reveal his true character. At one point in the deposition Imesch stated that he agreed with a statement made by a Fr. Quinn regarding his opinion of Fr. Berthiaume.

Question by attorney: What was Father Quinn's opinion of Father Berthiaume?

Answer by Imesch: "I wish I were more like Gary."

Question by attorney: That's what he said?

Answer by Imesch: Yes. In fact, both of us said it.

Question by attorney: Thank goodness he's not.

Answer by Imesch: That's your opinion.

In another part of his deposition Imesch mocks Church teaching and the vow of celibacy.

Question by attorney: Does (sic) homosexual activities violate the oath of celibacy?

Answer by Imesch: The oath of celibacy?

Question by attorney: The vow of celibacy?

Answer by Imesch: It's not a vow even.

Question by attorney: What is it, a pledge?

Answer by Imesch: Promise.

Question by attorney: Promise?

Answer by Imesch: Promise.

Question by attorney: Does it violate that?

Answer by Imesch: Sure.

Question by attorney: Does it violate the promise of chastity?

Answer by Imesch: Sure.

Question by Attorney: What do you feel or do you know is the penalty for the violation of those promises?

Answer by Imesch: Eternal hellfire. I — you know, what's the penalty. Put in that I laughed.

Question by attorney: At the question or the answer?

Answer by Imesch: There is no penalty. The penalty,

that's a moral failing or fault with a person.

Question by attorney: There is no official church reaction to that type of activity?

Answer by Imesch: Official?

Question by attorney: Among priests?

Answer by Imesch: No.

The Joliet Diocese and the continued protection and promotion of the homosexual

At the time of Imesch's arrival to Joliet, Daniel L. Ryan was chancellor of the diocese. On September 30, 1981, Ryan was appointed auxiliary bishop of Joliet (under bishop Imesch) and appointed bishop of Springfield, Illinois November 22, 1983.

Imesch pushed for Ryan's appointment as Bishop of Springfield even though Ryan's alcoholism was a public matter at the time. What was not known publicly about Ryan at the time of his appointment to Springfield was the fact that he was an active homosexual. It is inconceivable, in my opinion, that no one in the Joliet chancery would have had knowledge of Ryan's homosexual activity prior to his appointment to Springfield. More astounding to me is that Ryan, while in Joliet, was responsible for investigating allegations of sexual abuse of male children by priests. Within one month of his arrival in Springfield, Ryan was paying boys as young as 15 and 16 for sexual favors. (See AMDG, summer 1999)

RCF received testimony from former teenage male prostitutes as well as clergy confirming that Ryan was a sexually active homosexual upon his arrival in Springfield. One former male prostitute explained how his first sexual encounter with Ryan took place at a hotel as Ryan did not yet have complete control of the cathedral rectory in Springfield. Later encounters took place at the rectory. One of the priests who provided RCF with testimony was living with Ryan at the rectory. According to Father (who was sexually propositioned by Ryan on numerous occasions), during one of the first Christmas parties held at the Springfield rectory, an intoxicated Ryan was busy fondling the bare feet of a Joliet priest in attendance.

Even though some pastoral staff saw the young men (male prostitutes) coming and going from the bishop's living quarters and several diocesan priests were aware of Ryan's sexual activities, he was still protected.

On June 3, 1999 Bishop Imesch responded to a Joliet Catholic who had sent him an RCF postcard stating that Ryan had had sexual relations with clergy and male prostitutes.

Dear Mrs. *****,

I received the card you sent me recently and I am astounded that you would send me such trash, and even more, that you would believe it. The Roman Catholic Faithful have undertaken a campaign against Bishop Ryan and have managed to defame him. I cannot believe that you would put any credence in this ridiculous charge. If the matter is so well known by so many people, why has no action been taken, as is the case in every other instance when there is such widespread publicity? Some people need to examine their conscience for slander.

Instead of disseminating such trash, I would hope that you would pray for those who are responsible for it.

*With every best wish, Sincerely in Christ,
Most Reverend Joseph L. Imesch
Bishop of Joliet*

In another letter dated July 19, 1999 Imesch lashed out against another RCF member who sent him the Ryan postcard:

Mrs. *****

I am absolutely amazed that you would send such trash through the mail, and even more that you would believe it. These scandalous charges have been made far too long and it is about time that so called Christian people stop disseminating such fallacious information.

Do you really believe that with all of the publicity concerning sexual abuse that an allegation of this nature, were it factual, would not be vigorously pursued in the press?

*I believe calumny is still a sin.
Sincerely in Christ,
Most Reverend Joseph L. Imesch, Bishop of Joliet*

Despite overwhelming evidence to the contrary, Bishop Imesch defends Ryan and suggests that if these allegations were true the hierarchy would

have acted against Ryan and the press would have reported it. The fact is (according to Fr. John Hardon, RIP) the Holy See did request Ryan's resignation.

On October 19, 1999 Bishop Daniel Ryan resigned after RCF had made his homosexual activities public. Although Ryan retired in disgrace, he conducted many confirmations within the Joliet Diocese this spring.

The following is a brief review of RCF's action to bring about the removal of Bishop Ryan.

- 1) On November 8, 1996, RCF requested the resignation of Bishop Ryan after receiving

Lawsuit filed in Springfield: On Thursday, October 28, 1999 attorneys for a 30-year old former altar boy filed a lawsuit against a priest, two former bishops, and the diocese of Springfield in Illinois. The law offices of Frederic W. Nessler of Springfield and Ross & Rubino of Margate City, New Jersey filed multiple allegations on behalf of 30-year-old Matthew McCormick, a former altar boy in the Springfield diocese who alleges that, over a three-year period in the early 1980s, he was sexually assaulted, battered, and psychologically abused by Rev. Alvin J. Campbell, former pastor of St. Maurice Church in Morrisonville, Illinois. Also named in the lawsuit were Former Springfield Bishop Joseph A. McNicholas (deceased), the Diocese of Springfield, and recently retired **Bishop Daniel Ryan** of Springfield. McCormick charges that these three parties were involved in an extensive cover-up of Campbell's pedophilic activities; moreover, that:

"BISHOP RYAN ignored his oath and obligation of celibacy by virtue of multiple homosexual relationships with then, now former, male prostitutes and other priests or deacons to wit: John Doe X, John Doe Y, and Reverend Father John Doe Z (the identities of whom are known to the Defendants) among others, during his tenure as Bishop to such an extent that an atmosphere of tolerance to the sexual abuse of minors was thereby created, facilitated, and perpetuated by DEFENDANT RYAN."

- statements from *several* priests regarding Ryan's requesting sexual favors from them.
- 2) Also in November, RCF contacted Fr. John Hardon, S.J., who had worked for the Holy See for 30 years, and asked for his help in this matter. Fr. Hardon interviewed and received statements from two priests of the diocese and on November 25, 1996 Father Hardon met with then-papal nuncio Archbishop Agostino Cacciavillan in Washington D.C. He provided him with the priests' statements (which were agreed by both parties to be held in confidence). *The Archbishop refused to investigate and gave the statements to Bishop Ryan.*
 - 3) On February 11, 1997 RCF held a press conference. Shortly thereafter, Fr. Hardon traveled to Rome with one of Ryan's priest accusers and met with Archbishop Hoyos, prefect of the congregation of the clergy. The Holy See failed to act.
 - 4) RCF continued its investigation with the help of private investigators and information received from clergy. In December of 1997 RCF located and interviewed several former male prostitutes who had been paid by Bishop Ryan for sexual favors. One former male prostitute (Frank Bergen) provided RCF with a statement including a description of the shape and size of Ryan's penis and a description of the interior of Ryan's apartment. Much of his statement was made public. At that point RCF again contacted the papal nuncio.
 - 5) On December 20, 1997 I received a phone call from Jimmy Lago, Executive Assistant to then-Archbishop Francis George. On December 23, 1997 Lago flew to Springfield to meet with me regarding Ryan.
 - 6) On December 24, 1997 I received a fax from Lago, which stated: *"Thank you for taking the time to visit with me yesterday. I want to reiterate what I said to you then and again this morning. The issues that you have raised are very serious and it is our intent to pursue them in a serious and rigorous way."*
 - 7) On January 6, 1998 RCF attorney James Bendell sent a letter to Mr. Lago breaking off all relations between RCF and the Chicago Archdiocese because of comments Mr. Lago made to the Bloomington press regarding RCF.
 - 8) On or about January 13, 1998 Fr. Hardon traveled to Springfield for a meeting with RCF board members and several priests from the Springfield Diocese. Fr. Hardon represented his presence as on behalf of Cardinal George and the Holy See. The meeting lasted for hours and Hardon made it perfectly clear that the Church hierarchy had known of Ryan's misconduct for some time. Hardon, acting on orders, tried his best to convince us not to go public with any more information on Ryan's homosexual activity. Hardon, on behalf of Cardinal George and the hierarchy, promised RCF a "relationship" with the hierarchy if we were "obedient".
 - 9) On January 14, 1998 I received a personal call from Archbishop George of Chicago. (The caller ID showed the number [deleted]). He gave me a private fax number of [deleted]. George asked me not to hold our press conference scheduled for the following day. He stated: "If your first priority is to remove Ryan, do not go public." He said the Vatican would not work through the press. He asked RCF to allow the Holy See time to try and remove Ryan. He would not give us any guarantees or make any promises. He never once suggested that there was any doubt about Ryan's misconduct, in fact, George confirmed Hardon's statement regarding the hierarchy's knowledge of Ryan's problems.
 - 10) On January 15, 1998 RCF held a press conference at which time we released Frank Bergen's statement.

