

# Ad Majorem Dei Gloriam

## **THE HOMOSEXUAL NETWORK'S DEATH—GRIP ON THE ROMAN CATHOLIC CHURCH**

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

*St. Alphonsus De Liguori*

Roman Catholic Faithful  
Spring/Summer 2000

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

Roman Catholic Faithful, Inc.  
P.O. Box 109  
Petersburg, IL 62675-0109

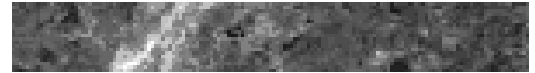
Phone: (217) 632-5920 / Fax: (217) 632-7054  
Web site: <http://www.rcf.org>

**Board Members**

Stephen Brady, President  
James Bendell, Esq.  
J. Brady  
P. Bultmann

RCF is a not-for-profit corporation incorporated in the state of Illinois. While we are not-for-profit, we are not a 501 c/3 tax-exempt corporation because of our commitment to speaking out against pro-abortion Catholic politicians.

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



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RCF is presently expanding its investigations to a number of dioceses. While we endeavor to utilize volunteer assistance whenever possible, there are still a number of expenses involved in conducting investigations. These expenses include such items as postage, printing, telephone, and private investigators.

**PLEASE HELP US AS MUCH AS YOU CAN TO COVER THESE COSTS BY SENDING YOUR DONATION TODAY.**

*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.*

## **Please read the following before going further into this newsletter:**

*(This issue of AMDG was made possible through a combined effort of clergy advisors, RCF members, 3 law firms, and several private investigators.)*

*What follows will offend, disgust, and disturb you. Why would we want to do that? Because love demands it! We are called as followers of Christ to "speak the truth in love", but truth and love may not be separated. All our philosophies and theologies aside, we must never forget that we as a church exist for the salvation of souls. ALL SOULS! Human weakness is reality and provides an opportunity for grace to manifest itself, but when weakness is lauded, protected, and promoted, it is then unrepentant and virile and becomes the most destructive form of evil! Pope Paul VI once said the smoke of Satan had entered the sanctuary. The sanctuary is the domain of the priest and the bishop. We make no accusations concerning any individual, but simply bring this darkness into the light so that the light may deal with it. Jesus spoke to Pontius Pilate and said "The reason I was born, the reason I came into the world is to testify to the truth. He who seeks the truth hears my voice!" We pray that this truth, painful as it is, will help us hear that voice. Father "G" (One of the clergy guiding RCF)*

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# A FEW BLUNT WORDS TO CATHOLICS

A very, very long time ago a pagan Greek philosopher suggested that 90% of you would not like what I'm about to say, but I do ask you to read it all and I pray that you will consider it honestly. First you must realize that we are living in the most evil of all the ages. Read your newspaper. I will take only one example - abortion. We have killed more children than any people in history, and no one else is even in the ballpark! Hitler, Stalin and the other monsters of history must peek through the flames of Hell and gaze in awe and professional admiration at the level of our barbarity. We have found a way to kill children and vote for those who provide the protection and still go to Church on Sunday. We can read from the Bible about the terrible things God said about those who would harm His "little ones" and never connect those words to our own final judgment. I remember being horrified when I read in school about the Aztec Indians throwing children alive into the fire as a sacrifice to their God. How barbaric! But count the numbers. What is the output of the abortion clinics in this country each day? Who are the barbarians? Who are the monsters? At least the Aztecs will have the excuse that they thought they were serving God. What excuse will we have?

As followers of Christ and members of His Church we must stand in opposition to evil! There is a very real conflict, a "spiritual warfare" that the followers of Jesus are called to take up. This is revealed with crystalline clarity in all forms of revelation. God calls His followers to reject the ways of this world and follow Him. This warfare is not for the weak or the faint of heart, and many are simply not capable. St. Thomas Aquinas said, "Grace builds on Nature." That is why the Israelites spent 40 years in the desert. A generation of slaves with a slave's mentality had to die off and a new people, strong and toughened by the harsh life of the desert had to rise up. Most Catholics today seem to be like those slaves. They are simply not capable of dealing with the truth. And the truth is that the evil that is everywhere in this world is also deep within the Church. Pope Leo the XIII noticed it and composed the "Prayer to St. Michael". Pope Paul VI proclaimed that the "Smoke of Satan has entered the sanctuary"!

