



*Let us remember: What hurts the victim most
is not the cruelty of the oppressor,
but the silence of the bystander.*

Concentration camp survivor Elie Wiesel

**OUR "CATHOLIC" BISHOPS'
DEPRAVED AND CALCULATED INDIFFERENCE:
ONE DEVASTATING RESULT**

Ad Majorem Dei Gloriam
Roman Catholic Faithful
Spring 2003

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!

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

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RCF is a not-for-profit 501(c)3 tax-exempt corporation incorporated in the state of Illinois May 15, 1996.

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

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 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 promoting the truth, prudence in exposing error, and charity in all the things we do. Bless our Holy Father the Pope by granting him loyalty and fidelity from the bishops and all the clergy of the Church. We ask these things through the intercession of our Holy Mother Mary.

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

Pope St. Gregory the Great

In this issue of AMDG we wanted to share with you the moving heart-felt words of one child's mother: a Catholic Mom whose young son was sexually abused by a Catholic priest. I hope it will give you a better understanding of the price paid, and the suffering endured, by victims and their families. The lives lost and the souls destroyed by the abominable actions of some of our clergy and bishops is incalculable. Despite the hierarchy's claim that they are doing all that they can to protect children now that they have been "enlightened," their actions do not match their words; and RCF is gathering the proof.

In upcoming issues of AMDG we will demonstrate that clergy who hold key positions within the hierarchy are themselves guilty of abusing children or protecting those who have. The information we are gathering is irrefutable. We are also working on an issue of AMDG which will be dedicated entirely to Roger Cardinal Mahony of Los Angeles. If you have any photos of the Cardinal or his underlings, please send them to RCF. Also please send any verifiable information you have regarding misconduct within the diocese.

One indication that the **Illinois bishops** are still covering up is their opposition to recently-passed Illinois Senate Bill 1035, which

"Eliminates the statute of limitations for a prosecution of sex offenses committed against a child under 18 years of age and for failure to report these instances under the Abused and Neglected Child Reporting Act (now the prosecution must be within 10 years after the child victim attains 18 years of age). Provides that a member of the clergy who is acting as an advisor must disclose information obtained by the member of the clergy in his or her nonprofessional capacity of incidents of child abuse as defined in the Abused and Neglected Child Reporting Act. Provides that a civil action for damages based on childhood sexual abuse may be commenced at any time (rather than 2 years after the person abused discovers or should have discovered that the childhood sexual abuse had occurred). Effective immediately."

I called the Illinois Bishops' spokesman Robert Gilligan, attempting to get a clear reason as to why the bishops opposed the bill. My attempt was unsuccessful. Ask yourself: what kind of person would oppose the prosecution of a child rapist?

Fr. Gregory Ingels, one of four "experts" who helped write the Bishops' "zero tolerance" policy on dealing with clergy who abuse children, has been charged with molesting a child. The Church hierarchy knew of the allegation against Ingels back in 1996, yet he was allowed to draft the document on dealing with abusive priests. Could there be any clearer indication of the hierarchy's depravity? Fr. Ingels has also lectured for the Canon Law Society. Much more will be written about this in future issues.

Msgr. John Renken, former *Canon Law Society* president, canon lawyer and consultant to the Catholic Bishops' ad hoc Committee on Sexual Abuse, is notorious here within the Diocese of Springfield in Illinois.

In a June 10, 2002 **United States Conference of Catholic Bishops** (USCCB) press release entitled: "*Media Briefings by Sexual Abuse Experts Part of Dallas Meeting*," the name of Father Renken is listed as a "consultant."

Renken served as Vicar General to former Bishop, and predatory homosexual, Daniel Ryan. Renken currently serves as Vicar General to Bishop George Lucas. He also holds other key positions within the hierarchy. (Bishop Ryan was removed from ministry in 2003 after yet another young man came forward claiming to have been sexually abused by Ryan while a minor). Renken was instrumental in protecting Ryan for the six years that our organization tried to bring about his removal from office. RCF received first-hand testimony from two priests who complained to Fr. Renken about Ryan's predatory homosexual advances toward them. Renken did nothing to help the clergy. Despite this, Renken, like alleged child abuser Gregory Ingels, helped form policies on dealing with abusive clergy. More on Renken, Ingels, and others in the next issue of AMDG.

Those wounded by clergy misconduct are being victimized again by our bishops' efforts to protect their lavish lifestyles at all costs – even to the point of denying the Faith they claim to represent.

“Hope”

I stood there, rooted to the spot, stroking my son’s hair, gently touching his cold face, gazing at my precious child. “Eric,” I thought, “oh, Eric.” Then I turned to walk down the church aisle as the funeral attendants closed the casket. Numb from shock, I joined the rest of my family, clutching my husband’s hand tightly, feeling his arm caressing my shoulder.

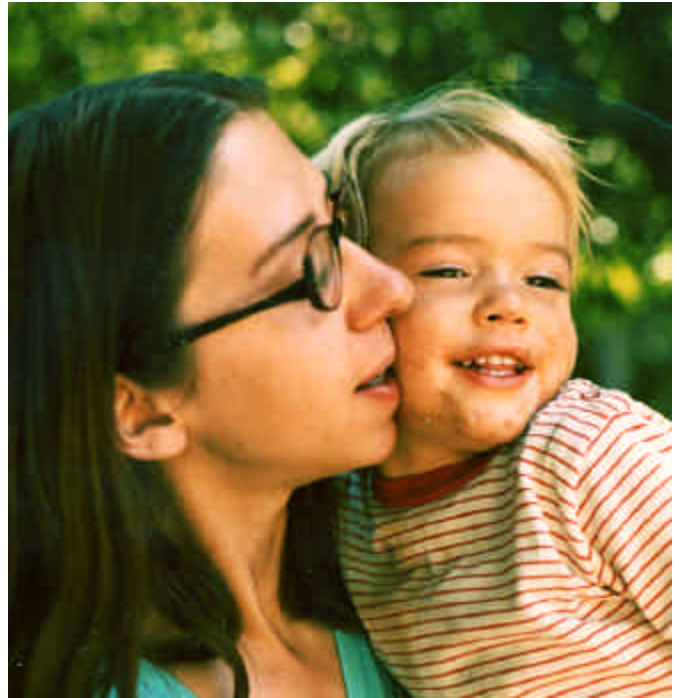
Now, three years later, I am sitting at Eric’s computer, the one on which he typed his suicide note, painfully recalling the series of events that culminated in his death. Slowly, painstakingly, our family grapples with the awful truth—our son was sexually abused at the age of twelve by our parish priest. How could this be? Sexual abuse happens to someone else’s child, in someone else’s family, not ours. Then reality hits.

My mind constantly reconstructs the details of Eric’s life; sifting and sorting through memories, wondering what clues I missed, what behavior I didn’t understand at the time. Why, during high school, did he refuse to be confirmed? When I questioned him about his decision, he replied that he didn’t even know if he believed in God. He could not receive this sacrament, he felt, unless he was making a heart-felt commitment.

Why, the night of his junior-senior prom, did he drive for hours on the interstate, not arriving home until seven the next morning? Tearfully, he told us that he had wanted to keep driving forever. When asked what was troubling him, he couldn’t tell us. I sensed he was in distress, but felt powerless. As he continued his junior year, he seemed better, so I relaxed, believing that this episode was one of many crises most adolescents go through.

Why, his junior year in college, did he wreck his car as he rounded a curve too fast, hitting some trees? I drove to meet Eric that morning, and we talked for hours in a park close by. Slowly, painfully, Eric revealed that he couldn’t eat, couldn’t sleep, that his life seemed out of control. Realizing he was suicidal, I immediately made him an appointment with a psychiatrist for evaluation. After being placed on an anti-depressant, Eric seemed confident and focused.

Shortly after this, he did a complete turnabout, embracing Catholicism fervently. Daily holy hours, weekly



visits to a nursing home, teaching 5th grade CCD, writing to a prisoner in Texas, continuing his pro-life activities, attending a weekly Bible study group on campus, getting confirmed—all these actions filled him with hope and enthusiasm.

Easter weekend, he proudly announced to us that he wanted to become a priest. In my heart I knew he would be a good priest, caring, intelligent, and faithful to our Lord’s teachings. After graduation, he headed to the East coast as a candidate for a seminary program. He wrote letters telling of his feeling that this was truly where he belonged. The night before he was to fly home for a short visit, the director asked him to wait in a room, that he needed to talk to him. After waiting three hours, shortly before midnight, Eric was told that he was not being accepted, that he was to take everything with him the next day, and not to tell anyone there that he would not be returning.

On the way home from the airport, Eric stunned us by saying, “They didn’t want me.” My heart lurched, my mind reeled, alternating between anger and disbelief. He was given no explanation, he said, but told us that God must want him somewhere else. Over the next few days, I watched as parishioners asked Eric where he

would be studying for the priesthood. Bravely, he told each one, "They didn't want me," leaving them puzzled and surprised. After Eric's death, while going through a box containing his papers, I found a paper dated a few days before his departure from the seminary. At the top of a detailed set of notes in blue ink, he had his perpetrator's name written in red. Evidently he had revealed his sexual abuse, leading to his rejection by the seminary. How much pain he must have gone through, finally confiding his painful secret, only to be turned away so callously. But he continued trusting in the Lord, continued teaching CCD, and making holy hours.

A few months later, Eric took a teaching position at a Catholic preparatory school two hundred miles from home. Fluent in Spanish, he taught English as a Second Language, Spanish, and religion. After over a year teaching, he had begun fasting, unknown to us, evidently trying to please God and to have a sense of control over his life. By the time we realized that Eric was in trouble physically and mentally, he weighed only about 170 pounds, far too thin for his 6 feet 8 inch height. Entering a hospital psychiatric unit, he attempted to combat his anorexic condition and battle with his psychotic depression. Asked if he had ever been sexually abused, he denied that he had. His psychiatrist was troubled by Eric's illness, sensing that the root cause had yet to be discovered. Over a month later, Eric returned home, where we cajoled him to eat and to drink, as he had no desire to do so. Eventually, with medication, he grew stronger and healthier. For the next three years, he was a successful computer salesperson, receiving gratitude from his many customers for his courteous, professional help.

Once more, however, his weight began to plummet. Fearing hospitalization, he attempted to regain control of his life by going back on his medication. Deeply troubled, he sobbed uncontrollably one night in our living room, his best friend beside him. He dreaded hospitalization, but we succeeded in getting him admitted for treatment. At a different hospital this time, he had the good fortune of having the same psychiatrist. She was convinced there was a missing link, that some unknown cause lay at the root of his illness.