Father Lawrence Gibbs

*SUIT AGAINST PRIEST TIP OF ICEBERG?
An attorney representing a victim in a civil suit against Rev. Lawrence M. Gibbs, a Joliet priest, says he's received calls from other*

Bad apples attract more bad apples. 'I have secrets about you; you have secrets about me. I won't fink on you; you won't fink on me.' Blackmail and extortion are the ways things are kept quiet in the Church. They were one way to build trust. It's 'I know this about you and you know this about me, so I'll take you along with me.' People go through stages in their lives. They may no longer be active sexually, but they have a sexual history and have to deal with people from their past. (Plante, T. 'Bless me Father for I have sinned' Perspectives on Sexual Abuse committed by Roman Catholic priests' cited in Lattin, D. 'Sex scandals bare Church's sordid secrets', *San Francisco Chronicle*, 14 August 1999, p. 3)

victims, including two mothers linking their children's suicides to Gibbs' abuse. The suit accuses Gibbs of using liquor to force a long-term sexual relationship on a boy, starting when he was 11. The victim, now 22, attends Alcoholics Anonymous meetings. The suit says Bishop Joseph Imesch of the Joliet diocese knowingly transferred Gibbs to a position at St. Joseph's in charge of altar boys after he was accused of similar offenses at a church in Lombard. Source: Chicago Sun-Times 1/6/93.

As you will see, Bishop Joseph Imesch was aware of Fr. Gibbs' sexual contact with young boys as early as 1980 yet he continued to protect and defend Gibbs until 1992 while moving him from parish to parish and allowing him access to other children as a "Catholic Priest." WHY? Also note that Imesch's first auxiliary bishop who served as chancellor of the Joliet Diocese through the 1970s was Bishop Daniel Ryan of Springfield, who resigned as bishop in 1999 after being exposed as an active homosexual who had had sexual relations with boys as young as 15. Now ask the question: *Why was Gibbs protected?*

Fr. Gibbs last served at Sts. Peter & Paul, Naperville, Illinois in 1992.

On January 4, 1993, a Joliet law firm filed a lawsuit against Fr. Gibbs and the diocese of Joliet alleging that this priest sexually abused Joseph Dittrich over 50 times in a seven year period. The suit also alleged that the hierarchy of the Catholic Church knew of the priest's propensities and in an attempt to cover up this horrible situation and without regard to the children who would be abused in the future by this "prolific predator", moved him from parish to parish, even putting him in charge of altar boys.

In the late 1960s, the priest named in the suit, then a young man, was sent to Joliet to enter the seminary there. He was sent from Chicago's Holy name Cathedral. The then-pastor of Holy Name, Rev. Timothy Lyne, is now a retired auxiliary bishop under Francis Cardinal George.

The Chancellor of the Joliet Diocese who handled the paperwork for the ordination of Fr. Gibbs was Fr. Daniel L. Ryan, who would become Imesch's auxiliary bishop and later the bishop of Springfield.

Although Gibbs' ordination was delayed because of some misgivings on the part of several concerned parties—he was finally ordained as a priest

of the Joliet Diocese May 12, 1973. Some 6 years later, shortly after Bishop Imesch was installed as bishop in Joliet, 12 years before a lawsuit against Gibbs and the Diocese was filed, Imesch started receiving letters from parents concerning Father's inappropriate sexual contact with their children. Not only did Imesch fail to take action, *he defended Gibbs as well.*

It became clear to me, after reading through hundreds of pages of court documents obtained from the courthouse where the suit against him was filed, Father Gibbs was, in a sense, a victim himself. Victimized by a hierarchy that enabled him and seemed to ignore his silent cries for help. The real evil lies with those who enable a sick person to prey on their innocent child-victims.

Before his ordination, Larry Gibbs admitted having a strong sexual attraction to members of his own sex. Seminary teachers and clergy alike questioned Gibbs' fitness for the priesthood yet no one in authority took action. While at least one psychiatrist and several members of the clergy felt Gibbs was suited for ordination, one clinical psychologist who tested and evaluated Gibbs in 1971 for the diocese wrote:

The psychopathology noted in this testing would have to be called mild to moderate in degree and may not disrupt this man's work or his behavior as much if he is not put under great stress. I fear for him, if at this time of life, and after the amount of investment the patient has made in his training, that, should he be asked to leave the priesthood, or should he not be ordained, this is the stress that might bring on a psychotic episode. Whatever is done with this patient will have to be carefully planned with the psychiatrist and will have to be carefully presented to the patient.

On July 3, 1980 Bishop Imesch received a letter from worried parents regarding Fr. Gibbs' contact with their children:

Dear Bishop Imesch:

We are writing you about the recent investigation concerning Father Larry Gibbs, and the boys from Christ the King Parish.

We have [deleted by RCF] sons who spent week-ends at his cabin. It is hard to believe that nothing has been done, except to remove him from our parish.

We are very concerned that he is in

another parish, and will probably be working with young boys...

On July 29, 1980 Imesch received another letter from a concerned mother regarding Gibbs' contact with her son:

Dear Bishop Imesch:

...As parents of a 14 year old boy, who had been up to Fr. Lawrence Gibbs cabin last summer, my husband and I were called by the Lombard Police Department May 29th at 6:00 PM requesting we bring our son [deleted by RCF] into the Police Station for questioning...

...My concern now is how could this man be sent to a parish where they have a school? The really sad thing is that he feels he's done nothing wrong. Will he be given the opportunity to hurt other boys and their parents?

On August 7, 1980 yet another letter was sent to Imesch regarding Gibbs:

Dear Bishop Imesch:

...I write with sincere concern over the recently found illness of Father Gibbs. I do not use the word illness lightly. In my opinion, Father Larry is indeed ill.

It was recently published in the Explorer that Father Larry is now assigned to St. Joseph Parish, Lockport. A parish with a school. I was horrified at the thought that Father Larry has been placed among our youngsters again in light of his poor behavioral patterns with young men.

...Are we to turn our heads and pretend this was all a nightmare at Christ the King and hope it won't happen again?

Bishop Imesch answered each letter from concerned parents. The following quotes were taken from the Bishop's letters:

· "...there is no reason to believe that Father Gibbs can not minister effectively in a parish situation."

· "...his ministry at Christ the King was very well received by a great number of people."

· "I believe that Father Gibbs is an excellent priest and has served the people of your parish community extremely well."

· "...I am convinced that he [Gibbs] has been and will be a very effective minister..."
[Signed]: Bishop Imesch

The question now is; just what was going on at Father Gibbs' cabin and elsewhere that so upset the parents? While we have no way of knowing exactly what Imesch knew and when, the parents of the abused boys did contact the bishop at least 13 years before some of the lawsuits were filed and Gibbs was removed from "active ministry." Nevertheless, Imesch had an obligation and the authority as well as the means to find out exactly what did happen. We do know some of what was alleged to have taken place at the cabin based on a civil suit filed in 1993.