Throughout the history of the Church it has always been those who are within that have caused the most damage. Remember that Judas was a bishop and nearly all the heresies that have ravaged the Church

throughout history have come from priests and bishops. In an earlier age we were better equipped to deal with this evil and protect the truth. No less a saint than St. John Chrysostom said, "*The floor of hell is paved with the skulls of bishops!*"

This evil has festered and grown because it has been promoted and protected by a false spirituality with its roots in the "spirit of Vatican II". An astounding and diabolical pride has allowed us to turn away from the spiritual values that have made saints for 2000 years to embrace a false theology promoted by a false church and presenting a false god. This new god simply blesses whatever our desires, passions, and appetites crave. This god wants us to be happy and such things as sacrifice, penance and self-discipline are non-values. This is the god of the "group hug", "we are the church", and if you complain - "Don't be judgmental." This "god" is a god of love, but not the burning self-sacrificing love we see on the cross, but a phony and sick imitation, a daytime TV talk show morality, which is preached from too many pulpits and is fooling "even the elect"! It's a god for slaves and enslavement. It has found a home deep in the heart of the Church and the Church seems incapable of dealing with it!

If we wish to survive these days with our faith intact we should learn the lessons of history. We live in a time when the laity must rise up to save the true Church. This is very difficult because we are coming out of an age when the laity looked to the hierarchy for guidance. But as it was in the time of King Henry the VIII, you may follow your pastor or even your bishop and as a result find yourself outside the true Church. This is not an age that will suffer weak faith. Soon there will only be two kinds of Catholics - strong Catholics and ex-Catholics.

Leave "political correctness" to the false church; it's time for a little plain speech. It's time for a little truth! There are many homosexuals in the priesthood and in the hierarchy. Many of these are not living celibate lives, and they prey on others. They do not preach the truth of Jesus Christ because they could not do so without condemning themselves. They are in positions of authority in Chancery Offices and seek to add to their numbers by controlling vocations. They organize into "support groups," many of which are not oriented toward celibacy, but exist to provide "contacts" for sex-

ual relationships. Priests are dying of AIDS at an alarming rate and some have even blamed the Church for not teaching them about "safe" sex in the seminary! (How safe can "safe" sex be, when Hell is the result?) The Church has not shown any desire or ability to deal with this. Recently the Vatican told a priest and a nun to stop giving workshops across the country promoting the homosexual lifestyle. That's nice. But they have been giving these workshops for 20 long years!! How many souls have been lost and lives destroyed while the hierarchy did nothing! Maybe your newspaper today will carry the story about another multi-million dollar lawsuit involving a pedophile priest. The judgments are so high because juries are learning that bishops knew who the pedophiles were and allowed them to continue to destroy children. Bishops protected the pervert and provided innocent victims for him to prey upon. Bishops even hide perverts by trading them from diocese to diocese like baseball players! (You take mine, and I'll take yours) Parents and good priests approach Church authorities with accusations and are ignored or referred to an inept committee. The goal of those in authority is simply damage control and covering it up.

Recently I met with a very well-known priest who was sent to represent the hierarchy in a terrible case of sexual abuse. His primary concern seemed to be to avoid publicity. I told him we would consider his request if he would answer two simple questions. First - Would he give me just one example of the Church intervening on its own to stop that particular form of abuse? - He didn't answer. Second - If we backed away and did not make this public and as a result of our choice another innocent person was attacked, would God hold us responsible for that terrible sin? - He didn't answer that question either.