Two days later, when Becky, Eric's older sister, visited him in the ward, she told him that we hated his idea of God, a vengeful God Who could never be pleased. We viewed Him as a loving and merciful God. Asking him if he always felt that way about God, she was surprised at his answer, "No, it all changed when I was twelve." Then he revealed his molestation but didn't wish to

talk about it in detail. Becky consulted with his nurse, sensing that this revelation was crucial to her brother's recovery. Later, the nurse found Eric in his room, beating his head on the floor and against the sink. After putting him in full-body restraint, the staff heavily sedated him and placed him on suicide watch. A sexual-abuse therapist began sessions with Eric, and we were hopeful that healing could begin with his long-buried secret finally exposed. He returned home about six weeks later, eventually resumed his job, and decided to move in with a friend from work. A little more than eight months after he disclosed his sexual abuse, Eric left work one Friday with no explanation, sat on the porch of his friend's house smoking a cigarette, and then sometime that afternoon placed a gun to his head. When his friend arrived home from work, he was faced with a nightmarish scene. The police could find no suicide note, but acting on a hunch, Eric's friend went to his computer, searched among his files, and discovered one entitled "Hope." Dated six days before his death, the note revealed Eric's intense struggle to please God, yet always falling short of His expectations. With that, our handsome, intelligent, compassionate son was gone.

Now, three years later, I feel compelled to tell his story. As a grieving mother, I beseech those who read this to risk facing the true brutality of clergy sexual abuse. Abuse victims are all around us—they are our sons, daughters, grandchildren, fathers, mothers, sisters, brothers, husbands, wives, and friends. Please pray fervently that survivors may be treated with understanding, acceptance, and love. Let your diocese know how you feel about the clergy sexual abuse scandal. Be willing to support survivors in their difficult task of recovery. Hold diocesan church officials accountable for allowing perpetrators to continue molesting in parish after parish, excusing these actions by saying they received "poor medical advice." First and foremost should come the needs and safety of children and adolescents. If our Church fails to safeguard our children, where is its moral credibility?

As agonizingly painful as this tragedy has been, we cherish every day we had with our son. If avoiding this pain would require never having had Eric in our lives, then I gladly embrace the pain for the honor of being Eric's mother.

ERIC ANTHONY PATTERSON, R.I.P.

Sept. 5, 1970

Oct. 29, 1999

Driven from the Flock

by Janet Patterson

Within the sociological listing of family groups, one group is never mentioned, a family created by tragic bonds. Our new family is not linked through blood, but through anguish and betrayal. What we all have in common is that family members were sexually abused by Catholic priests. This abuse has turned our worlds upside down, made us question our basic beliefs, and inflicted agonizing mental, spiritual, and physical anguish.

We have reunions, of sorts, via e-mail, letters, and telephone. Collectively, we try to support each other, cry with each other, and somehow struggle to keep on going. We are the families driven from the flock. Our loved ones had the misfortune of being harmed by abusive priests. We ask ourselves daily, “How could this happen?” Some of us have lost our children to suicide by various means: gunshot, drug overdose, hanging, alcohol poisoning, car fumes, unexplainable one-car accidents. Others watch their children (many of them now adults) struggle with the after-effects of sexual abuse. Their constant fear is that someday their children too may share the same fate.

As we share our stories, many common threads emerge. The priest was charismatic, dynamic, and loved by the parish. Upon his removal, even when he would plead guilty, many parishioners and fellow priests would rally around him by denying his guilt, sending cards and letters of support, and failing to give moral support to the victim and his/her family. Their minds cannot reconcile the public view of the priest with the private view of his abusive behavior.

Few of us are able to set foot in a Catholic church, or any church for that matter, since we became members of this club—victims and families affected by sexual abuse. We are told such things as “Forgive” and “Go on with life.” “Get over it.” “Remember that he did a lot of good during his ministry.” “That was so long ago; why bring it up now?”

Welcome to our world, just a few insights into what clergy sexual abuse does to families. One mother wrote to a bishop seeking help for her son who was exhibiting classic signs of sexual abuse. After hearing rumors that their former priest had been removed for sexual abuse, she wanted to know if the rumors were true. She was not seeking damages or revenge, but truth.

Her reply from the bishop was basically that he was sorry for the family’s troubles but that they encourage all their priests to interact with young people. He had completely avoided her question. Five years later, her son committed suicide by gas fumes from his car. A boy who started life wanting to be a priest died at 21 as an atheist. The ugly truth is that the priest in question had abused many times over his thirty years in the diocese and had finally been removed from ministry two years before the mother wrote her letter. Imagine her feelings of grief, rage, and betrayal.

Another family struggles daily with fear for their son’s mental and physical well-being. He was courageous enough to file charges against his abuser. The priest pleaded guilty, yet the parish stood behind the priest. Instead of this teenager being praised for his courage, he was removed from his parish youth position and his parents removed from their parish positions. Not one priest stepped forward to minister to the family. After two years of being shunned by the church community, the family moved to another state. After their son’s subsequent attempt at suicide by hanging, the father held his son in his arms for hours, loving and soothing him, and inside raging and weeping. The young man’s mother constantly wonders how this happened to their family—after years of attending daily Mass, she feels the void, the emptiness of losing her spiritual compass. Her family no longer attends the Catholic Church. Her husband grieves the loss of his son’s sense of security, the need to relocate from a parish his ancestors helped develop, and his anger at the callousness of the Church hierarchy.

Another mother tells her son’s story whenever she can. He, too, at 16, was brave enough to press charges against his priest for abuse. Although the priest pled guilty, both he and his family were abandoned by their church community and treated cruelly by the diocesan attorneys. Her son received a small settlement, but what he really needed was emotional support from the church community. At 20, he died by hanging. His mother still hasn’t cashed her settlement check from the diocese—after all, how far can ten dollars go?

A mother, devastated, discovers her daughter’s suicide attempts and cuttings were the result of her having

been raped several years before by their parish priest. By a strange coincidence, this priest was transferred from their parish just as her daughter was being released from the psychiatric unit, shortly after her sexual abuse. For three years she kept her abuse a secret as her family worried about her and prayed for her. Her family cannot look to the Church for solace as they feel a sense of betrayal and rage.

Another family mourns the deaths by suicide of their son and of their nephew. For two years, the mother, who had raised her nephew, agonized over what she had done wrong as a mother to have two suicides in her family. What she didn't know was that their pastor had been removed years earlier for sexual abuse allegations, not stress, as the parish bulletin had stated. Both the bishop and vicar general of her diocese cited "stress" as the cause of this priest's removal. Years later, she read of sexual abuse allegations extending over many years against this priest. Too late, she found out that both her son and her nephew had been among his many victims. No one can explain to her why the diocese could not be truthful. No one can take away her heartache and physical pain.

One woman copes daily with discovering her brother's body after his suicide. At 23, he shot himself, hoping to find peace after years of struggling from the pain of his sexual abuse. His abuser wasn't his parish priest, but a priest active in CYO and serving another parish. When her brother was being treated in a psychiatric unit, he revealed his repeated abuse by this priest. Now his sister daily re-lives the trauma of finding his body whenever she has to enter a darkened room and turn on the light.

Another family stood by helplessly as their beautiful daughter attempted suicide as a teenager and again as a young adult. Now they have to face the Church's treatment of their daughter as she seeks justice and accountability. Because she was a pre-schooler at the time of her abuse, the diocese does not find her story plausible. She was even told that maybe she had been molested by a family member and was confused. She is African-American; her molester was a white priest. Out of love for her grandmother, she kept all this pain to herself, thinking that it would hurt her grandmother too much to find out that while the grandmother was cooking for the convent sisters, she was being assaulted in a nearby room. After threatening her, the priest told her grandmother that the girl had wandered off, causing the grandmother to scold her in front of this abuser-priest. Now her parents struggle to contain their anger and frustration as they support their daughter's fight for

justice. Their faith life has been shattered also.

Another member of our family struggles alone, not yet revealing to her birth family that she had been ritually abused for years by a priest. Despite suffering from flashbacks, enduring bouts of depression, searching for competent therapists, and defending the necessity of the offending priest's religious order to continue financing her therapy, she has somehow found the strength to be a demanding yet caring teacher. Outside the classroom, however, she is locked into the hellish cycle of suffering that sexual trauma brings. Often she has felt completely hopeless, trying to escape the pain with suicidal attempts.

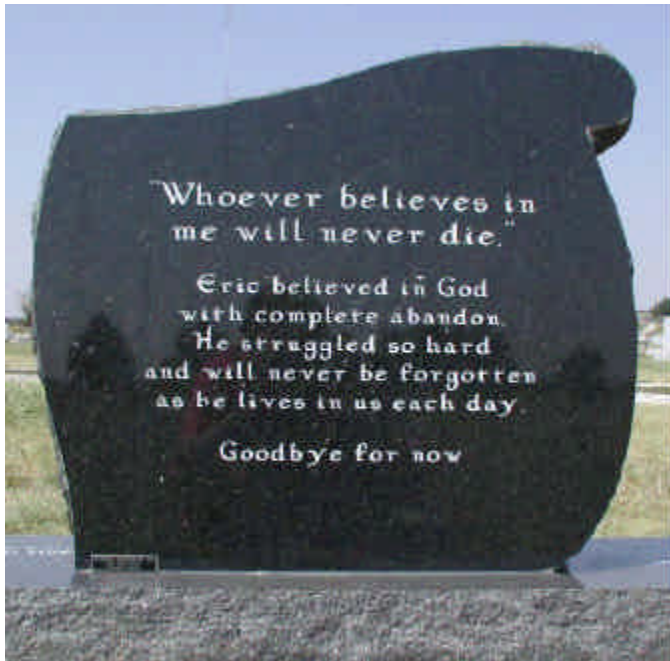
Several members of our family are dealing with the realization that their son's or daughter's suicide may have had an unsuspected cause—clergy sexual abuse. As perpetrators are exposed in the media, some parents are horrified to discover that among the group are priests who had been close family friends, friends with whom they trusted their children implicitly. Old pains are dredged up coupled with the new pains of betrayal.

Although these stories may sound unbelievable, they are factual. How do I know? I have communicated with members of these families during the past two years. My family has become part of this bigger, suffering family because we, too, lost a son to suicide at 29, several months after he revealed his sexual abuse at the age of twelve by our parish priest. None of us want to be in this new family, but now that we are, we love and support each other, desiring to stop this evil in the Church. Although we feel betrayed by the perpetrators, our greatest anger is directed at Church officials who lied or kept the truth from parishioners. A bishop simply saying he is sorry or that he got "bad medical advice" gives us no comfort. Our new family is finding a voice, one which demands to be heard. With all our hearts and souls, we pray that no one else has to be welcomed into our midst. Our Lord has never failed us; the Church has.

GOD bless you for taking the time to read this article.

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Eric with "Fr." Larson

The Wichita Eagle, August 20, 2000

EX-AREA PRIEST ACCUSED OF SEXUAL ABUSE... SOME OF THE ALLEGED VICTIMS, NOW ADULTS, SAY THEY ARE STRUGGLING TO COPE. ONE KILLED HIMSELF.

Bishop Eugene Gerber confirmed that the diocese had received abuse reports involving the Rev. Robert K. Larson. The priest was ultimately removed from the pulpit in 1988 and eventually stripped of his duties and title...

A native of Iron Mountain, Mich., Larson was ordained March 22, 1958, and held a number of administrative positions within the Wichita Diocese: diocesan director of the Catholic Youth Organization, public information officer, director of Catholic Charities and Catholic Center for the Aging.