**Jim Roe vs.
The Rev. Lawrence Gibbs,
Bishop Joseph Imesch No. 94 L 00297**

15. During the year 1977, the Defendant, REVEREND LAWRENCE M. GIBBS, under the guise of providing counseling and recreation, secured permission from Plaintiff's mother for Plaintiff to accompany him on an overnight stay at Defendant's lake cottage in McHenry County, Illinois. Defendant, REVEREND LAWRENCE M. GIBBS, transported Plaintiff from his home in Lombard, Illinois to the Wonder Lake cabin. After arrival, Defendant, REVEREND LAWRENCE M. GIBBS, provided the Plaintiff with intoxicating liquor and thereafter committed various acts of sexual abuse on the Plaintiff, which abuse continued on numerous occasions. Said abuse included, but was not limited to, the following acts committed by Defendant, or at his direction:

a. On some trips to the Defendant's cabin the Plaintiff was instructed to purchase items on a list prepared by Defendant, including enemas, douche products, suppositories, tampons, diapers, bibs, and condoms.

b. Instructed to remove all of his clothes and stand naked in front of the Defendant while he insisted Plaintiff masturbate.

c. Instructed Plaintiff to undress and put on diapers and to urinate in the diapers and

allow Defendant to watch.

d. Required Plaintiff to remain in a state of undress, either naked or clothed in underwear, during his visits to Defendant's cabin.

e. Instructed Plaintiff to drink unknown liquids while blindfolded and also to lay on the floor either naked or with diapers on while Defendant and others poured substances on him.

f. Paddled Plaintiff while in various stages of undress.

g. Blindfolded Plaintiff and tied a brick to his penis under the pretense of playing a game of evidence trust.

h. Furnished alcoholic beverages and tobacco to the Plaintiffs to facilitate his sexual abuse.

i. Inserted or instructed others to insert tampons in Plaintiff's rectum.

j. Inserted or instructed others to insert suppositories, enemas, and douches in Plaintiff's rectum.

k. Hugged Plaintiff and watched him bathe and helped him dry himself.

16. Defendant, REVEREND LAWRENCE M. GIBBS, has had sexual contact with other minors while in the course of being a Roman Catholic priest.

John Doe vs. The Diocese of Joliet, Joseph Imesch, (Fr.) Fred Lenczycki, St. Isaac Jogues Parish, and Father Donald Kocher. # 97 L 9093

In 1997 the above mentioned lawsuit was filed in Will County, Illinois.

The suit alleges that "John Doe" was sexually abused by Father Lenczycki at St. Isaac Jogues Parish in Hillsdale in 1983—1984. Fr. Donald Kocher was Pastor of St. Isaac Jogues Parish and school from August of 1981 to June of 1993 where the abuse allegedly took place. The lawsuit alleges that:

Fred Lenczycki, with the assistance of other employees of St. Isaac Jogues Catholic Church [and school] often took the minor child to the residential suite/ or office of Fred Lenczycki, located in St. Isaac's rectory."

It went on to state that Father

"Forced the minor child to undress and wear a sash; fondled the genitals of the minor child and otherwise touched and caressed the minor child; rubbed his genitals against the minor child while caressing him."

The suit went on to state that:

The sexual abuse... occurred during daily working hours when Fr. Donald Kocher and other Diocese and St. Isaac Jogues employees were present on the first floor of the rectory office... "The Plaintiff as well as at least eight other boys would come to the parish rectory at the request of Fred Lenczycki and would present himself to the rear door of the Parish rectory where he was either met by Father Kocher or other.. Employees who would show the Plaintiff and the other boys up to Fred Lenczycki's residence. ...Father Donald Kocher should

There has been a nationwide pattern which I have observed over the last 35 years. Bishops know of ongoing sexual misconduct by Catholic priests and religious and bishops co-operate to keep such misconduct from becoming public knowledge. The following are uniform practices: failing to investigate indications of any sexual misconduct, even with children; failing to supervise properly the cleric in his assignment, failing to ensure that the cleric is prosecuted for misconduct with children. Once an incident occurs, energy and policies at the highest levels of Church authority have been directed to damage control, avoidance of scandal at all costs, and efforts to placate and manipulate victims and families. The latter often involves intimidation, misleading information, and even fraudulent means, if necessary. Policy also involves maintaining the priest in a new assignment without proper supervision and without informing the congregation where the abusive behaviour usually continues.

(Sipe, A W R, *Preliminary expert report*, p 16)

have investigated [this activity because] announcements were made over the loud speakers of the school owned and operated by the Diocese...that the plaintiff and approximately eight other boys, at various times should report to Fred Lenczycki's residence.

One must wonder why Fr. Kocher never questioned this activity or attempted to intervene. Maybe it had something to do with Kocher's own sexual misconduct which was made known to the hierarchy of the Joliet Diocese prior to his appointment to St. Isaac Jogues Parish. Homosexual Bishop Daniel Ryan was Chancellor of the Joliet Diocese at the time Kocher's own sexual misconduct was made known to the Diocese.

LOMBARD — The sexual relations of a former pastor apparently went far beyond the one married woman with whom he admitted having an affair. In court documents, **Fr. Donald Kocher** now admits that he had sexual relationships with about a dozen women since he was ordained 32 years ago.

A suit brought by the woman, now 42, who served as a pastoral associate, maintains she was fired after she asked to be transferred because of the affair. The suit also names the **Diocese of Joliet**, charging that church officials were negligent, because in the 1970s a husband had called the bishop and claimed that Kocher had given his wife a sexually-transmitted disease. Kocher admitted having sex with the woman, but said that Bishop Blanchette had only a brief talk with him about it.

Kocher served in the US Air Force and four other parishes before he stepped down after admitting the affair.

www.thelinkup.com/crimes98a.html

RCF interviewed one of the women with whom Fr. Kocher had a sexual relationship.

A lawsuit was filed against Kocher in 1995, (Jane Doe vs. Reverend Donald Kocher, et al.) because of his sexual relationships with women employees and parishioners. In a May 18, 1999 letter to me, Jane Doe's attorney, Keith Aeschliman, stated:

The moral bankruptcy of the Joliet Diocese was again confirmed several weeks ago when the arguments of counsel for the

Defendant, Pastor Donald Kocher, and the Diocese of Joliet successfully convinced our local judiciary that as long as a priest's adulterous relationships with parishioners are consensual in the strictest legal sense of that word, the accompanying harm to the parishioner is no greater than if the victim had been seduced by a friend, neighbor or stranger.

A priest from the Joliet diocese told RCF: "I know for a fact that Imesch protected Fr. Kocher." He went on to state that: "Bishop Imesch is a liar—a wolf in sheep's clothing."

Father John Furdek.

"[Wisconsin] Attorney General's Internet Task Force Makes Another Arrest; Illinois Priest Arrested For Attempted Child Enticement"

February 18, 2000

MADISON – Attorney General James Doyle announced today that an Illinois man has been arrested for attempting to arrange a sexual encounter with a child over the Internet. The arrest stems from an undercover investigation by special agents of the Wisconsin Department of Justice's Division of Criminal Investigation (DCI) working as part of the Attorney General's Internet Crimes Against Children Task Force.

Doyle said that special agents arrested John M. Furdek, 47, Villa Park, Illinois, late yesterday afternoon in Racine for alleged child enticement and possession with intent to deliver a controlled substance to a minor. The Racine County Sheriff's Department assisted DCI with the arrest.

Furdek is the pastor of St. Alexander's Catholic Church in Villa Park, Illinois. He allegedly traveled to Racine to have sexual relations with a 14-year-old boy.

Investigators allege that Furdek met the "boy" in an Internet chat room last month. DCI special agents also allege that electronic messages by Furdek indicated that he wanted to have sex with the "boy."

Doyle said that the "boy" that Furdek had been communicating with was actually an undercover DCI special agent.

Investigators allege that they seized anabolic steroids (sustenon and omnadren)

and a small amount of marijuana in Furdek's car at the time of the arrest. Investigators allege that Furdek told the "boy" that he would bring him steroids when they met.

Furdek is in custody in the Racine County Jail. He is scheduled to make his initial appearance in Racine County Circuit Court at 1:30 p.m. this afternoon (Friday, February 18, 2000).

DCI special agents and officers from the Villa Park (Illinois) Police Department executed a search warrant at Furdek's residence at 135 South Ardmore, Villa Park, Illinois, early this morning. They seized a computer and videotapes...