It seems that the operative spirituality of the Church has become so weak that it is no longer capable of dealing with evil. It is a fact that authorities in the Church have allowed innocent lives to be destroyed and then have covered up the crime and protected the criminal! This has been done with the thinly veiled excuse that "we must protect Holy Mother Church from scandal"! The tragic truth is this - publicity and large lawsuits have done much more to protect the innocent than the Vatican, the National Council of Catholic Bishops or the Apostolic Delegate combined! And (with apologies to Vince Lombardi) the protection of the innocent is not the most important thing-it's the only thing! If it is necessary to protect one innocent child then I pray that every diocese in the country will

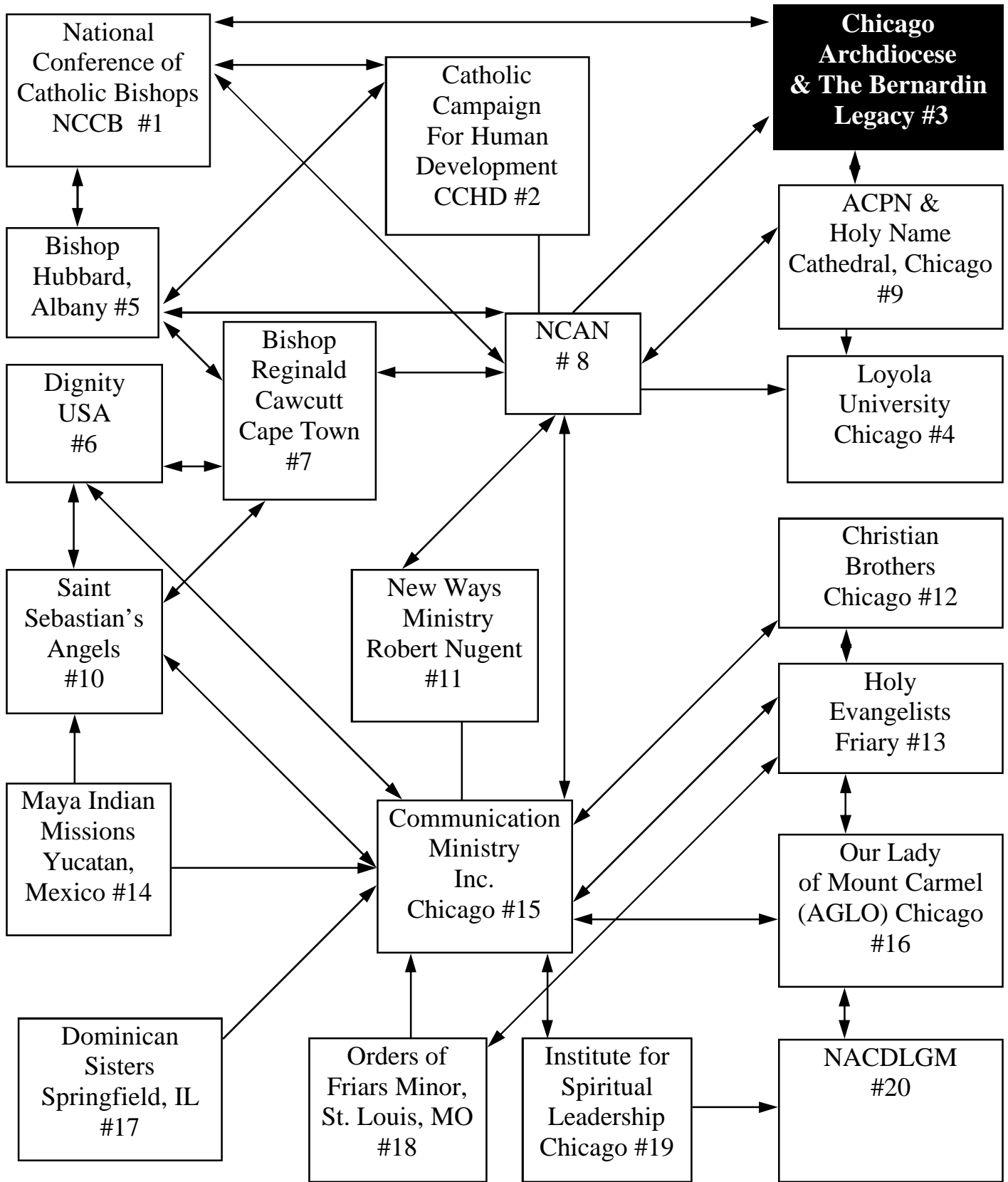
be sued for every nickel it has and every sordid detail be put on the front page of every newspaper! The Church that I love and that Jesus promised would last until the end of the world is a Church that doesn't want to appear holy, it must be holy!