Eric Anthony Patterson: May you rest in peace

Sexual Abuse – the Church’s Millstone

by Eric’s Mom

Sexual abuse of minors—the very topic—brings forth a myriad of emotions, from anger to disbelief. When the alleged perpetrator is a priest, reactions may range from rage at the accused and/or Church to disbelief and hostility towards the victim/s. The Vatican recently announced its concern about due process under canon law for priests and clarification about the definition of sexual abuse.

Under American law we are all entitled to due process. When a crime has been committed, the court system is the venue to judge the guilt or innocence of the accused. We are a nation built upon the premise that justice should extend to all. Why does canon law even figure into this equation? Was there or was there not a crime committed? If so, then let the justice system do its work. If the priest’s guilt has been established, he must face the legal consequences. These consequences should be at least as harsh as those administered to any other sexual abuser.

Some confusion seems to exist about the exact definition of sexual abuse. The legal system has defined the various types of sexual abuse, so a standard already exists in America. We do not have to re-invent the wheel; we simply have to follow the letter of the existent laws. Why the haggling over the possible “nuances” of the bishops’ Dallas charter?

How about sexual abuse for which the statute of limitations has expired? Should there be a moral statute of limitations—if the abuser legally escapes the limitations, does that mean that no harm has been inflicted, that the abuser can now have a clear conscience?

The reality is that over the years the Church hid information concerning abuse from the faithful, intimidated many who sought support from the hierarchy, and lied to the parishioners about the cause of the priest’s removal. The harsh reality of sexual abuse is that most victims are unable to reveal or deal with their abuse until well past the expiration of the statute of limitations. By concealing, lying, intimidating, and stonewalling, the Church leadership has effectively sanctioned the actions of the predators in its midst. Those who have daily dealt with the spiritual, emotional, and physical dimensions of their abuse can find no peace in the claims that they should have “come forward” years before.

The zero-tolerance policy has also come under fire. If a priest has abused only once in his ministry, should he be allowed to remain in the priesthood? For those who answer “yes”, can the lifelong impact on that “one” victim be so readily dismissed? In all likelihood, the priest’s abusive behavior came to light only when someone stepped forward with allegations. Despite the priest’s assurances to his bishop that this victim was the only one, in most cases the reality is that many victims preceded this abuse victim. By questioning the necessity of a priest’s removal for only “one” offense committed many years ago, we overlook the fact that the abuse was a crime many years ago, is still considered a crime, and that the victim/survivor has had lifelong difficulties. In the scales of justice, is a child’s or adolescent’s life less valuable than that of a priest? A priest’s dismissal for sexual abuse cannot be more painful to him than the pain his victim/s have suffered daily.

Another issue is that of “forgiveness.” When a bishop states that he forgives his fellow priest, wouldn’t the person doing the forgiving have to be the victim? If a crime is committed against a person, do the friends of the criminal have the right to “forgive” his actions? Does their forgiveness erase the damage done to the child or to the adolescent?

Another variable in this complex situation is the reaction of parishioners to allegations of sexual abuse against their pastor. In most cases, the priest is seen to be caring, dynamic, and charismatic. Catholics then struggle to reconcile two contradictory situations – the public perception of his integrity versus the private reality of his crimes.

Piercing the veil of denial is almost insurmountable at times. We each have comfort zones, areas where all is right with the world, and we feel secure in our perception of reality. When the horrendous specter of clergy sexual abuse arises, many cannot accept the truth, since that threatens the safety and security of their comfort zone. Denial is powerful in its impact. Victims are left isolated, abandoned by their parish communities. Sometimes outright hostility is shown to victims and to their families.

A different variable is minimization, or the trivializing of the abuse impact. By downplaying the devastation

the abuse victim lives with on a daily basis, many otherwise decent, compassionate people further hurt the victim. As survivors tell their stories, common themes occur – a spiritual abyss, mistrust of others, desperate attempts to deaden the pain, and a profound sadness. Comments such as “Get over it,” “That happened so long ago; why bring it up now?” or “Remember how much good the priest did” further wound the abuse victim. These remarks stun victims since their lives have been permanently altered by what others consider unfortunate, but manageable, circumstances.

A major factor in this issue is the role of power. Members of the hierarchy of the United States, in general, seem threatened by accountability for their actions. Often the laity is relegated to the role of second-class citizens, as “unenlightened” so therefore unnecessary to consult. Did any bishop, when getting medical advice about priest abusers, ever have the idea that perhaps parents might have different ideas when it comes to putting a molester within reach of their children? If any bishop had said to parishioners, “Is it all right to allow a child molester to lead your parish?”, the answer would be a resounding “No!” coupled with disbelief that the bishop would even have to ask the question. In order to control the followers of the Church, the hierarchy has exerted a stranglehold on information throughout the years. Secrecy, lies, evasions, and false perceptions have kept the hierarchical power base intact for far too long. To truly be a Church of the people, the hierarchy has to dismantle their many protective mechanisms and instead be truly approachable. The laity is not the enemy. The money needed to maintain the power base, with its expensive attorneys, came from the pockets of the average Catholic in the pew. Surely using the laity’s money to maintain the hierarchy’s control cannot be justified.

Also an air of arrogance is perceived among many in the hierarchy. Some act as if they alone possess truth and insight into spiritual matters. Why do some bishops and archbishops insulate themselves from contact with abuse victims by having layers of diocesan personnel deal with victims? If the Church is a family, why then are the spiritual “fathers” reluctant to listen to victims and to their families? The message from those abused is unpalatable, but the discomfort of the listener pales next to the searing pain of the one spiritually abused. How can the Church extend a healing hand when many “healers” have little in-depth understanding of the ravages of abuse? Sexual abuse is not something that disappears with its revelation. Bishops who truly want to help must be willing to listen to the victims’ stories; in effect, they have to allow themselves

vicariously to suffer as the victim has. They must “Walk the walk,” not merely “Talk the talk.” They must allow themselves to feel the abandonment, depression, rage, and despair victims undergo. Until they can look at an abuse survivor as a true brother or sister in Christ, they cannot be effective in this ministry.

Church leaders need to heed Christ’s admonition: “Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea.” Matthew 18:6 Abuse victims have not sinned by being abused, but the abuser ravages the spiritual foundation of his victims.

How can lay people effect change in the Church? First, by realizing the power of their money. If an appeal for justice cannot prevail, often a threat to the finances can. Church-sponsored charities and institutions [provided they are true to the faith] must continue their services, but the laity can exert pressure for openness and financial accountability. Second, they can speak up in great numbers to stop this spiritual “Holocaust.”

Concentration-camp survivor Elie Wiesel could have been referring to today’s sexual abuse scandal by his words: “Let us remember: what hurts the victim most is not the cruelty of the oppressor, but the silence of the bystander.”

By not speaking up, we give tacit consent to injustice and to abuse.

To remain morally neutral is to allow evil to continue.

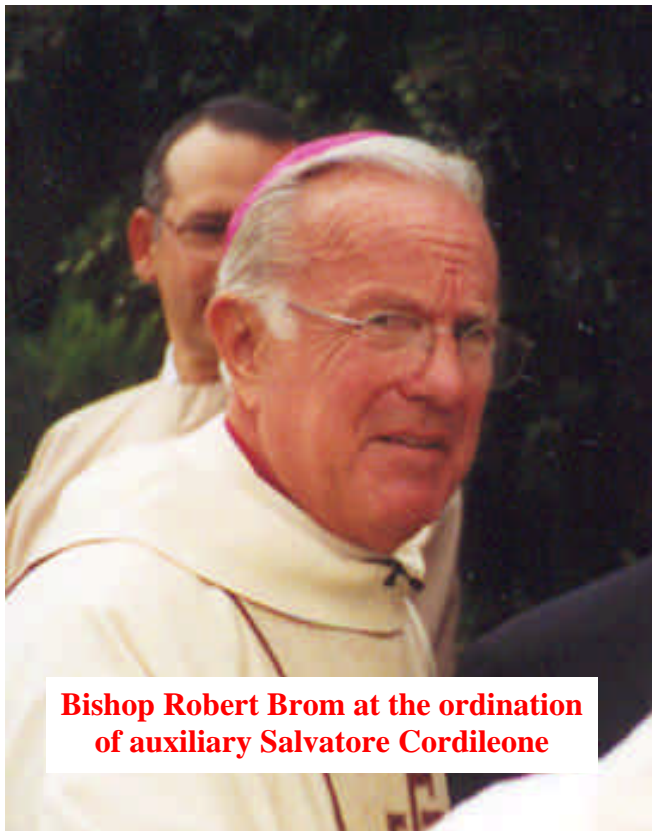
Catholic laypeople can collectively insist that no child or adolescent be “sacrificed” to this evil. By speaking up, laypeople can help the Church regain its image as a Church of Truth and Salvation.

Editor’s note: To contact Eric’s mom, please contact:

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Another Piece of the Puzzle? Payments to Bishops' alleged boy-toys: Charity? Or Hush Money?

by Stephen Brady



**Bishop Robert Brom at the ordination
of auxiliary Salvatore Cordileone**

“But the bombshell in the court document pertains to [San Diego Bishop Robert H.] Brom personally. The affidavit recounts Brooks' conversations with Maras, in which Maras is alleged to have told him that Brom was "a homosexual rapist" whom Maras can identify from "Brom's private body markings." As part of a private financial settlement with Brom, Maras retracted his allegations about the bishop. But in his affidavit, as well as in interviews for this article, Brooks says Maras told him that Brom's lawyers insisted on the retraction letter, that it was false and that he only agreed to it in order to collect the settlement money, which Brooks says Maras told him was \$75,000.”

New Times L.A. May 16, 2002 By Ron Russell, [“<http://newtimesla.com/>”]

“Two Roman Catholic archbishops confirmed yesterday that in the mid-1990s they were involved in a legal settlement of a claim that San Diego Bishop Robert H. Brom coerced a seminarian into having sex when Brom was bishop of Duluth, Minn.” 0/22/02 *Boston Globe*

On August 15, 1998, RCF attorney James Bendell and I traveled to Winona, Minnesota to hold a public meeting as part of RCF's investigation of allegations of sexual misconduct by several bishops. We'd received information from several sources including an attorney and a priest regarding allegations made against now-San Diego Bishop Robert Brom and Cardinal Bernardin along with several other American bishops. This information included allegations that these prelates had sexually abused or coerced seminarians from the Winona seminary into sexual relationships during the 1980s.

Once in Winona, our public meeting was covered by a local NBC affiliate and several area newspapers. At the meeting, we asked those attending for help in gathering information to confirm the fact that there, indeed, were some financial settlements made by the Winona diocese for sexual misconduct by Cardinal Bernardin and Bishop Brom – Bernardin, now deceased, Brom the current bishop in San Diego.

In the week of July 21, 1998, several weeks prior to our arrival in Winona, attorney Bendell traveled to San Diego in an attempt to meet with Bishop Brom personally.

During this same time period, RCF had made contact with two other individuals who had information regarding Bishop Brom's activities. The first was Mark Brooks, is a former San Diego seminarian who had been sexually assaulted in the 80s while attending a seminary in San Diego. Brooks had an ongoing dialogue with Bishop Brom regarding a possible financial settlement. Shortly, the reader will learn more about Mark's assisting RCF – and the importance of the information that he provided.