According to a March 8, 2000 letter signed by St. Alexander Parish School Principal, Dr. Anthony Amato and Religious Education Director Deacon Roger Schmith:

On Tuesday, February 22, 2000 meetings were held for parents of Furdek's parish to assist them in answering their children's questions about Fr. Furdek. At the meeting parents were invited to submit written questions to which responses would be provided. Attached are the answers to your questions that were prepared by Diocesan Chancellor, Sr. Judith Davies and psychologists, Drs. Coretto and Leone.

RCF has obtained a copy of those answers. The very first question asked by parents and answered by Chancellor Davies went as follows.

Q: How did Fr. John slip through the cracks? Why was he sent to St. Alexander's— a parish with a school? Why doesn't the Diocese be more careful when ordaining late-in-life priests—check out their past life?

A: There was no prior history indicating that this type of problem existed. If there had been, Fr. would never have been ordained.....

The facts in the Furdek case, gathered by RCF before and after his arrest, suggest that the above answer by the Chancellor of the Joliet Diocese is a lie. Of course that may depend on "what the definition of *is* is." Six years prior to Furdek's arrest Bishop Imesch knew Furdek had a problem yet did nothing and went on to place Furdek in a parish with a school, thereby placing children at risk.

A Villa Park resident and parishioner from St. Alexander's parish spoke with Fr. Furdek as he exited the Racine County, Wisconsin courthouse. Father told the parishioner that there indeed was a prior "incident six years earlier." On March 16, 2000 I spoke with Furdek by phone and he indeed confirmed that there was a prior incident and that all Bishop Imesch did at the time was "speak of love and forgiveness" and place him back in parish ministry. In a sense Furdek is victim himself.

In every instance where there is a pattern of abuse, someone in authority has permitted the activity. This permission can be given under the guise of forgiveness.

- Sipe, A.W.R. *Celibacy and power*, Tablet, 26 November 1994, p. 1504.

From 1990 to 1992 Fr. Furdek served as Assistant Director of Vocations followed by a term as Associate Director of Vocations.

On July 27, 1999 RCF interviewed a homosexual male who had attended the AGLO Mass at our Lady of Mount Carmel Parish in Chicago. Among other bits of information, we were given the names of several priests within the Chicago and Joliet dioceses who were alleged to be practicing homosexuals. Fr. John Furdek was one of the names mentioned. We were also given the name of one of Fr. Furdek's boyfriends and told that according to our source, Furdek's boyfriend informed him that Father had abused altar boys in the past but it was covered up by the diocese. Our informant also told us of a cruise Furdek had gone on with his boyfriend a few years earlier. An NBC news report after Furdek's arrest stated that Furdek "had recently returned from a 2000 gay guy cruise and that [Furdek] had photographs." According to police reports Furdek stated in one of his emails that: "I am only into younger guys... got it."

After Furdek's arrest the police raided the condominium he owned on the north side of Chicago. There they recovered "a small amount of steroids, a whip, sex toys, adult pornography, and his computer."

Joliet, Illinois.

On or about February 29, 2000 several Internal Revenue Service (IRS) agents along with local authorities raided St. Anthony Parish in Joliet, Illinois. A Copley newspaper report later confirmed that the "Internal Revenue Service is conducting an investigation into the finances of the Church of St. Anthony, which is currently headed by Rev. Author LaPore." RCF had been in contact with concerned

parishioners on an ongoing basis since March 15, 1999. The parishioners were concerned about the way in which parish funds were handled. Joliet auxiliary bishop Roger Kaffer stated in a December 13, 1999 letter to concerned parishioners that after an extensive investigation of the parish by the diocese “no evidence of wrong doing has surfaced.” Two months later the parish was raided by IRS. As of this date there has been no word concerning the progress of the IRS investigation. RCF has received unconfirmed reports the investigation may be complete as early as August 2001.

PLEA BARGAIN FOR PRIEST.

The Rev. Myles Patrick White, 51, will serve 4 years in prison under a plea suggested by Indiana prosecutors, who discovered the priest had molested minors when a videotape purchased at a flea market revealed the priest molesting a boy. The sentencing will occur March 5. White faces 5 additional sexual misconduct charges in Illinois. He served in both Culver, Indiana & Kankakee, Illinois. Source: *Indianapolis Star* 1/9/93.

“GAY” MINISTRY

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

The Catholic Family Network will hold a Retreat Day at St. Charles Pastoral Center at Route 53 and Airport Rd. in Romeoville, Illinois for Gays, Lesbians, and Parents of Gays and Lesbians and their children. The Retreat Day is scheduled for October 14th from 9 AM to 3 PM. The featured speaker is Rhea Murray, author of Journey to Moriah. For more information, please call 815-730-9006.

The Catholic Family Network is an official support group/ministry of the Joliet Diocese, “for parents and friends of gays and lesbians and their children.” It would be fair to assume that since this is an official Catholic organization meeting regularly at Bishop Imesch’s Pastoral Center, it would constantly enforce Church teaching regarding homosexuality by presenting the truth in a loving way to homosexuals and their families. In an effort to learn more about the scheduled speaker for this Catholic Ministry of the Joliet Diocese, RCF purchased Murray’s book Journey to Moriah and was not surprised to find what this speaker for Imesch’s “Gay Ministry” actually believed.

The book details Rhea Murray’s life and her

acceptance and defense of her only son’s “coming out” as a homosexual.

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

On page 120 Murray states:

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

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

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

What must Bishop Imesch believe? Can he truly accept Church teaching and still allow an individual with these above described views to act as a speaker/role model for a “Catholic Ministry” to the homosexual?

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

Investigation of the Joliet Diocese continues

While we begin our investigations of the Dioceses of Albany and Rochester, we will be bringing you more information regarding the condition of the Joliet Diocese as well as the answer to the question: Why is Bishop Imesch protecting sexually active and, in some cases, pedophile clergy? RCF has many more leads to follow and facts to gather. It is our hope that the laity will distribute this newsletter far and wide and encourage other faithful Catholics to join in the fight.

Homosexuals more likely to molest kids

On May 30, 2001 BPNEWS (<http://bpnews.net>) Published the article "*Homosexuals more likely to molest kids, study reports*" by Ken Walker.

Judith Reisman, president of the Institute for Media Education in suburban Louisville, Ky, defended Boy Scouts of America (BSA) reasons for maintaining its prohibition against gay scoutmasters.

"...with 17-24 percent of boys being abused by age 18, nearly as many as the 25 percent of girls, there is cause for concern, she said. Since heterosexuals outnumber the homosexual population about 44 to 1, as a group the incidence of homosexuals molesting children is up to 40 times greater than heterosexuals, she said.

"...Reisman points to figures from a 1991 population study by the U.S. Department of Commerce It showed that 8 million girls were abused by age 18 by heterosexual men, a ratio of 1 victim to 11 adult men. However, 6-8 million boys were abused by age 18 by 1-2 million adult homosexuals, a ratio of 3-5 victims for every gay adult.

"...Reisman also cites a past study which found that '150 boys are abused by one male homosexual offender, compared to 19.8 girls by heterosexual offenders.'"

"'We looked at the leading gay travel guide,' Reisman said of her research. 'Forty-seven percent of the 139 nations they talked about identified places to find boys. The average heterosexual travel guide is not concerned with finding children.'"

SUPPORT THE BOY SCOUTS.

THE WANDERER, JANUARY 18, 2001

"Rainbows of Spirituality"

The brainwashing continues: A *Wanderer* reader from the Chicago area sent FTM yet another article from a secular daily illustrating the principle that "adult education" in a Catholic context is just a code word for "brainwashing stupid Catholics."

Not surprisingly, the news comes from Bishop Joseph Imesch's Diocese of Joliet, Ill. It arrives courtesy of reporter Laura Zahn Pohl of the Daily Herald in a December 30 report titled, "Lecture Series Touches on Various Catholic Topics."

"Thinking of tackling new issues for the new year?" Pohl asked. "St. Thomas the Apostle Parish in Naperville may have some ideas with its expanded continuing education program for adults with a new series of five-week lectures," Pohl continued, adding: "The series introduces an eclectic mix of subjects on the past, present, and future direction of the Catholic Church."

So what's in store? The first session will be offered by one Jack Hatfield, who "will discuss his practice of Buddhism for the past 25 years." Hatfield, described as a "devout Catholic," will "talk about how meditation complements Christianity in today's hectic world."