Allow me to return to that Greek philosopher and the 90%. Heraclitus was a philosopher and a warrior. During a lull in the battle he wrote a letter to the leaders of Athens regarding the soldiers he was receiving as replacements. He said that for every 100 men they sent, 90 were useless. They were little more than battlefield clutter. Out of the 100, about 10 were fighters and the outcome of the battle rested on their shoulders. And maybe one, only one, was a true warrior. The spiritual warfare is no less warfare, and I believe the percentages apply. The vast majority doesn't want to know the truth. They just want things to be "nice" and the truth and the demands it would place on them as followers of Christ are unacceptable.

I appreciate those who pray but if that's all you do, remember it says in the epistle of St. James that "Faith without works is dead and has no power to save you!" I would ask those 90% to consider joining the warrior class. You are needed! If you cannot - then at least stay out of the way. The battle is tough enough without clutter. If you cannot fight this Goliath, at least stand back and make room for those who are going forward to sling their stones. The false charity and empty spirituality of those who mouth pious platitudes over the broken bodies and souls of the innocent is an affront to the martyrs and missionaries who gave their lives to share the true faith. I have seen, up close and personal, the heart-rending results of allowing predators to destroy children, families, and faith. A "drawing room" spirituality does not have the power to fight the malignant evil of this age. Delicate sensibilities must be sacrificed and hands dirtied in favor of a cross-centered faith! We are not fighting for principles or philosophies. We are fighting for SOULS and we must not lose!

Fr. "G" (Father is one of the priests who guides RCF)

Within the boxes on this page you will find the name of a Catholic organization or an individual. You will also find a number in each box which corresponds with a numbered paragraph on the following page. Please read both pages and keep in mind the connections these organizations have to each other as you read this newsletter. The homosexual network within the Catholic Church is REAL!