At the time, we were also in contact with one Msgr. Michael Higgins. Msgr. Higgins was a former canon lawyer of the San Diego diocese and claimed to have information regarding Brom's homosexual activity.

Bendell had traveled to San Diego to interview three individuals: Mark Brooks, Msgr. Higgins and Bishop Brom. Unfortunately, Bishop Brom refused any meeting or interview – but did have

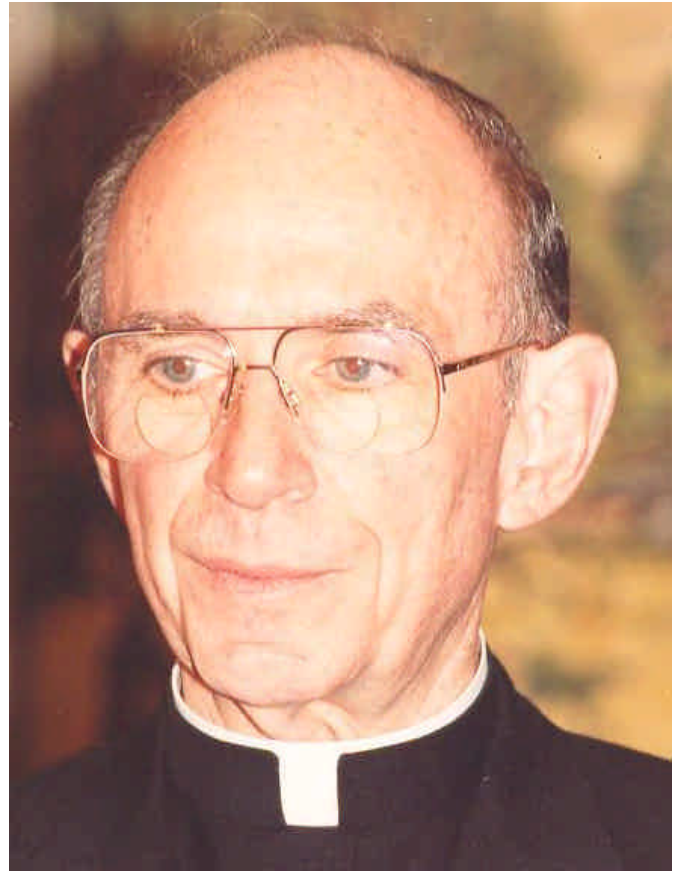
his attorney, Vincent Whalen, contact Bendell via the U.S. postal service. (Bishop Brom, through his attorney, repeatedly denied that he had ever engaged in any homosexual relationships with seminarians from Winona.) While Bishop Brom consistently refused to be interviewed, Vincent Whalen, Brom's attorney, offered to put Jim Bendell on retainer so that they could "prove Brom's innocence." [Ed. note: Were Jim to accept money from the diocese, it would then be impossible for him to ever disclose any information that he had obtained as their attorney.] Jim declined the invitation.

Jim did have an opportunity to meet with Msgr. Higgins and Mark Brooks during his trip to San Diego. I will be discussing both Mark Brooks' and Msgr. Higgins statements in greater detail, along with the role they played and the information they provided RCF.

A little background on events leading up to the Winona investigation: During the time RCF was investigating the homosexual activities of (now-resigned) former Bishop Daniel Ryan of Springfield, Illinois, we had made contact with several priests throughout the country regarding information they had about the possible sexual misconduct and abuse of authority by other bishops. During this investigation, we did indeed find that Ryan was supported by as many as twelve bishops. That information came directly from Fr. John Hardon. While we were never able to obtain the names of all of these bishops, we were informed by one Illinois priest that Cardinal Bernardin had instructed certain Illinois clergy to support Ryan and not provide RCF with any information. During our investigation of Ryan, we were told by several individuals, including one attorney, that there was an incident that occurred in Winona involving several bishops—including Brom and Bernardin—alleging that they were involved in sexual activities with seminarians from the Winona seminary.

Mark Brooks, being an abuse victim himself, had made some contacts that have proven to be valuable to the RCF. Also, he was able to provide us with information regarding Bishop Brom's character.

Msgr. Higgins, on the other hand, was a priest who was laicized by Bishop Brom because of an allegation of soliciting sex from an individual in a confessional. Msgr. Higgins claimed that Bishop Brom was out to get him because of the information he had regarding Bishop Brom's sexual activities.



The late Joseph Cardinal Bernardin of Chicago.

“According to [Bishop] Vlazny, [Archbishop of Portland, former Bishop of Winona and Auxiliary Bishop in Chicago under Cardinal Bernardin] the former seminarian accused other top prelates, including the late Chicago Cardinal Bernardin, of coercing seminarians at Immaculate Heart of Mary Seminary in Winona, Minn. into having sex.” *The Boston Globe* 3/22/02

The May 28, 2002 Chicago Tribune reported that Fr. R. Peter Bowman, who served as top deputy to Francis Cardinal George and the late Joseph Cardinal Bernardin, was relieved from duty after he was accused of the sexual misconduct with a minor male. Cardinal George said of Bowman: “he’s also someone whom I know and I respect.”

Enclosed in this newsletter you will find a copy of a letter Msgr. Higgins sent to the Holy See.

Bishop Brom was ordained a priest in Winona, Minnesota and later became Bishop of Duluth,

Minnesota. From there, he was transferred to San Diego, replacing Bishop Leo Maher.

**THE SAN DIEGO UNION TRIBUNE,
December 29, 1985
“Problems Dog [Bishop] Leo Maher”**

“In July of last year, the weekly newspaper THE READER disclosed that a prominent priest and close friend of the Bishop had been removed from his pastorate and was undergoing treatment for a cocaine addiction that developed during a six year long homosexual affair with a young man. That was followed by newspaper reports that Maher, four years ago, deeded his private secretary a four bedroom house in Chula Vista belonging to the diocese and that he was instrumental in her obtaining a \$160,000.00 University City condominium. In June of this year, the former rector of the St. Joseph’s Cathedral made a \$75,000.00 out of court settlement to a young Vietnamese refugee . He alleged that as a 13 year old altar boy, he had been seduced by the priest. Late last year a former student of St. Francis Seminary filed a lawsuit in which he alleged that he was forced to leave the seminary because he refused to participate in homosexual activities with other students and some priests including faculty members.”

“This summer, in moves considered unusual for the numbers involved, the [new] Bishop [Robert Brom] named fourteen local priests to receive the honorary title of “Msgr.”

[Editor’s note: When Bishop George Lucas took over the diocese of Springfield from the predatory homosexual Bishop Daniel Ryan – who resigned in disgrace – Lucas named 15 local clergy to receive the honorary title of Monsignor. Some of the clergy named were parties to the cover-up and protection of Ryan. The similarities are rather glaring.]

During the same time period when Maher was in San Diego, Mark Brooks entered the seminary to become a priest for the San Diego diocese. According to the May 20th, 1985 newspaper report THE SPOTLIGHT,

“Mark Brooks is a thirty year old ex-marine who wanted to become a priest . At twenty six, after six years in the service, four as a sergeant, performing intelligence duties and two as a journalist, he entered St. Francis Seminary located on the campus of San Diego University. The next three years were very difficult ones for a mature young man who believed he had a religious vocation.”

According to news reports, while Brooks was in the seminary:

“He encountered rampant homosexuality” that “involved not only... the rector and vice-rector, but other important faculty members, some who propositioned him. When he complained to the Rector who also served as his spiritual advisor, Brooks was told to lighten up and that St. Francis was a school of love. When he confronted the Rector with the writings of St. Paul condemning homosexuality, Brooks said the priest rationalized it to mean not what Paul meant, not person to person, but not to have homosexuality in vogue in society.”

Parts of Mark Brooks’ story were also told in a book by Jason Berry titled Lead Us Not Into Temptation: Catholic Priests and the Sexual Abuse of Children.

The book is in paperback, printed originally by University of Illinois press. The following excerpt appeared on page 247 of Berry’s book:

It should also be noted that Bishop Brom chairs the bishops’ Committee on Bishops’ Life & Ministry. This committee is working on a process, according to Brom, “to hold ourselves and each other responsible.” Brom said “the seven-member task group held its first meeting Sept. 10 in Chicago and hoped to develop a protocol for exercising mutual episcopal responsibility in reference to ourselves and each other.” [Oct. 18, 2002 National Catholic Reporter]

That fact that a bishop who has been accused of abuse and has paid settlements is now in charge of holding other bishops accountable shows the bishops are not acting in good faith – or worse.

“Stephen Dunne, a young priest and Vice-rector, counseled Brooks. According to Brooks, he kept edging closer; he put his arm around my waist; he told me I needed affection and love, to put the family behind me. I pulled away. Over the next two years he propositioned me a dozen times.”

While Brooks had his detractors and individuals who claimed a lot of the statements he was making regarding the homosexual problem at the seminary in San Diego were pure fabrication, on no occasion did we ever find that Mark Brooks ever provided RCF with any false information.

Mark Brooks provided RCF with a detailed report, fifty to sixty pages in length, regarding his time at the seminary and his dialogue with Bishop Brom. Mark also provided sworn testimony for a San Diego court case, regarding his opinion of Brom and information he had regarding the Bishop’s alleged homosexual relationships with Winona seminarians.

RCF eventually asked Brooks if he would make contact with Jeffrey Maras. Maras was a former seminarian from Winona, Minnesota, during the eighties. According to allegations and information we obtained from various sources, including newspaper reports and attorneys, Maras had received a cash settlement from Brom and/or the diocese of Winona for a coerced sexual relationship with Brom, Cardinal Bernardin, and others. We’ll give you a little more information on this shortly.

In an April 21st, 1995 issue of the *National Catholic Reporter*, we discovered a story titled Priestly Discontent Smolders in Winona. As reported in the story,

At issue here are the very nature of a changing priesthood, the relationship

between bishops and priests... At the center of the controversy are Bishop John Vlazny and Father Gerald Manion, his Vicar General and right-hand man who has held most of the powerful positions in the diocese since Vlazny arrived in 1987.

At the time Vlazny was Bishop of Winona, Minnesota, and as we will demonstrate, had a hand in some of the cash settlements regarding abuse allegations against Bernardin and Brom. Again quoting from the story:

As Vicar General Manion also is the prime investigator of accusations of sexual abuse among clergy, according to diocesan policy promulgated in 1993, the irony some priests angrily complain is that Manion, the chief investigator, was accused of sexual improprieties by two seminarians, cases that were never publicized and were settled out of court.”

Regarding the circumstances surrounding two lawsuits, the newspaper article went on to say:

In the first case, Vlazny said in a December interview, allegations were lodged by a seminarian in 1993... Vlazny said he contacted bishops in the other dioceses involved and found out that each had settled the matter as a nuisance suit.”

Again quoting from the article, Vlazny said Manion was strongly opposed to handling the matter that way.