Next up will be Bob Scanlan, a former priest married to a former nun, who will talk about how the Church can benefit by using the services of priests who left their vocation to marry.

Fr. Bob Colaresi is scheduled to give a talk on "Religious Orders: Rainbows of Spirituality."

Here's a model of a very modern, modernist parish. The lecture series would be laughable if it were a program advertised by some small, storefront church in a decaying neighborhood, or advertised on the Saturday religion page of the local daily by some up-and-coming pastor setting up a new suburban catch-all church for the neighborhood yuppies.

Catholics in Naperville probably do not know what the Vatican has to say about such programs held under official Catholic auspices, displacing the proper programs Catholics have a right to expect, so they should write to Bishop Imesch and ask how the program fits in with Pope John Paul II's ideas of adult formation and catechesis and a well-formed laity carrying out the message of Jesus Christ today.

How does chanting "om" fit in with evangelizing the modern pagan world? Write to Bishop Imesch at: 425 Summit St., Joliet, IL 60435, and ask for his response.

ENTANGLED ON THE WEB

by James Hitchcock

Last year there was a brief sensation over the revelation of the existence of a website called St. Sebastian's Angels, where homosexual priests throughout the English-speaking world regularly exchanged messages. Official reaction to this revelation (more accurately, non-reaction) leads to the inescapable conclusion that activities of this kind are not taken very seriously in hierarchical circles.

Of the public reaction, far more outrage was directed at the group called Roman Catholic Faithful, which discovered the site, than to its contents. Charges of "sexual McCarthyism," "prurience," "invasion of privacy," and other things were immediately hurled at the messengers, often with only the most perfunctory expressions of regret, if that, about the website itself.

Two priests of the diocese of Portland (Me.) were among the organizers of the site, and it was announced that they were being put on leave of absence and that the site was being closed. However, the principal organizer was soon assigned to what was described as a very desirable pastoral assignment, and some months later the site was still operating.

The most sensational revelation was of the regular participation of Auxiliary Bishop Reginald Cawcutt of Capetown, South Africa. But from the beginning Bishop Cawcutt was completely unrepentant and claimed to have the full support of his own archbishop and of the papal nuncio to South Africa, a claim which no public evidence thus far contradicts. In the fall, Bishop Cawcutt told the media that he had been

summoned to Rome to meet with Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, but when he arrived the meeting had been cancelled, inevitably leading to the conclusion that this is a problem which the Holy See is unprepared to address.

The fact that Church authorities have been unwilling to deal adequately with the revelations made on the website in turn reveals the degree to which homosexual activity by clergy is now in effect a protected area in the Catholic Church. If, for example, the priests on St. Sebastian's Web were heterosexuals, their remarks would be denounced immediately as adolescent, sexually obsessed and demeaning of women. Although homosexuals claim that their critics are hateful, it would be almost impossible to exaggerate the hatred these priests express towards their perceived enemies, Cardinal Ratzinger in particular — including lip-smacking anticipation of his death and that of Pope John Paul II. There is a culture dominated by hatred of everyone who is seen as opposing their agenda.

It is a culture that is also inherently dishonest. Part of that dishonesty is lying to oneself, so that priests engaged in actions which the Church condemns as sinful somehow think of those very sins as signs of virtue. After the site was made public, Bishop Cawcutt insisted that he had participated only in order to render "pastoral service" to those on the site and that he always defended the discipline of celibacy. However, on the web he boasted of the sexual attraction he felt towards a curial official in Rome and looked forward to administering Confirmation, where he hoped to see attractive boys.

The St. Sebastian's Web priests believed they were invulnerable and that they had friends in high places, specifically mentioning by name a prominent curial cardinal whom they boasted would protect them from Cardinal Ratzinger. They gave direct empirical evidence that, as has long been suspected, there exists a network of homosexual clergy who protect, support, and even promote one another. The priests on the web made references to their contacts around the country, including chancery officials and others in important positions, and confirmed the suspicion that in some religious orders vocation directors vigorously, even exclusively, recruit homosexuals.

There are many theories as to why Church authorities do not act boldly to root out this pathology, the existence of the clerical homosexual network being itself the most likely explanation. So too is a kind of pre-conciliar clericalism, the instinct to protect one's own, so that parents whose children have been molested by a priest sometimes find that the bishop almost seems to think the offender is the victim. Endless "compassion" and "help" have been extended to priests who have abused their office for the most pernicious purposes.

This continues to be the case even though the Church has had to pay many millions of dollars in pedophilia suits. As Michael Rose has pointed out in his study of seminary practices, the psychological tests required of candidates for the priesthood seem incapable of identifying pedophiles but are quite efficient in identifying the theologically orthodox, who are then defined as "rigid," one of the signs of their rigidity being precisely their disapproval of homosexuality.

While the Roman Catholic Faithful are denounced as "right-wing extremists," scarcely any informed person any longer bothers to deny the phenomenon of clerical homosexuality. Father John Cozzens, rector of the Cleveland

diocesan seminary, has published a book calling attention to it, and Father Thomas Reese, editor of the Jesuit magazine *America*, has observed that the Church is in the dilemma of teaching that homosexual activity is sinful, yet depending on a significant number of homosexual priests to carry on its work.

This is literally scandalous. Catholics must then either adopt a deeply cynical attitude towards their spiritual leaders or conclude that Catholic moral teaching is not intended to be taken seriously. If actions speak louder than words, then it is not possible to claim that the Roman Catholic Church today is upholding Christian moral teaching on this crucial subject.

James Hitchcock, a regular columnist for Catholic Dossier, is Professor of History at Saint Louis University

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Fr. G. says:

Now let me see... We have a critical shortage of priests and sisters, Mass attendance is way down, surveys have shown that more Lutherans than Catholics believe in the "Real Presence", and most Catholics vote pro-abortion. I suppose those "fruits of Vatican II" I keep hearing about must refer to that gay priest's "chat room" on the Internet!

VATICAN KEPT QUIET ABOUT ABUSE, RAPE, ABORTION BY PRIESTS

Latest Sex Scandal Mirrors Pedophilia Pandemic in Catholic Church

By Michael Chapman

Priests and bishops have been molesting and raping nuns and young men in 23 different countries since at least 1989. But the Vatican reportedly did nothing until some of the facts became public in March of this year. This pattern of sexual corruption, secrecy, and apparent indifference by Church leaders seems to mirror the pattern in the priest-pedophile cases.

For years, the Church denied, dragged its feet, and moved pedophile priests from parish to parish rather than deal with the problem. As a result, countless children were sexually abused, psychologically scarred and spiritually damaged. Some turned to drug abuse. Some committed suicide. In the last 10 to 15 years the Church has had to settle many of the pedophilia cases for an estimated \$1 billion (of parishioners' money).

The newest sexual scandal, which involves bishops, homosexual priests, and abortions, shows how little Church officials have learned from the pedophilia cases. Again, countless victims are sexually violated and their mental and spiritual health is damaged. Instead of acting swiftly to stop the problem, the Vatican and Church leaders again are dragging their feet.

They have, in fact, been stalling for at least 12 years. The Pope and the many good bishops, priests, and religious should end this scandal immediately: Remove the guilty, punish them according to Church law and then turn them over to civil authorities. But it doesn't look like the Church is willing to take that necessary step.

If the pattern persists like the pedophilia cases, most priest-perpetrators won't face criminal charges. Nor will the bishops. And the victims will be paid off, and hidden behind a curtain of legally imposed silence. On a related note, at least one bishop involved in a "pastoral solution" to this latest sexual scandal is pro-homosexual and networks with homosexual priests to advance the "gay" agenda. That bishop is Reginald Cawcutt, auxiliary bishop of Cape Town, South Africa. His anti-Catholic actions were first exposed last year by Roman Catholic Faithful, which has called for his resignation.

PRIESTS, BISHOPS RAPE NUNS

In the latest scandal, which is still unfolding, priests forced nuns to take contraceptive pills. Priests also raped nuns, impregnated them, and then forced them to undergo abortions. In one case the priest who raped and impregnated a nun forced her to have an abortion. She died on the abortion table. That same priest officiated at her requiem Mass.

In many cases the pregnant nuns were forced to leave their religious order. The priests, however, protected by the hierarchy, were reassigned. When some nuns contacted Church leaders for help, they were accused of being "disloyal."