1. Formed in 1966, “the **National Conference of Catholic Bishops** (NCCB) and the United States Catholic Conference (USCC) are the organizations of the American Catholic hierarchy.” In 1974, then-Archbishop of Cincinnati, Joseph Bernardin was elected president of the NCCB. The NCCB gave us “Always Our Children,” a 1997 document calling on parents to accept homosexuality when it comes to their children. The Vatican had the document revised and the bishop of Lincoln, Nebraska suggested the faithful ignore the document because it was flawed.
2. **“The Catholic Campaign for Human Development** is the domestic anti-poverty, social justice program of the U.S. Catholic bishops.” It is funded by parish donations in every diocese. Fr. Robert Vitillo is the Executive Director of the CCHD. Bishop Hubbard of Albany is on the CCHD committee. The CCHD has given money to organizations that have promoted condom use, birth control and acceptance of homosexuality.
3. **The Chicago Archdiocese** is home base for many dissident Catholic groups. Many operate on Church property. Details can be found throughout this newsletter.
4. **Loyola University** is where the National Catholic AIDS Network (NCAN) holds its annual conference. South African **Bishop Reginald Cawcutt** was a past speaker.
5. **Bishop Howard Hubbard** of Albany, NY is on the board of the NCAN and the CCHD as well a member of the NCCB. The faithful Catholics of his diocese have endured much dissent under his leadership.
6. **Dignity USA** is a Catholic (in name only) group calling for Church acceptance of homosexual activity and homosexual “marriage.” They have received letters of support from Bishops Imesch, Gumbleton, Cawcutt, and others.
7. **Bishop Reginald Cawcutt** of Cape Town, South Africa is a member of St. Sebastian’s Angels and was a speaker at an NCAN conference in Chicago.
8. **National Catholic AIDS network** (NCAN) is associated with the **NCCB**. Its office is located in San Francisco. The NCAN is headed by Fr. Rodney DeMartini and Fr. Robert J. Vitillo is President. Albany bishop Hubbard is a board member. Fr. DeMartini also offers “*spiritual counseling on AIDS/HIV related issues*” at **The Body** (<http://www.thebody.com>, a pro-homosexual site) and has served as a co-director of Communication Ministry, Inc. (CMI).
9. **AIDS Pastoral Care Network** in Chicago (APCN) (<http://www.apcn.org>). “*APCN is a member of NCAN and has helped organize and plan their (NCAN) annual conference at Loyola Univ. in Chicago.*” Two of APCN’s board members (one past one present) are priests at Holy Name Cathedral in Chicago.
10. **St. Sebastian’s Angels**. Email list for homosexual Catholic priests and brothers.
11. Robert Nugent of **New Ways Ministry**. Contributor to a publication produced jointly by CMI & NCAN.
12. **Christian Brothers**, Chicago. CMI’s phone is located on property owned by the Christian Brothers in Chicago.
13. **Holy Evangelists Friary** in Chicago is home to Fr. Robert Pawell, OFM—co-director of CMI.
14. **Maya Indian Missions** in Mexico was founded by Fr. William Auth, OSFS, a member of St. Sebastian’s Angels.
15. **Communication Ministry, Inc.** (CMI) is a network of gay, lesbian, and bisexual clergy and religious operating out of Chicago and headed by a Catholic priest and nun.
16. **Our Lady of Mount Carmel Parish** in Chicago is home to the Archdiocesan Gay & Lesbian Outreach (AGLO). Fr. Pawell is on staff there as well as heading CMI.
17. **Dominican Sisters of Springfield** was a financial contributor to CMI.
18. **Order of Friars Minor** (Franciscans) of St. Louis contributed financially to CMI; CMI co-chair Fr. Pawell is a member of the order.
19. **Institute for Spiritual Leadership** staff member Sr. Jo Giarrante, OSF, is/was co-chair of **CMI** and she spoke at the **NACDLGM** Conference held in Chicago October 1999.
20. **National Association of Catholic Diocesan Lesbian & Gay Ministries (NACDLGM)**, based in Oakland, CA held its 1999 conference in Chicago with the approval of Cardinal George and in cooperation with AGLO of Chicago.



# The beginning of The End of The Bernardin Legacy

*Introduction by Stephen Brady*

Just what is the Bernardin Legacy? Ask that simple question to any Catholic and the answers you receive will vary from one extreme to the other. One either loved him or despised him. But regardless of your personal opinion of the man there is one point, I believe, we can all agree on: He was a powerful and influential individual, both politically and spiritually. James Hitchcock wrote in an article published shortly after the Cardinal's death that: "He [Bernardin] consistently used his influence to promote liberal causes, even attacks on Church teachings and traditions." Hitchcock went on to say: "...he consistently used his power to build a network of allies within both the hierarchy and the bureaucracy, a network which in effect has controlled the direction of the 'American Church'."

Bernardin received the Presidential award from President Clinton and was honored, posthumously, by the Masons. He was a friend of Call To Action (CTA) and allowed them to operate on Church property. He even went so far as to speak out against Bishop Bruskewitz for excommunicating CTA members in his own diocese. History has taught us that the Cardinal usually came down on the liberal side of every issue, but what is his legacy? What about his faith?

As Catholics we know that our purpose in life is to know, love, and serve God, and as Archbishop of Chicago Bernardin had an even greater responsibility. Defending the faith and safeguarding the souls of the faithful was his job. How did he do? What was the condition of the Church in Chicago at the time of his passing, after 15 years of his leadership? That is his legacy.