“One of the reasons the attorney wanted to settle the case was that soon after, a very good friend of the first accuser came forward with an allegation which included Father Manion, but it also

Bishop Brom, 51, was officially received as coadjutor bishop of the San Diego Diocese with right of succession on July 24, 1989. His appointment by Pope John Paul II was made on April 22, 1989 and announced on May 9, 1989. He now leads more than an estimated 600,000 Catholics in 99 parishes in the 8,852 square-mile diocese comprised of San Diego and Imperial counties, according to newspaper reports that appeared in the *Southern Cross* newspaper. Bishop Brom was ordained in Rome as a priest for the diocese of Winona, Minn. on December 18, 1963. He was ordained Bishop of Duluth, Minn. on May 23, 1983, appointed Coadjutor Bishop of San Diego in May of 1989, and Bishop of San Diego on July 10, 1990. [Ref. Catholic Almanac, 1997]

included four bishops and another priest, who was a Vicar General in another diocese.” [Bishop Brom and Cardinal Bernardin were two of the four bishops accused.]

This *National Catholic Reporter* article just quoted further confirmed that there were indeed allegations made against several bishops regarding homosexual activity with seminarians within the Winona diocese. At the time, John Vlazny was the bishop in Winona while Bishop Brom was serving in Duluth, Minnesota.

Following our trip to Winona, Jim continued to correspond with Mr. Vincent E. Whelan, who was Bishop Brom’s attorney at the time.

In a December 22, 1998 letter from Mr. Whelan to Jim, RCF’s attorney, Mr. Whelan stated,

As to Andrew Jacobs, [a seminarian from Winona who also alleges he was sexually abused by bishops], neither Bishop Brom nor I know anything first-hand. We have been told that he reached a settlement with the diocese of Winona but we were not consulted during the negotiations and only learned about the settlement after the fact. The attorney who represented the diocese of Winona was George Restovich and I will be happy to provide you with his address and phone number if you do not have that information. As to the Maras case, I know more than Bishop Brom, as I was the one who represented this diocese in connection with the accusations made by Jeffrey Maras. In the course of that project I met Maras.

What is so telling about this letter is that Bishop Brom’s attorney confirms that there were, indeed, settlements with Andrew Jacobs and others who had alleged sexual abuse of Winona seminarians by the hands of as many as four bishops. Mr. Whelan also confirms that there were negotiations between him, as Brom’s attorney, and Jeffrey Maras, another seminarian who claimed to be coerced into a sexual relationship with Brom over a four-year period while he was at the Winona seminary.

While Bishop Brom and Bishop Vlazny both deny these accusations are true and claim the

settlements were paid for counseling, we must consider the fact that the bishops have no credibility and have continued to cover up sexual misconduct by clergy and bishops. These are facts which cannot be denied. Numerous examples can be cited to prove this fact. Why would any individual negotiate a financial settlement with seminarians who are making false charges against a bishop, serious charges, I might add. To me it’s incomprehensible that someone would pay up to \$100,000.00 to another who falsely accuses him of sexual misconduct.

These allegations of homosexual abuse by bishops and the subsequent settlements leads to the case of Monsignor Michael Higgins.

Bishop Brom, according to various news reports, had Higgins laicized because of one allegation of solicitation for sex from an adult. It seems ironic and confirms a double standard that Higgins was being laicized against his wishes for an allegation of solicitation, while Bishops Brom and Bernardin went unpunished and paid settlements to individuals who accused them of homosexual abuse.

Also, while Higgins was alleged to have solicited sex from an adult, many priests as well as bishops who had been accused – or in some cases admitted to – sexual abuse of a minor were never laicized; in some cases, they were protected. This fact seems to bolster Monsignor Higgins’ claims that he was only attacked by the hierarchy because he knew of Bishop Brom’s homosexual activity with seminarians. More of this can be found in Monsignor Higgins’ statement, which is included in this newsletter.

As stated earlier, Mark Brooks had contacted Jeffrey Maras to inquire about his settlement with Bishop Brom.

“Brooks never went public with the Brom material until March [2002], when a lawyer for an independent Catholic newspaper in San Diego asked him to supply an affidavit as part of a legal dispute between the newspaper and the bishop. In that affidavit, filed in San Diego County Superior Court, Brooks related how Brom had disparaged the *San Diego News Notes* repeatedly and had expressed the desire to put it out of business because of what he perceived as unflattering coverage. He related a conversation in which Brom was alleged to have said, "We have ways of dealing with papers." According to the affidavit,

Brom asserted that the diocese had had media-magnate Helen Copley, then the publisher of the *San Diego Union-Tribune*, removed as a trustee of the University of San Diego in retaliation for an unflattering article. *[Originally published by New Times L.A. May 16, 2002, While Roger Mahony's portrayed himself as leading U.S. Roman Catholic officials in cleaning up priestly sex abuse, he's really been a master strategist of the American church's abandonment of victims. By Ron Russell]*

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Attorneys for Defendant
Robert W. Kumpel

SUPERIOR COURT OF THE STATE OF
CALIFORNIA

FOR THE COUNTY OF SAN DIEGO
THE ROMAN CATHOLIC BISHOP OF
SAN DIEGO, a corporation sole, Plaintiff,
Case No. GIC 783810

DECLARATION OF MARK BROOKS IN
OPPOSITION TO PLAINTIFF MARYANN
FALLON'S APPLICATION FOR INJUNCTION

ROBERT KUMPEL, Defendant.
DATE: March 13, 2002, TIME: 9:00 a.m. DEPT: 25

JUDGE: Hon., John S. Einhorn

I, Mark Brooks, declare as follows:

1. I am a member of the public in San Diego, and a regular reader of San Diego News Notes, San Diego's Lay Catholic Newspaper ("News Notes"). I have also had personal contact with the Bishop of San Diego, the Plaintiff in this action.

2. My contact with the Bishop of San Diego, Robert Brom, of the Catholic Diocese of San Diego, began in 1991, after I was sexually harassed and assaulted by homosexual priests and lay people while I was attending the Saint Francis Seminary, in San Diego, to receive training for the priesthood.

3. In October 1984, I filed a lawsuit against the Diocese of San Diego for injuries sustained when I was sexually harassed and assaulted at the Catholic seminary. Members of the Diocese falsely attempted to label me delusional and/or a liar. The Diocese's

charges eventually ceased, however, and my charges against the Diocese were eventually substantiated. In April 1985, the Diocese paid me a confidential settlement for my lawsuit.

4. For at least the five years preceding June 1999 or so, I had personal contact with the Bishop of San Diego, Robert Brom, and his staff, regarding further restoration and recovery relating to my injuries sustained at the seminary, which contact was at the direction of Cardinal Roger Mahoney.

5. During the time of my personal contact, Bishop Brom and his staff made many negative statements regarding News Notes. In my many meetings with Bishop Brom, I recall hearing him state that he had read several News Notes' articles critical of him and the Diocese which angered him very much, including articles regarding homosexuality in the priesthood and possible pedophilia. Bishop Brom confirmed that he had issued an order to all of his staff that they were not to speak with News Notes' reporters. The Bishop had also bragged that he had forced News Notes to drop the word "Catholic" from its title. The Bishop stated that he hoped this would drive News Notes out of existence.

6. In my conversations with Bishop Brom, he seemed to be obsessed with News Notes and finding some way to retaliate against News Notes for exposing the Bishop's wrongdoing and acquiescence in wrongdoing. For example, in a personal meeting in or about January 1999, Bishop Brom stated to me that he was very upset with News Notes for printing articles about homosexual priests in the Diocese and wrongdoing by local priests, including the Bishop. During that conversation, the Bishop stated that "we have ways to deal with papers." The Bishop was referring to the Diocese's success at having Publisher Helen Copley removed as a trustee of the Catholic University of San Diego, in retaliation for the San Diego Union-Tribune printing stories showing the Diocese and priests in a bad light. The Bishop also notified me that he was aware of my confidential conversations with Sandee Dolbee, religion editor at the Union-Tribune. The Bishop suggested that he or his staff would find some similarly retaliatory way to get back at News Notes. Based on the Bishop's comments and his demeanor, I got the strong impression that the Bishop and/or his staff would find some way to retaliate against News Notes or its reporters, or me, if I cooperated or worked with News Notes on a story.

7. Bishop Brom also made implied threats that he would destroy me if I exposed his wrongdoings, although I had never threatened to do so. Bishop Brom made similar threats to a priest who dared to tangle with Bishop Brom. Attached hereto as Exhibit "A" is a true and correct copy of a letter dated April 22, 1999, from the Office of the Bishop to me, signed by the Assistant to the Bishop. Attached to the letter was an enclosure letter from a Priest named Michael Higgins to the Pope. On page of "4." of Rev. Higgins' letter is a statement regarding Bishop Brom's threat to destroy Rev., Higgins in retaliation for charges made by Higgins. Page "3" of Rev. Higgins' letter refers to other wrongdoing or acquiescence in wrongdoing by Bishop Brom, some of which was reported in News Notes. When I discussed the allegations made by Rev. Higgins with Bishop Brom, the Bishop did not offer a convincing denial.

8. I also spoke with an individual named Jeffrey Maras, who confirmed that Bishop Brom, while the Bishop of Duluth, Minnesota, had sexually abused young seminarians at Immaculate Heart Seminary in Winona, Minnesota, in addition to Maras. According to Maras, Bishop Brom is a homosexual "rapist." Maras stated that he can identify Brom's private "body markings". Maras entered into a confidential financial settlement with Bishop Brom. As part of the financial settlement, Brom demanded a "retraction" letter, which Maras states is false, and was executed only so he could receive the money.

9. In or about February 1999, I asked Bishop Brom about Maras' allegations. The Bishop did not offer a credible denial. Among other things, the Bishop stated that Maras was mentally ill and/or a liar. The Bishop confirmed that Maras had passed two polygraph examinations, but he stated that polygraphs are "unreliable".

10. Bishop Brom's modus operandi, as in the present action, and as in his dealings with me and other victims of abuse, is to threaten those who might expose him, and retaliate against those who do. I am familiar with the Bishop's instant lawsuit against Robert Kumpel. The Bishop's lawsuit herein appears to be consistent with the Bishop's modus operandi of blame and retaliation by any means.

I declare under penalty of perjury under the laws of the State of California that the foregoing is true and correct and that this declaration was executed in San Diego, California.

DATED; March 12, 2002 /s/ Mark Brooks
[Once Brooks' statement was filed, Bishop Brom dropped the suit and attempted to have the files sealed. At one point the San Diego Chancery suggested Mark Brooks may not have spoken to Maras. Brooks then produced phoned records proving Mark did indeed spend hours on the phone to Jeffrey Maras. RCF has copies of the records—ed.]

Also included in the documents was Msgr. Higgins' letter to the Holy See.

April 22, 1999

*His Holiness
Pope John Paul II
Apostolic Palace
00120 Vatican City State
Europe*

Your Holiness:

Enclosed is a copy of a decree of punitive laicization by the Congregation for the Doctrine of the Faith ; (hereafter cited C.D.F.), purportedly with your personal approval. This decree comes as a complete surprise to me, because I was unaware that any such process against me was under way.