"The women's orders are very poor in Africa," Yvonne Maes, a nun who worked in Africa for 21 years, told the Vancouver Sun. "If some priests want to target them for sex, they don't have a hope in hell. The bishops wouldn't listen to any of their complaints." Maes recounted that some Catholic priests had common-law wives and that some bishops had pressured nuns to have sex. Maes further noted that homosexual Catholic priests had sexually molested Innu men. Several lawsuits against the homosexual priests have been filed.

Sister Marie McDonald, who compiled a report on the abuse, noted that Church leaders rebuffed many nuns who sought help. It constituted a "conspiracy of silence," said Sr. McDonald in the report, *The Problem of Sexual Abuse of African Religious in Africa and Rome*. "... [M]any of them [bishops] felt it was disloyal of the sisters to send reports. However, the sisters claim they have done so time and time again. Sometimes they were not well received. In some instances they are blamed for what happened. Even when they are listened to sympathetically nothing much seems to be done."

Cardinal Martinez Somalo, director of the Vatican congregation for Religious Life, set up a committee to look into the problem, reported the London *Independent*. This happened after the story first broke, although the Church has known of the sexual abuse for more than a decade. "But it [the committee] seems to have done little beyond 'awareness raising' among bishops," stated the *Independent*.

There reportedly are more than 2,000 documented accounts of clergy abuse in Africa alone. But the problem exists in at least 23 countries.* It is

rampant in Brazil, Columbia, India, Ireland, Italy, New Guinea, the Philippines and the United States, said the Vancouver Sun.

Several reports, dating from as early as 1989, document some of the molestation. Caritas International and the Catholic Agency compiled two of the more detailed reports for Overseas Development (CAFOD). Their findings include:

- 20 nuns in one religious order pregnant at the same time.
- Priests telling nuns to take the Pill as a means of preventing HIV/AIDS.
- Priests advising pregnant nuns to undergo abortions.
- Priests advising Catholic hospitals and medical staff to perform abortions on pregnant nuns.
- Priests advising female religious leaders to provide nuns for sex.
- Bishops blaming nuns for getting pregnant.
- Bishops accusing nuns of disloyalty for reporting the rapes and sexual abuse.
- Bishop dismissing the leaders of a woman's religious order for complaining that priests had impregnated 29 of their sisters.
- Priests forced women to have sex in exchange for candidacy to religious life.
- Priests raping women during interviews for religious life.
- Priests passing sexual diseases to nuns who they raped.
- Priests "seduced, sexually exploited and raped" nuns claiming that they were "afraid to go to prostitutes for fear of catching AIDS."
- A nun raped and impregnated by a priest roamed the forest for 10 days. She was forced to leave her order.
- Priests seducing and raping parishioners.
- Nuns complained for years about the sexual abuse of Fr. Frank Goodall, who now lives in Liverpool, England. The Church reportedly did nothing until 1996. (It is not known whether Goodall was ever prosecuted in a civil court.)
- A priest raped a convert who went to him for religious certification. The nun became pregnant. When she spoke to the bishop, he told the priest-rapist to go on a two-week retreat.
- A priest raped a nun, impregnating her, and then forced her to have an abortion. She died on the abortion table. The priest-rapist then officiated at her requiem Mass.

Sr. Maura O'Donohue, who helped write one of the reports and has been tracking the problem for years, said: "Sexual harassment and even rape of sisters by priests and bishops is allegedly common. ...

Everyone here knows that this problem exists and ... it seems to be getting worse instead of better. In a number of countries, sisters are refusing to travel alone with a priest in a car because of fear of harassment or even rape."

VATICAN LOOKS THE OTHER WAY

Reports of the sexual abuse have been presented to Catholic religious leaders in Rome since as early as 1989. But the Vatican, as with the pedophilia cases, apparently did nothing. For instance, Sr. O'Donohue compiled a 1994 report. In 1995, Cardinal Eduardo Martinez, prefect of the Vatican congregation for religious life, and his staff were briefed, in detail, about the problem. In 1998 another report was submitted to Rome. In September 2000, the president of the Federation of St. Scholastica broached the issue in Rome during an address to 250 Benedictine abbots.

Despite the reports, however, Church leaders don't seem too concerned.

They have reacted at a pathetic pace, as in the priest-pedophile cases. According to the National Catholic Reporter, Fr. Robert Vitillo, an American priest familiar with the issue, told a theology class at Boston College: "Frequently, attempts to raise these issues with local and international church authorities have met with deaf ears. ... In North America and in some parts of Europe, our Church is already reeling under the pedophilia scandals. How long will it take for this same institutional Church to become sensitive to these new abuse issues [?]"

Many nuns complained to bishops and to Vatican officials but they apparently were ignored, said Sr. O'Donohue. The Vatican, in fact, did not respond to queries on the issue made by the National Catholic Reporter.

However, after the NCR broke the story, Vatican spokesman Joaquin Navarro-Valls admitted "the problem is known about." He added that, "The Holy See is dealing with the issue in collaboration with bishops. ... We are working on two fronts: training of people and finding a solution to individual cases." The Vatican declined to comment beyond its short statement.

Navarro-Valls, for instance, did not say whether any priests or bishops would be turned over to civil authorities to face potential criminal charges. Nor did the chief Vatican spokesman say whether the Pope is aware of the problem or whether John Paul II would seek to remove the perpetrators from religious life or even denounce their actions in public.

In addition, the Church seems to be doing little to aid the victims and prosecute the perpetrators.

For instance, Agence France Presse reported that Fr. Bernardo Cervellera, director of the missionary agency Fides, said that the solution to the problem is education for priests, “impressing the importance of celibacy.” (One would think that priests and bishops would know and obey Church teachings on chastity, contraception, rape and murder by abortion. But apparently that is too much to assume in today’s Church.)

Cardinal Martinez Somalo, head of the Vatican congregation for Religious Life, reportedly has set up a “committee” to examine the problem, reported the Independent. However, it seems to have done little beyond “awareness raising” among bishops, said the newspaper.

While Navarro-Valls and other Vatican officials want to re-educate the priests and bishops on celibacy, the South African Bishops Conference has issued “guidelines” for the rapists. They were announced on April 25 by the auxiliary bishop of Cape Town, South Africa, Reginald Cawcutt. As noted, Cawcutt is a pro-homosexual bishop who was caught by Roman Catholic Faithful corresponding by e-mail (in some of the foulest language) with homosexual priests. (See *Ad Majorem Dei Gloriam*, Spring/Summer 2000.)

When the guidelines were released, Cawcutt said that they “must be issued to every candidate priest and religious in Southern Africa from the very outset.” In his e-mails to homosexual priests, Cawcutt has said:

Evan, thanks for your thing on gay love—how very true it all is—and I do believe we have to encourage gays and lesbians to go that way despite wot holy mother church says

Of course we need a new church—of course we need always to be updating—is that not wot we as a little bunch in here are busy doing all the time.

JPII will die on January 2--once he sees he has nothing more to live for having led us all into the new millennium.

Cawcutt is a bishop in “good standing” in the Catholic Church. Nonetheless, in addition to Cawcutt’s advice about the guidelines, the Major Superiors of Nigeria issued a statement in April. Instead of addressing the facts about the problem, however, the Major Superiors focused on the alleged damage that the media have caused by revealing the story.

The Major Superiors also talked about how

the scandal was spreading racial and sexual stereotypes about Africa. “This form of reporting [by NCR and other media] continues today the racial prejudice against Africans already evident in European attitudes,” read the statement. “The reports recognized that this phenomenon (of sexual abuse of nuns by clergy) existed worldwide yet they concentrated their stories exclusively on Africa thus continuing the racial bastardization of the so-called ‘Dark Continent.’”

The statement does not address the victims of the sexual abuse or the clerical perpetrators. It does not call for the removal of priests and bishops who have raped nuns or forced them to have abortions. It does not call for the criminal prosecution of the rapists or for an official investigation of the matter. It does not call for compensation and counseling for the victims.

Like the Church officials in Rome, the Catholic religious leaders in Africa apparently want to gloss over the issue and hope that people stop talking about it. And, like the Vatican, the African officials apparently did not act until the facts became public a few months ago.

This sexual scandal, which is documented and varies in degree in at least 23 countries, reflects human weakness, of course. But it also reveals the extent of deviancy and decadence in the Catholic Church. And the lack of action by the Pope, the Vatican and top Church officials in this matter mirrors the ever-unfolding priest-pedophile scandal.