Who did he live with? Who were his friends? (According to the 11/97 *Washington Blade*, a homosexual newspaper, the Cardinal himself had arranged for the *Windy City Gay Chorus* to sing at his wake at *Holy Name Cathedral*. It did so behind a sign prominently displaying its name.) What kinds of men did he associate with and help elevate to bishop? Who praised him? Who followed him and what was the result? RCF has spent the last four years looking for those answers.

In 1996, RCF approached the Cardinal ask-

ing for his help in solving the problems faced by faithful Catholics in the Springfield diocese, the home of Bishop Ryan. His Eminence made it clear he would do nothing to help. But one could hardly blame him; back in Chicago dozens of schools and parishes were closing. Immoral sex education was common, and an alarming number of sex abuse cases were surfacing. Some of the Cardinal's closest friends, Msgr. Hopwood (who pled guilty to sexual abuse charges in 1994) from Charleston and Fr. Harsham from Cincinnati were accused of sexual abuse. Even the Cardinal was accused of abuse by Steve Cook. Cook later dropped his suit and many claimed that was proof of the Cardinal's innocence. But was it? According to a 6/18/98 *Wanderer* article by Paul Likoudis, Msgr. Hopwood was "not your ordinary pedophile. He did hundreds of boys, and I can't imagine Bernardin not being aware of it, since they lived together for such a long time." RCF recently contacted one of Hopwood's victims and discovered that the law firm which represents the Chicago Archdiocese brokered the settlements with some of Msgr. Hopwood's victims.

Many newspaper and magazine articles have been written regarding the Cardinal's life. Some suggested he was an active homosexual and did indeed have a relationship with Cook. I had a conversation with a Vatican official as well as a Chicago priest who mentioned an alleged incident in California. But where is the proof?

Many individuals find it difficult to accept the fact that any bishop could ever deny the faith, let alone sexually abuse a child. But recent history proves otherwise. Bishop Symons of Palm Beach, Florida, resigned after admitting he sexually abused altar boys while a priest. The bishop claimed it happened 30 years ago. Why, then, did he resign 30 years after the fact? Public exposure—that's why. Bishop Ziemann of Santa Rosa, California, also resigned after admitting a two year sexual affair with a priest he brought into the country from Costa Rica. He stepped down after the priest threatened a lawsuit.

While we realize that sexual perversion is a sure sign one has fallen from grace, what else does it tell us—especially when the pervert/predator is a Catholic priest or bishop? Experience has taught us that, more often than not, when we find a priest or bishop

whose flock has been subjected to liturgical abuse or heresy you will find a priest or bishop with a sexual weakness or perversion (liturgical abuse and heresy along with case after case of the sexual abuse of children by clergy has long been part of the Chicago Church: The *real* Bernardin legacy, some might say). The question is: Which came first? This brings to mind the statement: "*the first sign of a bankrupt spirituality is a disordered sexuality.*"

The Bernardin legacy is the current condition of the Catholic Church in America. From his days as Chancellor in South Carolina to Chief of Staff and then President of the NCCB to the Cardinal of Chicago, Bernardin has been a force in the Church and is responsible, in part, for what we have today. Look around—what do you see? The evidence is there. One diocese after another is dying out with no sign of help coming from Rome. The Catholic faithful are on their own. But what about the charges of sexual abuse? RCF has been searching for those answers. Police officers, lawyers, private investigators, and clergy have provided RCF with details of alleged abuse by the Cardinal, but no one has been able (or in some cases, willing) to provide first-hand information—that is—until now.

If you are still with us—still reading—but are not ready to hear the truth: *Please go no further.* We are going to present you the story of "Agnes," an 11-year-old child, along with information RCF received from a former seminarian who admitted to a 4 year sexual relationship with a Catholic bishop.



It was not quite 6:00 am on Thursday, April 6, 2000. I was on my way to the Amtrak station to catch the train to Chicago. I was looking forward to the ride to Chicago, the 4 hours it would take to reach my destination would give me plenty of time to reflect on the chain of events that had brought me to this place and time in history. A train ride to Chicago was nothing new for me but the purpose of the trip was somewhat unsettling to say the least.