I submitted my case to the C.D.F. in 1990. On December 1992, my personal advocate, Doctor Ottoviani, told me in a letter that my case had received a favorable decision. Father Gianfranco Girotti, O.F.M. Conv. confirmed this over the phone and that a letter was sent to Bishop Brom and that I would be happy with its contents. Bishop Brom claims that he never got the letter. Doctor Kershaw, my personal advocate, and myself and a personal appointment with Father Girotti on March 17, 1996 at the C.D.F. had instructed Bishop Brom to conduct a judicial trial which he never did. Bishop Brom at first denied receiving the letter, subsequently admitted in receiving the letter, yet, persisted in refusing to allow me to see the letter and refused a judicial trial.

In light of these facts, I have no choice but to challenge the decree of the C.D.F. on both moral and canonical grounds. The decree is fatally flawed in its roots because it is based on an error. Specifically, it begins erroneously with canon 1342:2 when it should have cited canon 1342:1. The latter states that "whenever there are just reasons against the use of a judicial procedure, a penalty may be imposed or de-

clared by means of an extra-judicial decree". However, this canon does not exclude the right of defense, quite obviously, the right of defense implies the right to know.

In your address to the Roman Rota in January 26, 1989 (For Italian text, cf. *Acta Apostolicae Sedis* (hereafter cited AAS.) 81 (1989). pp. 922-927). You stated, "I intend in today's annual meeting to emphasize the importance of the right of defense in canonical judgement" (canonical trial – Italian text: "giudizio canonico") The technical term *iudicium* in the Latin text of the Code refers to the judicial trial.

Father Frans Daneels, O. Praem, J.C.D. Promotor of Justice of the Supreme Tribunal of the Apostolic Signatura wrote, "although these addresses do not give an authentic interpretation of the technical sense of the law, they should be considered with due respect, 1) knowing the mind of the legislator has its own importance for the proper interpretation of the law (cf. c. 17), (cf/ *Periodica*, 79 (1990), pp. 243-266).

You further stated, "the new Code of Canon Law attributes great importance to the right of defense. Concerning the rights of the faithful, c.221:1 states, "that Christ's faithful may lawfully vindicate and defend their rights they enjoy in the Church, before a competent ecclesiastical forum in accordance with the law". Paragraph 2 continues, "if any members of Christ's faithful are summoned to trial by the competent authority, they have the right to be judged according to the provisions of law, to be applied with equity. Canon 1598:1 provides us with the following principle which must guide all judicial activity in the Church, namely, "the right of defense must always remain intact".

Msgr. Gregory Erlebach, J. C. D., a Rotal Judge, argues that the Rota has always upheld the importance of the right of defense and it is a natural right. (cf. G. Erlebach, "Ob ius defensionis denegatum, nella giurisprudenza rotale, *Studia giuridici*, XXV, Libreria editrice Vaticana, 1991.) There are Rotal decisions which support the opinion of Msgr. Erlebach, (Cf. *Coram Mannucci*, 27 Februariu 1930, *Sacrae Romanae Rotae Decisiones* (hereafter cited SRR) 22, 1930); *Coram Wymen* March 9, 1955, "and that this right comes from natural law", cf. SRR. 47 (1955, p. 222; *Coram Stankiewicz*, November 22, 1988, *Monitor Ecclesiasticus*, 113 (1988, p. 322).

You concluded by saying, "Ten years ago, in my first address to this tribunal, I had this to say, 'The task of

the Church, and her historical merit, of proclaiming man's fundamental rights at all times and places, does not exempt her but, on the contrary, obliges her to be a *speculum iustitiae* before the world". (Address of February 17, 1979, Italian text in AAS, 71 (1979), p. 423). You concluded, "I invite all who are engaged in the administration of justice to safeguard in this perspective the right of defense".

It is clear from the constant teaching and jurisprudence of the Roman Rota, Apostolic Signatura and Papal teaching that the right of defense is intrinsic to the essence of natural law and divine positive law. The Church has always understood that it cannot dispense from natural law. The right of defense is a fundamental presumption of all law, thus, this right is included in canon 1342:1 which the C.D.F. invoked to issue the decree of laicization. Therefore, their process violated natural law, the decree is null and void, and for this reason I refuse either to sign it or to observe it.

There is a second, contextual matter that demands consideration in this case, viz. the very concrete issue of a double standard within the Diocese of San Diego, and, if this decree is allowed to stand, within the Holy See, the extent and gravity of the formal charges against me, and the character of the putative evidence, are still unknown to me, but what is a matter of public record is that the Bishop of San Diego, Robert Brom, has himself been charged with grave sexual behavior and has paid hundreds of thousands of dollars of diocesan funds in attorneys' fees and damages to escape from the consequences of that misconduct. Has the Nuncio or the Holy See challenged his Episcopal status? It has not, to my knowledge. Was not Bishop Brom in fact given a promotion to the Diocese of San Diego when the full extent of his disgusting and immoral behavior was already known?

Here are the facts which I have of my personal knowledge. In 1985 I became good friends with families of several seminarians who were studying for the priesthood at Immaculate Heart of Mary Seminary, Winona, Minnesota. One seminarian told me how Bishop Brom would come to the seminary and visit handsome seminarians in their rooms and have sexual encounters with them. One seminarian told me how Bishop Brom would seek him out even though he was not studying for his diocese and make sexual advances. The seminarian graduated from the college seminary, finally gained enough courage to tell his parents and family about what Bishop Brom had done.

The parents were devastated and his parents gave him \$50,000 as a retainer fee for two attorneys to initiate a lawsuit against Bishop Brom. The attorneys contacted the Pro-Nuncio in Washington, D.C., and in May 1989 Bishop Brom was transferred to San Diego. The lawsuit was filed and there was an out-of-court settlement in excess of \$300,000 to resolve the lawsuit, thus, San Diego Diocese paid \$75,000 for his sexual misconduct occurring in Minnesota. The settlement was sealed as Bishop Brom did not want the media to release this information. In similar circumstances, another seminarian charged Bishop Brom in soliciting anal sex with him. He, too, was bought off with a substantial financial settlement. There were other victims, but they decided not to pursue legal action. All the seminarians and many family members no longer attend the Catholic Church because of the actions of Bishop Brom.

There was a similar situation with Mark Brooks, a former seminarian of the Diocese of San Diego. Bishop Brom became aware that Mark knew about his sexual encounters with seminarians. He arranged a meeting immediately with Mark in his home. During the meeting Bishop Brom asked Mark three times if I was the source of his information. Mark refused to reveal his source. Mark had a grievance with the Diocese and Bishop Brom gave him \$120,000. Bishop Brom called it a pastoral outreach but Mark called it hush money. Mark gave this information to News Notes, a San Diego paper, and they published it in December 1955 with copies of some of the canceled checks. The April 21, 1995 issue of the National Catholic Reporter also mentions the lawsuit.

I can furnish you details of the lawsuit and the names of the victims. An independent organization is currently conducting an investigation of the sexual misconduct of Bishop Brom. I did not start all this, your Holiness, Bishop Brom did. Shortly after coming to the diocese, Bishop Brom told a priest who worked with me that he was going to destroy me and asked for his advice. The priest told him to leave me alone because "he is extremely intelligent, a competent canonist, tenacious and you might lose". I do not plan to lose and I am not going away. Bishop Brom could have done things much differently.

I will state emphatically that I have never committed the act of solicitation and I defy anyone to prove this in a judicial trial. My canon lawyers and civil attorneys are ready to have a judicial trial but the compe-

tent forum must be a diocese other than San Diego, mutually agreed by all parties involved. I am willing to abide by the decision of a judicial trial. Why is Bishop Brom afraid of a judicial trial? He does not have the evidence.

The action of the C.D.F. shows that canon law is ineffective. They totally ignored their own 1962 "Instructio: De Modo Procedendi in Causis Sollicitationis" which outlines the norms to be followed in cases of solicitation. The C.D.F. told Archbishop Cacciavillan in a letter in 1993 that the "Instructio" is still the present law of the Church and must be followed. My decree makes no reference to the 1962 "Instructio". Bishop Brom has already told some priests that my decree is in accordance with the 1962 norms. Once again, Bishop Brom lies. I will show a copy of the Latin decree that I got from the C.D.F. to anyone that wishes to examine it.

I appeal to Your Holiness to have someone in your office review my case. My canonist and I will be happy to come to Rome to meet with your delegate. Today, I am a happy priest and will continue to function as a priest. I enjoy my priestly ministry especially my prison ministry, giving A.A. retreats and helping recovering alcoholics and drug addicts. I am happy, joyous and free. I will not be punished for something that I never did. I will not be abused by anyone, not even my bishop.

I thank you, Your Holiness, for your kindness and you have a daily remembrance in my prayers. I will await your response.

Sincerely yours in Christ,

/s/ Rev. Msgr.. Michael Higgins, M.A. S.T.D. J.C.D. C.A.D.C.

cc: Cardinal Joseph Ratzinger, S.T.D.
Archbishop Tarcisio Bertone, S.D.B., J.C.D.
Archbishop Gabriel Montalvo, J.C.D.
Bishop Robert Brom, S.T.L.
The Priests of the Diocese of San Diego.

The newspaper *New Times, L.A.* in its May 16, 2002 issue touched on the Brom story.

www.newtimesla.com/issues/2002-05-16/feature.html/1/index.html

The story titled: **"While Roger Mahony's portrayed himself as leading U.S. Roman Catholic officials in**

cleaning up priestly sex abuse, he's really been a master strategist of the American church's abandonment of victims, was written By Ron Russell. The following are some excerpts from the article:

“Mark Brooks was no ordinary abuse victim. An ex-Marine, he had come to St. Francis Seminary at the University of San Diego at age 25, expecting to find spiritual respite while studying for the priesthood. Instead, he says, he found an ecclesiastical version of *Animal House*. Seminarians were having sex with each other, and faculty priests were having sex with seminarians. For a while, there had been a coffin kept in a storage room that some of the kinkier students were rumored to prefer for late-night trysts, Brooks says.

..One name in particular that Brooks had given him piqued Mahony's interest. Brooks had recounted how in 1984 he was determined to confront Reveles, his alleged chief abuser, and had gone to the priest's apartment next to the university campus. It was a Friday afternoon, and as Brooks rang the doorbell, he could plainly hear the grunts and groans of what sounded like a porno movie coming from a VCR inside the living room, he contends. Brooks thought it strange that the priest didn't bother to turn the volume down before answering the door...

Brooks says he then recognized that the man sitting on the sofa in Reveles' living room was a sitting archbishop. “They were obviously sipping white wine and watching porno together,” Brooks says. As he related the episode to Mahony, the cardinal “stopped writing on his notepad, became very quiet and mumbled, ‘Well, this seems to explain...’ before his voice trailed off,” Brooks recalls. Requests for comment on the matter were left with the archbishop's personal secretary, but the archbishop declined to respond.

...Insiders say one of the reasons Bishop Robert Brom was sent to San Diego in 1990 was to deal with the mess at St. Francis, which had become notorious enough as a hotbed for openly gay priests to command a chapter in Jason Berry's book.

In an article that appeared in the March 28, 2002 issue of the San Diego Diocesan newspaper *Southern Cross*, Bishop Brom, through his attorney, denied the allegations made against him by Jeffrey and Mark Brooks stating in part:

...³It is an abuse of the legal system to use a civil suit as an opportunity to make unrelated slanderous statements, leaving those who make the statements immune from counter suits for defamation,² said Alex Kelly, a lawyer for the diocese who serves as director of the Office for Civil Affairs.