SEXUAL DEGENERATION SINCE VATICAN II

If you regularly read the newspaper, you likely know something about the priest-pedophile problem in the United States (and other countries). The issue has ballooned since the late 1980s when reports started surfacing about sexual abuse of children by clergy. In the last 15 years, numerous victims have come forward. Many lawsuits have been filed. And the Church, using parishioners’ money, has paid out an estimated \$1 billion to compensate victims.

While sexual abuse has occurred throughout the history of the Church—the Church is comprised of humans subject to temptation and sin, after all—the problem never seemed to reach such gross proportions before. Indeed, it seems that the sexual license unleashed in the 1960s affected the Church as much as society at large.

There are about 50,000 Catholic priests in the United States. Most estimates put the average number of pedophile priests in America at 5,500. With 188 dioceses in the United States, that averages out to about 28 priest-pedophiles per diocese. Researcher

Tom Economus reports that a pedophile could abuse 200-265 children in a lifetime. Given all these numbers, the average number of priest-pedophile victims in the United States equals 1 million. And the average number of indirect victims (family members) is 1 million.

According to Economus, four in 10 U.S. Catholic nuns have been sexually abused. Also, “in the Roman Catholic Church there are over 800 priests that have been removed from ministry as a result of allegations against them,” reports Economus. “We also know of 1,400 insurance claims on the books and that the Church has paid out over \$1 billion in liability with an estimated \$500 million pending.”

The priest-pedophile issue is a terrible scandal. It has damaged the Church and, more importantly, corrupted the faith and souls of countless victims. Yet the Vatican, the U.S. bishops, and other Church leaders, as is well documented, have treated the issue with cold indifference.

Cardinal Edward Egan, newly installed archbishop of New York and the former bishop of the Diocese of Bridgeport, Conn., spent a lot of his time keeping the pedophile scandal under wraps in Bridgeport. In March, the Bridgeport Diocese admitted that at least six of its priests had sexually abused 26 children.

The main witness in the lawsuits was Bishop Egan. He and the Bridgeport Diocese were accused of covering up for the pedophile-priests, reported the New York Post. “Egan specifically was accused of allowing one priest to have contact with children a decade after the priest was accused of molesting a child,” the Post reported. According to columnist Bill Maxwell, members of the Supervisors Network of Those Abused by Priests, “want to hear the cardinal explain his alleged protection of pedophiles.”

Egan isn’t talking. And he reportedly never sought to console any of the victims.

Furthermore, as the New York Times reported, the Bridgeport scandal exemplified what is wrong with the Church’s handling of sexual abuse by priests. As in so many cases, the Bridgeport Diocese shuffled priest-pedophiles from one parish to another, denied the allegations, ignored the victims, and stonewalled. The Diocese even threatened to sue the victims for defamation.

The Diocese recently settled the lawsuits for an undisclosed sum (of parishioners’ money). However, prior to the deal, the diocese rejected “any efforts at reconciliation with or compassion for the victims,” reported Fr. Andrew Greeley. “To do so, their lawyers told the Times, would be to admit responsi-

bility and increase liability. Clearly in the Bridgeport Diocese under Edward M. Egan, legal and financial concerns were more important than pastoral concerns, money more important than people. ... Apparently the willingness of Pope John Paul II to apologize for the mistakes of the past did not influence policy in Bridgeport.”

Egan’s behavior in this matter has caused serious scandal, says Greeley, adding that his promotion to archbishop only worsens the scandal and exacerbates a related problem: “the Church’s apparent propensity to protect priests from the consequences of their sexual pleasure while at the same time imposing strict rules on the sexual pleasure of others.”

In related cases, Roman Catholic Faithful has reported on the homosexual behavior of Bishop Daniel Ryan (now resigned) and the attempts to cover up his actions. (See www.rcf.org.) RCF also presented documentation on the sexual activities of Cardinal Joseph Bernardin (now deceased).

“In the two years leading up to his death—even as he orchestrated brutal assaults against victims of clerical sexual abuse and their parents in Chicago—one after another of Bernardin’s closest clerical friends from his native Diocese of Charleston made the newspapers—all for charges of pedophilia,” reported RCF in its Winter 2000/2001 edition of *Ad Majorem Dei Gloriam*. “As his friends back in Charleston continued bugging little boys, Bernardin used his influence, starting in 1968, as General Secretary of the U.S. Catholic Conference, to select bishops (many of whom are still ordinaries) who would (to put it charitably) condone and promote homosexuality as an acceptable lifestyle and tolerate the sexual abuse of children by priests.”

The sexual abuse and pedophilia cases continue to damage the Church and the priesthood, as the latest scandal of clergy raping nuns is doing. It seems as if the sexual pollution that plagues contemporary society is also seeping from the cellars of the Church into the open. And it’s a universal problem.

In addition to the cases cited, for example, a French court last year sentenced Fr. Rene Blissey to 18 years in prison for raping and molesting children. A psychiatrist who examined Blissey said that he showed a “total lack of morality or sense of guilt ... and a total indifference toward his victims.” Blissey told the court that his confessors pardoned him and told him that “things would work out.”

Bishop Pierre Pican was investigated for allegedly ignoring reports of Blissey’s pedophilia. At the court, Bp. Pican “refused to discuss any prior knowledge of the crimes,” reported the Associated

Press. Pican apparently is not willing to put his neck on the line for the truth. It is not known whether the Church has taken any action against Pican for his apparent lack of cooperation in the pedophilia investigation.

In Ireland last year, Fr. Eugene Greene was sentenced to 12 years in prison. He admitted to sodomizing and abusing 26 altar boys between 1965 and 1982. Fr. James Murphy, a priest in London, admitted last year to 11 charges of sexual abuse against seven boys, reported Reuters. In one incident, Murphy “groped an 11-year-old boy after conducting a funeral Mass.”

Furthermore, Archbishop Cormac Murphy O’Connor admitted “that he had made a mistake in the 1980s by allowing a pedophile to carry on working as a priest,” according to Reuters. That priest, Fr. Michael Hall, was jailed in 1997 for abusing nine boys over a 20-year period. It is not known whether the Church took any action against O’Connor’s apparent negligence.

And so it goes.

The priest-rapist cases in Africa and other countries mirror the priest-pedophile cases in myriad ways. People are sexually abused. Accusations are made. Priests are shuffled from parish to parish. The Church ignores or blames the victims. Finally, lawsuits are filed (and continue to be filed). And more than a \$1 billion is spent to “settle” the cases—so far—and gag the victims, all to protect the Church and her image.

In the New Testament, Jesus says that it is better for a man to be tossed into the sea with a millstone around his neck than a child be scandalized. There are about 1 million victims of priest-pedophilia in the United States and countless others worldwide. And there is the sexual abuse, rape, and abortion, as recently disclosed. The Pope and the Church must purge rapists, pro-abortionists, anti-celibates, practicing homosexuals, and other sexual criminals from the Church. Such sickness is poisoning the faithful and damaging souls. The many good bishops, priests, and lay people must speak up and take action to help Holy Mother Church.

* Botswana, Burundi, Brazil, Colombia, Ghana, India, Ireland, Italy, Kenya, Lesotho, Malawi, Nigeria, Papua New Guinea, Philippines, South Africa, Sierra Leone, Tanzania, Tonga, Uganda, United States, Zambia, Zaire, Zimbabwe.

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Michael Chapman is a writer in Washington, D.C. He can be reached at michael.chapman@starpower.net.

Fr. G. says:

Regarding vocations, The truth is simple and clear, Good orthodox bishops get vocations, others don't. The numbers don't lie. If your diocese isn't getting vocations, you don't need a new program, you need a new bishop. As Paul Claudel said: "Youth is made for heroism!" Young men are looking for a leader who will stand up with courage before the world and shout out the Gospel of Christ. Those few places who have such a bishop also have vocations!

If you have any information regarding clergy misconduct within the dioceses of Joliet, Albany, Rochester, or Chicago, please send it to RCF

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Your much needed financial contributions are tax-deductible

Francis Cardinal George, Archbishop of Chicago, claims 'RCF has no evidence'

On February 26, 2001 RCF sent the following to Cardinal George of Chicago.

Your Eminence,

I recently received a letter from a Mr. Matt Abbott regarding his Feb. 24, 2001 conversation with you at St. Rita High School during Parish Leadership Day. According to Mr. Abbott:

'...he [Cardinal George] doesn't like the fact that you make accusations with no evidence to back them up. He used the [Bishop] Ryan case as an example: He claims that there is no evidence of wrongdoing, other than Ryan's "imprudent" association with certain individuals'

Surely Mr. Abbott misunderstood your comments, to assume otherwise would suggest you are a liar who has some reason to protect a pervert bishop.

The lawsuit filed against Bishop Ryan one week after his resignation mentions Ryan's homosexual activity with clergy and male prostitutes. Are you suggesting the attorneys who filed the lawsuit had no affidavits to back up their statements? Are you calling them liars as well? How about the statement from the ex-wife of Ryan's former lover? What about the statements from 3 priests and 2 former male prostitutes?

It seems everybody is lying except you and bishop Ryan – and General Absolution doesn't happen in Chicago and there has never been a child sexually abused by a Catholic priest.

Maybe RCF's work in Springfield is not complete. In an effort to defend RCF's reputation and my good name, we might

need to present to the public all the evidence including the size and shape of Bishop Ryan's penis along with statements and copies of cancelled checks. One wonders what bishop Ryan must know that would cause other bishops to lie for him. Maybe we should take a closer look at others who protect the wolf. RCF has credibility and speaks the truth Cardinal – you do not.

Sincerely,

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

On March 1, 2001 the Cardinal answered RCF's letter.

Dear Mr. Brady:

This is in response to your faxed letter of February 26. I'll attempt to clarify the report which Matt Abbott gave you of our short conversation in the corridor of St. Rita High School. I had not realized that, in speaking with him, I was speaking with you; but it is good to take the occasion to raise with you the distinction between an accusation and an accusation accompanied by proof.

Let me use a fictitious example. Suppose that, last week, a woman who has been in prison for drug dealing off and on over the years came to me and told me you had committed adultery with her four times last year. She gave me the times and places, describing your physical characteristics in some detail. She also showed me copies of checks you had written to her. Is any of this evidence that you are an adulterer? Since I have no knowledge of your physical characteristics and the checks didn't say "payment in service for sexual favors", am I free to

assume she has verified her story? Am I morally justified in concluding that her story is true? Am I then free to write and tell anyone willing to listen that Stephen Brady is an adulterer?

The answer, of course, is no. You have a right to your good public reputation which, like anyone's, can be easily destroyed. In talking to Matt, I did not say that you or anyone else is lying. I said there has been no conclusive evidence given to prove the accusations you've made against Bishop Ryan, who also has a right to his good reputation without conclusive proof against him. I had assumed that the lawsuit filed against the diocese might clarify some of the accusations, but I have not heard anything about the case since it was filed. Filing a suit isn't proof of anything, except of the intent of the one who files. Filing an affidavit isn't proof of anything until it is contested and adjudicated. I have not seen any the "evidence" you have accumulated. Interviews by Mr. Lago with some of the parties concerned left the accusations unresolved. Bishop Ryan befriended some individuals whom, he explains, he was trying to help. At this point, I am in no position to say anything more: nor have you given me any proof which would justify saying anything more.

You know that your remark about a child never having been sexually abused by a Catholic priest is merely sarcasm, the kind of sarcasm often used by enemies of the Catholic faith who hate bishops and priests. What does it say when you and Call to Action adopt the same tone? In the Archdiocese of Chicago, at least, every accusation by someone who claims to be a victim of sexual abuse by a priest is carefully investigated. Not every accusation is true, but some are. If there is something I need to know about sexual abuse of a child by one of the priests of the Archdiocese, I ask you to have the victim contact me. You know, as well, that priests have been permanently removed from ministry and their victims helped, to the extent possible, to overcome the effects of such terrible sin committed against them. Also, you may or may not

know that the practice of giving general absolution, an abuse which began years ago in the Archdiocese of Chicago, has begun to be addressed.

Finally, I am sorry that you believe you have to make personal innuendoes and threats to get attention, even for causes you believe in sincerely. This is Lent, a time when Christ, through the Church, calls us all to conversion. You are in my prayers; please keep me in yours.

Yours in Christ,

*Francis Cardinal George, OMI
Archbishop of Chicago*

On March 6, 2001 Roman Catholic Faithful responded to the Cardinal's letter

*Francis Cardinal George
Archdiocese of Chicago
Office of the Archbishop
Post Office Box 1979
Chicago, Illinois 60690*

Your Eminence,

Let me begin my response to your March 1 letter by first commenting upon your remark that the practice of your diocesan priests giving general absolution has begun to be addressed. In this remark, your cowardice and insincerity are laid bare. You have been bishop of Chicago since May 7, 1997, a total of more than three years. At any time you could have ordered this practice stopped by simply commanding your priests to obey, under penalty of discipline. The expression "has begun to be addressed," is more appropriate for problems like termite control or poor grades in children's math scores. Such subtle problems are often not subject to readily recognizable remedies. You like to give examples. Let me give you an example. Suppose these priests practicing general absolution were instead handing out pamphlets stating black people do not have souls and cannot go to heaven. Do you have any doubt that you would instantly order this practice ceased? Do you think you would wait four years before "beginning to ad-

dress” the problem? Of course not. General absolution places the eternal souls of your flock in eternal jeopardy. Your failure to come to their rescue is a disgrace and a betrayal of your office.

With regard to Bishop Ryan, you know fully well that Fr. Hardon flew to Rome with statements from priests and personally vouched for the accuracy of the charges. This is in addition to the sworn statements that I referred to previously. To respond to your analogy, if in addition to the sworn statements from these drug addicts, Fr. Hardon flew to Rome with two women who claimed to have committed adultery with me, and he vouched for their accuracy, I would consider this a sufficient basis in which to conclude that the adultery had occurred. When combining this information with the affidavits filed with a civil lawsuit, for which attorneys can be disbarred for unfounded allegations, any possible doubt would be removed from my mind.

It therefore appears that the only way you would acknowledge that a priest or bishop was engaged in sexual misconduct is if we sent you photos of the priest performing these acts. However, when we attempted to provide you with photos of clergy misconduct last year in connection with the St. Sebastian Website, you faxed me a letter in which you said that you would not look at these homosexual photos because they could be a near occasion of sin for you. You have thus built a wall around yourself which guarantees plausible deniability on your part for any sexual misconduct on the part of your clergy. Although this is shameful and cowardly, we must at least congratulate you on the genius of this scheme.

Yes, Cardinal George, we will continue to pray for you. It is clear we have not been praying hard enough.

In Jesus' Name, The Way, The Truth, and the Life,

Stephen Brady

“The Dance of Sexuality & Spirituality”

While the Chicago Archdiocese continues to expand its “Gay Ministry,” headed by a homosexual who has publicly admitted he does not accept Church teaching on homosexuality, the young adults of Chicago are now being subjected to some bizarre events. As part of the Archdiocese’s Young Adult Ministry’s “Theology-On-Tap 2001”, Ms. Jo Giarrante will be giving a presentation titled “**The Dance of Sexuality & Spirituality**,” to be held August 1, 2001 at St. Mark, Episcopal Church located at 1509 N. Ridge Ave., Evanston, IL.

Annette Jo Giarrante, is a former member of the Congregation of the Third Order of St. Francis of Mary Immaculate. She is on the staff of the Institute for Spiritual Leadership in Chicago which is listed in the Chicago Archdiocesan Directory. Then-Sister Giarrante was a speaker at the October 1999 National Association of Catholic Diocesan Lesbian & Gay Ministries (NACDLGM) conference which was held in Chicago and approved by Cardinal George. Sister’s talk was entitled *The Millennium Challenge for Lesbian, Gay, Bisexual, Transgendered and the Catholic Church*. Ms. Giarrante was also co-director of Communication Ministry, Inc. (CMI).

CMI describes itself as “a network of gay, lesbian, and bisexual clergy and religious bound together by the common journey of living toward healthy integration of sexuality and spirituality.”

RCF has obtained copies of the January, February, March, and April 2000 issues of *Communication*, the newsletter for CMI. Most of the articles are personal stories submitted by priest members. Without exception the articles portray the Church’s hierarchy as an oppressive organization dedicated to making life miserable for the homosexual and the only hope for all of Christ’s followers is if the homosexuals force the leadership within the Church to redefine scripture and Church teaching to meet their needs.

THE PRIESTHOOD

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

St. Alphonsus De Liguori