The attorney representing the defendant, Robert Kumpel, responds to Bishop Brom.

Statement made March 29, 2002 in response to Southern Cross story

In a recent newspaper article, the attorney for the Bishop of San Diego claimed that it was an "abuse of the legal system" for Robert Kumpel to have filed the declaration of Mark Brooks in his defense to the Bishop's lawsuit. Mark Brooks' sworn statement describes the Bishop's extreme dislike of the News Notes newspaper and its reporters, one of whom is Mr. Kumpel. We believe that the Bishop's lawsuit against Mr. Kumpel was filed to retaliate against News Notes and its reporter, Mr. Kumpel, and not for any legitimate legal purpose.

The Brooks' declaration contains highly relevant information and was filed to demonstrate the Bishop's modus operandi of retaliation against those who speak out against him. The Brooks' declaration provided evidence that when allegations regarding the Bishop were made by other individuals, the Bishop labeled these individuals as mentally ill or liars and he sought to otherwise discredit them.

The Bishop's lawsuit is, similarly, an attempt to discredit Robert Kumpel and News Notes. The lawsuit was brought to tarnish Mr. Kumpel's excellent reputation and to retaliate against him for writing articles the Bishop and his employees do not like. The lawsuit was also brought in an effort to dissuade Mr. Kumpel from engaging in future investigative reporting and article writing involving the Bishop and his employees.

Contrary to the claim of the Bishop's attorney, it is the Bishop who has abused the legal system by filing a meritless lawsuit against Robert Kumpel. In fact, now that the Bishop's lawsuit has been dismissed, Mr. Kumpel is considering bringing a malicious prosecution action against the Bishop, seeking an award of attorney's fees, punitive damages and damages for the emotional distress Mr. Kumpel has suffered as a result of the Bishop's lawsuit and the false allegations made against Mr. Kumpel.

Richard J. Vattuone
Attorney for Robert Kumpel

We are asked to believe that Bishop Brom and the late Cardinal Bernardin each paid around \$75,000.00 to individuals who, according to Brom, falsely accused them of sexual misconduct. It should also be noted that Bishop Brom chairs the Bishops' Life & Ministry committee. This committee is working on a process, according to Brom, "to hold ourselves and each other responsible." Brom said "the seven-member task group held its first meeting Sept. 10 in Chicago and hoped to develop a protocol for exercising mutual episcopal responsibility in reference to ourselves and each other." [Oct. 18, 2002 *National Catholic Reporter*]

Send any information you have regarding clergy misconduct to:

Roman Catholic Faithful, Inc.
P.O. Box 109
Petersburg, Illinois 62675-0109
Phone: (217) 632-5920
Fax: (217) 632-7054
Email: sbrady@rcf.org
Web site: www.rcf.org

Another indication that the faith is dead or dying in many countries:

According to an April 6, 2003 article by Elizabeth Day in England's *Daily Telegraph* newspaper, "Most Catholic priests 'do not support Rome over contraception'"

"The poll of 1,482 priests – almost half their total number – found that 43 per cent actively opposed the Vatican's stance on contraception, while a further 19 per cent were unsure whether to support the Church's official policy."

Some of the more disturbing findings reported in the article are:

- * 21 per cent [of clergy] argued that practicing homosexuals should be allowed in the priesthood.
- * one in 10 [priests] questioned felt that pedophilia should not rule out priests from active ministry.

According to the report "3,581 secular and regular Catholic priests serving in parochial appointments in England and Wales" were contacted for the poll.

Poll results, will be published in September by Continuum Books under the title *The Naked Parish Priest*.

The report concludes: "The greater acceptance of homosexuality among the youngest cohort of priests may simply indicate a greater willingness to accept alternative sexualities, or it may indicate a higher predisposition towards homosexuality among the younger priests themselves."

"In a Church where there is an official embargo on even debating the possibility of ordaining women, 25 per cent of those surveyed said that they believed that a woman could be ordained a bishop. A growing number of Catholic priests also argued for increasingly liberal attitudes on issues such as adultery and divorce: 40 per cent believed that the Church's attitude to divorce and remarriage should be liberalised. More than half (61 per cent) do not believe that sex with a married woman should debar priests from practising."

<http://www.dailytelegraph.co.uk/news/main.jhtml?xml=/news/2003/04/06/nclerg06.xml&sSheet=/news/2003/04/06/ixhome.html>

News Notes

A flyer distributed in a parish bulletin in the northwest accuses the Apostles and the Gospels of using “*excessively negative descriptions of the Pharisees*” which leads to “*an incorrect and prejudicial understanding of these important Jewish leaders.*”

The November 3, 2002 issue of the flyer titled, “**THE FAITHFUL CONNECTION**”, holds the imprimatur of Rev. Charles V. Grahmann, Bishop of Dallas. The author is George M. Smiga, and it is published by the “Division of Christian Education of the National Council of the Churches of Christ in the United States of America.” A few quotes from the flyer follow.

“Adolescents, seeking the proper kind of independence from their parents, often overreact and speak so as to push their parents away... “A similar kind of emotion and disrespect can be discovered in our Gospels. ...These early Christian groups, needing to establish their own identities apart from that of their parent religion, Judaism, often struck out in ways that were unfair. A clear example of this tendency can be found in today’s Gospel passage. ...Notice how the Pharisees are described in today’s passage. They are all painted with the same negative brushstroke. If we were to accept Matthew’s evaluation of the Pharisees, they would all be hypocrites...Such an over-generalized presentation of the Pharisees is unmerited.”

“MEANING - To equate being a Pharisee with hypocrisy can only be explained through an uncritical acceptance of the negative portrayals of the Pharisees in the Gospels. This adjective is offensive to anyone who desires an unbiased representation of history.

U. S. BISHOP RESIGNS AFTER SEX ABUSE SCANDAL – Friday, March 7, 2003 (REUTERS) The Vatican announced the pope had accepted the resignation of Bishop Manuel Moreno of Tucson, who has been accused of mishandling a pedophilia scandal in his diocese and not telling authorities everything he knew about priests who had sexually abused minors. Last year, the diocese of Tucson settled 11 suits with men who said they had been abused by priests in the 1960s, ‘70s and ‘80s. Moreno, 72, was not due to retire until his 75th birthday.

JOLIET DIOCESE INFORMATION - a parishioner spoke with Father Christopher Groh, pastor at St. Mary Nativity Parish in Joliet, 3/6/03. Father Groh sees nothing wrong with Richard Rohr’s teachings, and it is Father Groh’s opinion St. Anthony Messenger Press’s Catholic Updates and other materials by them are solid.

LETTER BY MSGR. CAMILLE PERL REGARDING SOCIETY OF ST. PIUS X MASSES, January 28, 2003. “In the strict sense you may fulfill your Sunday obligation by attending a Mass celebrated by a priest of the Society of St. Pius X... It would seem that a modest contribution to the collection at Mass could be justified.”

PRIEST ACCUSED IN MD ADVISES BISHOP’S PANEL, by Caryle Murphy, Washington Post Staff Writer, June 2, 2002

“A priest who admitted molesting six youths while working in parishes of the Baltimore Archdiocese from 1969 to 1986 has been employed for 16 years by a Washington-based commission that advises the U.S. Conference of Catholic Bishops on liturgical matters.

...”The Rev. Michael J. Spillane, 59, executive director of the Federation of Diocesan Liturgical Commissions, acknowledged the sexual abuse in 1991 when he was confronted by archdiocesan officials after one of the youths came forward, archdiocesan spokesman Raymond P. Kempisty said.”

OUSTED PRIEST LIVES LAVISHLY ON A HILL IN SOUTHERN ILLINOIS, by George Pawlaczyk, January 27, 2003

Rev. Robert Vonnahmen, age 72, was banished in 1993 from active ministry in the Belleville IL Diocese for allegedly sexually abusing minors at a church-run summer camp he once directed. Vonnahmen presently occupies a \$350,000 home located above the Ohio River near Golconda. Golden Shrine Pilgrimages, Inc., a nonprofit group

formerly headed by Vonnahmen, runs a religious retreat called San Damiano in deep Southern Illinois where this retirement villa is located. The nonprofit group supplied the cash to build the home, where Vonnahmen lives rent-free.

AL SHARPTON TO PREACH AT CHICAGO CATHOLIC CHURCH

Leader-Chicago Bureau, February 6, 2003

Democrat Candidate for President, Rev. Al Sharpton, will speak during the 11:15 a.m. Mass at St. Sabina Catholic Church in Chicago on February 9. Sharpton, a Protestant Pentecostal, is pro-abortion. Rev. Michael Pflieger, St. Sabina's activist pastor, has often invited controversial speakers; one Sunday in January singer Harry Belafonte spoke at the parish, lambasting Secretary of State Colin Powell.

TRANSSEXUAL NUN IN WISCONSIN DIOCESES

In January, 2003, a concerned parishioner from St. Paul, Minnesota notified us that a transsexual (man to woman) had been a religious Catholic sister for 18 years, ten years in the Milwaukee Diocese under Bishop Weakland in a women's Franciscan order. Then in 1993 this transsexual nun went to the LaCrosse Diocese under the Bishop and received permission to found his/her own religious Catholic Women's Order called "Franciscan Servants of Jesus". On October 4, 1997 Bishop Raymond L. Burke elevated the order and was going to hear the final vows of Sr. Julie Green (Joel Green) on November 23, 2003.

The concerned parishioner sent copies of all papers that had been collected on Sister Julie to various authorities in Rome, but received no reply. Finally, the parishioner went to Rome and only when publicity was given to the case, was any action taken by the Church. Bishop Burke commented in a letter dated January 27, 2003 that unfortunately the situation had been publicized, denied that Sister Julie became a nun or was the mother superior of the religious order, and that "...such a person has been unable to emit valid vows except to the sex of his or her birth".

According to the Arlington Catholic Herald dated January 23, 2003 an article by John Norton of Catholic News Service, "After years of study, the Vatican's doctrinal congregation has sent Church leaders a confidential document concluding that 'sex-change' procedures do not change a person's gender in the eyes of the Church."

PONDERING THE SECRETS CARDINAL MAHONY MIGHT HOLD ABOUT THE CATHOLIC SEX SCANDAL, by Jeffrey Anderson, March 22, 2003 *LA Weekly*

Cardinal Roger Mahony has emerged as a self-styled reformer, yet more than 300 alleged victims claim he has concealed sex abusers. Authorities are investigating 50 clerics, including a disgraced bishop-in-exile and former Mahony protégé.

FORMER RESIDENT OF BOYS TOWN FILES SEX ABUSE SUIT, *Associated Press*, January 31, 2003

OMAHA, Nebraska (AP) --A man who lived at Boys Town, the home for wayward youths that was made famous by a 1938 Spencer Tracy movie, has filed a lawsuit alleging a priest and a counselor molested him in the 1970s. He stated he was repeatedly abused beginning in 1978 but repressed memories of it until about a year ago.

AUSTRIAN BISHOPS LABEL CARDINAL A PEDOPHILE, *BBC News*, Europe, March 29, 2003

The Catholic church in Austria has released a statement which says the pedophile accusations leveled at the Archbishop of Vienna, Hans Hermann Groer, are 'in essence true'. The statement was issued by the country's four top bishops. Hans Hermann Groer was Cardinal and Archbishop of Vienna until 1955. He was forced to resign after accusations that he molested a pupil in a shower at a Catholic boys school 22 years ago. Except for a written statement to a newspaper that year when he rejected the charges as 'defamation', he made no further comment and the Vatican made no move at the time to investigate. New charges against him were made in December by a monk who said the former archbishop had molested him as a child. He subsequently stepped down as the prior of Austria's Goettweig Abbey, and the Vatican announced further steps, including sending inspectors to the abbey for an investi-

gation.

CATHOLIC ORDER APOLOGIZES PUBLICLY FOR ABUSE

BBC News, Europe, March 29, 2003

An influential Irish Roman Catholic religious order involved in teaching generations of youngsters has issued an unprecedented high-profile public apology for sexual and other abuse inflicted over years in its institutions. The congregation of the Christian Brothers in Ireland has taken out half-page advertisements in Irish newspapers admitting that some victims' complaints have been ignored. The admission follows a number of prosecutions initiated against members of the order...

VATICAN SILENT ON SEX ABUSE ALLEGATIONS, The Hartford Courant, Wednesday March 12 1997, by Gerald Renner and Jason Berry

Catholic Church authorities remain silent in the wake of allegations by nine men that the head of an international religious order sexually abused them when they were boys and young men training to be priests. The accused, the Rev. Marcial Degollado, founder and head of the Legionaries of Christ, categorically denies the charges made by the men, who were his former students in Spain and Italy in the 1940s, '50s and '60s. As head of a religious order with ministries in 18 countries, Maciel reports directly to the Holy See, the church's central administration headed by Pope John Paul II. Maciel lives at his order's headquarters in Rome. Only the Holy See can order an investigation into the charges, made public by The Courant in a story Feb. 23. The complaints raise profound questions about how the Vatican bureaucracy operates and – depending on whether the matter even crossed his desk – how Pope John Paul responds when a favored cleric is accused of sexual misconduct. ...No response was ever made to complaints sent through church channels to the pope in 1978 and again in 1989 by two priests who said Maciel had abused them when they were boys. The Holy See appears to remain unmoved.

QUEBEC BISHOPS AGAIN SAY THEY DO NOT OBJECT TO HOMOSEXUAL CIVIL UNIONS , Rimouski, Quebec, March 27, 2003 (LifeSiteNews.com)

Quebec's Catholic Bishops have published an article saying they do not object to homosexual civil unions as such legislation is being considered by Quebec legislators. Writing on behalf of the Quebec Bishops Conference (AEQ), Bishop Bertrand Blanchet of Rimouski said, "Civil law should not be conformed on every point to the morality of one religion."...Even on the question of adoption of children by homosexual couples, the AEQ does not object.

ABUSES, INNOVATIONS AND DEVIATIONS IN THE ROMAN CATHOLIC ARCHDIOCESE OF LOUISVILLE, A WHITE PAPER A.D. 1996

Due to receiving many reports of disobedience, abuse, errors and inconsistencies, the Louisville Faithful prepared the White Paper. This is probably the worst diocese in the country, and at the time the White Paper was prepared in 1996, there were approximately 130 abuse cases filed. There are now over 300 cases filed against the diocese.

BISHOP WIEGAND AND MSGR KAVANAGH DEFEND THE FAITH

According to Tim Chichester of Catholic Family Association of America on January 29, 2003, Rev. Msgr. Edward Kavanagh of Sacramento confronted California Governor Gray Davis about his support of abortion and challenged him to examine his conscience. Bishop William K. Weigand of Sacramento strongly defended Msgr. Kavanagh in a pro-life homily. The Bishop stated, in part, "...People need to understand that you cannot call yourself a Catholic in good standing and at the same time publicly hold views that are contradictory to the Catholic faith." He went on to say, "...anyone 'politician or otherwise' who thinks it is acceptable for a Catholic to be pro-abortion is in very great error, puts his or her soul at risk, and is not in good standing with the Church. Such a person should have the integrity to acknowledge this and choose of his own volition to abstain from receiving Holy Communion until he has a change of heart."

BISHOPS ACCUSED OF SEXUAL MISCONDUCT, *Dallas Morning News*, June 12, 2002

Since 1990 15 top U. S. Catholic leaders have been accused of personal sexual misconduct, eight of them in 2002.

LEXINGTON, KY - Bishop Kendrick Williams resigned after three men accused him of abuse in the 1980s.

NEW YORK - Bishop James F. McCarthy resigned as church pastor and auxiliary bishop after admitting he had several affairs with women.

MILWAUKEE - Archbishop Rembert Weakland resigned after he admitted trying to buy the silence of a male former theology student who accused him of sexual assault.

PALM BEACH, FL - Bishop Anthony O'Connell resigned after admitting that, as a Missouri seminary leader in the 1970s, he abused a student. More ex-students have since accused him, including some who received payments from him.

ST. PETERSBURG, FL - Bishop Robert Lynch disclosed that the diocese had paid his former spokesman, Bill Urbanski \$100,000 to settle allegations that the bishop sexually harassed him.

SAN DIEGO, CA - Bishop Robert Brom was accused of coercing a student into sex at a seminary in Minnesota, where Brom once headed the Diocese of Duluth. Church officials there paid a confidential settlement to the accuser... [*According to the Boston Globe on 3/22/02, two settlements were reached for \$100,000.*]

SIOUX FALLS, SD - Bishop Paul Dudley, who retired in 1995, was accused in 2002 of fondling an altar boy in the 1950s. He was then a priest in the Archdiocese of St. Paul-Minneapolis. In 1999, Dudley was accused by a woman of abusing her in the 1970s.

CHEYENNE, WY - Bishop Joseph Hart, who retired in 2002, was accused in 1989 and 1992 of molesting two junior high school boys while a Missouri priest in the early 1970s. Since the accusations became public, another accuser has come forward and said he was abused as a boy in Wyoming. Police are investigating.

The *Dallas Morning News* gives information regarding earlier accusations:

SANTA ROSA, CA - Bishop G. Patrick Ziemann resigned in 1999 after admitting a sexual relationship with a priest he supervised. The priest said he was coerced into sex after the bishop learned he had stolen parish funds. Bishop Ziemann, who has returned to ministry in Arizona, said their relationship was consensual.

SPRINGFIELD, IL - Bishop Daniel Ryan took early retirement in 1999 after being accused of hiring teenage boy prostitutes and having sex with priests. On September 1, 2002, Ryan agreed to suspend all public pastoral duties pending an investigation.

PALM BEACH, FL - Bishop J. Keith Symons quit in 1998 after admitting he abused five boys while a priest in various Florida parishes years earlier.

SANTA FE, NM - Archbishop Robert Sanchez resigned in 1993 after admitting affairs with young women in the 1980s and 1970s. His archdiocese has settled more than 100 lawsuits alleging that he ignored complaints about pedophile priests during this time.

ARGENTINA - Archbishop Edgardo Storni on October 1, 2002, after a book said he abused at least 47 seminarians, though a 1994 Vatican investigation found insufficient evidence to act. Storni said his resignation did not signify guilt.

GERMANY - Auxiliary Bishop Franziskus Eisenbach, in April, 2002, after a woman accused him of sexual abuse and injuries during an exorcism. The Vatican said the resignation was no admission of guilt.

IRELAND - Bishop Brendan Comiskey, in April 2002, after apologizing for not preventing a priest's serial abuse.

POLAND - Archbishop Julius Paetz, in March 2002, amid allegations he had sexually harassed several priests, which he denied.

WALES - Archbishop John Aloysius Ward, in 2001, after charges he ignored warnings about two priestly molesters.

SWITZERLAND - Bishop Hansjoerg Vogel, in 1955, after he admitted he had impregnated a woman following his appointment to the hierarchy the preceding year.

Cardinal Hans Hermann Groer, AUSTRIA'S PRIMATE, sent into exile in 1995 following molestation claims from former high school boys. Neither Groer nor the Vatican admitted guilt.

BRITISH COLUMBIA, CANADA - Bishop Hubert O'Connor, charged in 1992 and imprisoned in 1996 for sexually assaulting two teenage girls as principal of a boarding school.

IRELAND - Bishop Eamonn Casey, in 1992, upon admitting he fathered a child and used church offerings to pay the mother secret child support.

NEWFOUNDLAND, CANADA - Archbishop Alphonsus Penney, in 1990, after a church commission criticized him for failing to prevent extensive abuse of orphanage boys.

DIOCESE OF SAN BERNARDINO SUES ARCHDIOCESE OF BOSTON, by Larry B. Stammer, *Los Angeles Times*, 4/2/03. The lawsuit alleged that Boston officials hid the history of sexual molestation by former priest Paul Shanley, when he moved to California. This lawsuit is believed to be the first filed by one Catholic Diocese against another.

FRANCISCAN ORDER SUES ARCHDIOCESE OF LOS ANGELES, *State Journal-Register*, Springfield, IL April 6, 2003. An order of Franciscan friars is suing the Archdiocese of Los Angeles, demanding church officials pay any award from a lawsuit claiming a Franciscan priest molested an altar boy in 1972.

ITALIAN GAYS DENOUNCE VATICAN DICTIONARY, Monday, March 31, 2003

A new Vatican dictionary describing homosexuality as a condition "without any social value" was denounced by an Italian gay rights leader as insulting and cruel. The Vatican published the 1,000 page Lexicon of words like "reproductive rights", "gender" and other terms dealing with sexuality in an effort to clarify what it says are neutral-sounding terms that can mask meanings contradictory to Catholic teachings. Leading gay rights activist Franco Grillini said the dictionary makes plain "the pathological homophobic obsession of the Catholic Church".

LAYMEN SAY BISHOP CUT DEAL IN '97 TO GO

PROMINENT CATHOLICS PRIVATELY TRIED TO FORCE MOVE AFTER KOS SCANDAL

by Brooks Edgerton, Staff Writer

Dallas Morning News, January 26, 2003

Five and a half years ago, reeling from weeks of embarrassing testimony about cover-ups and the largest clergy abuse judgment in history, Dallas Catholic Bishop Charles Grahmann cut a secret deal to resign. It wasn't Pope John Paul II forcing his hand, however. It was a group of influential laymen threatening to publicly denounce him - a group that today, concerned about resurgent scandal in the diocese and the bishop's refusal to yield to his Vatican-appointed successor, is finally talking. The group's leader is *D* magazine publisher Wick Allison.

VATICAN CRIME RATE SOARS, BBC News, Wednesday, January 8, 2003

The world's smallest country - the Vatican - has one of the highest crime rates in the world. 397 civil offenses - crime rate of 87.2%; 608 criminal offenses - crime rate of 133.6%; population: just over 500; Size, 108 acres... The last time a serious crime was committed in the Vatican was in 1998 when a disgruntled Swiss Guard shot dead his commander and his commander's wife before killing himself.

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