I had been asked to travel to Chicago to provide federally funded investigators with information Roman Catholic Faithful (RCF) had obtained. A 1984 unsolved Chicago murder had been reopened. While RCF had no information about the murder, we did have information regarding an alleged clergy pedophile ring operating in Chicago that may have been connected to the murder. Now this story, and that of an 11 year-old child known as Agnes, along with the 1998 murder of Fr. Alfred Kunz, (a priest advisor to RCF) and many

other Church-related events will be always present—buried within the pictures permanently implanted in my mind. The one common denominator in this sordid mess seemed to be Father/Bishop/Cardinal Bernardin and his machine.

If Andrew Greeley had only known the chain of events his new book was about to set in motion he may have never published it. Neither Greeley nor the Chicago church were new to scandal or controversy. Greeley has made his living, it seems, playing one side against the other in Church politics.

Over the last 30 years, under the leadership of Cardinals Cody, Bernardin, and George, Chicago Catholics have been subjected to all sorts of scandal — the worst being the sexual abuse of children and the cover-up by the hierarchy. General absolution goes on, even today, at Holy Name Cathedral in Chicago, and Communication Ministry, Inc. (CMI), a not-for-profit corporation whose members are homosexual clergy and religious, operates out of Chicago today, and its board of directors includes a Chicago priest and nun. (More on CMI, and its connection to the American hierarchy, in other reports contained in this newsletter).

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

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

A footnote states:

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

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

Page 80 of Greeley's book deeply disturbed at least five businessmen in Chicago. While one wrote the Chicago Police, the other four wrote Cardinal George and all demanded an investigation and called on the Cardinal to make Greeley produce the information he had in "safekeeping." It wasn't long until a murder investigator, working for the local District Attorney's office, showed up at the office of one of the Chicago businessmen who had demanded action from the Cardinal.

My train arrived in Chicago at 10:00 AM. From Union station I walked to an office building several blocks away where I met the five Chicago businessmen who had called Greeley to account. We had time for lunch prior to a 1:00 PM meeting with the, federally funded, murder investigator.

On May 30, 1984 Francis E. Pellegrini, 47, was found murdered in his apartment at 2953 S. Parnell Ave. in Chicago. He had been stabbed at least 20 times. His dog had also been stabbed. Pellegrini was the organist and choir director at All Saints – St. Anthony of Padua Catholic Church located at 518 W. 28th Place in Chicago. He was also assistant professor of Sociology and Social Science at City College. There are those who believe that Pellegrini was about to expose the "Boys Club," an alleged group of pedophile clergy operating out of Chicago. RCF received information regarding the existence of the "Boy's Club" while it was investigating Springfield's homosexual bishop Daniel Ryan, who resigned from his see on Oct. 19, 1999. Ryan was an active homosexual who had sex with priests and male prostitutes as young as 15. Ryan was chancellor of the Joliet diocese and spent many years in and around the Chicago area. Bishop Imesch of Joliet is also no stranger to scandal and he, too, has spent many years in the Chicago area and was included in the Bernardin Circle of Friends. Imesch came from Detroit where he and bishop Gumbleton worked under

Cardinal Deardon. Gumbleton is well known for his support of dissenting homosexual groups. Imesch, as bishop of Joliet, according to statements from two attorneys, has lied under oath in an apparent effort to protect pedophile priests (much more on Imesch will be covered in a future edition). The murder investigation is ongoing.

At this point in time RCF believes the Catholic population may be ready to hear Agnes' story. (Her name, of course, is not Agnes; that is the name given her by Malachi Martin in his fictionalized retelling of her story). She is a real person, and has gone on to live her life as a faithful Catholic.

Prior to exposing such serious and scandalous materials to the reader, we ought to remind ourselves that although the Catholic laity may never know the good vs. evil struggles that take place within the Church hierarchy, one thing we do know is that there is an element within the Church that is controlled by "The Father of Lies." (This was alluded to by Pope Paul VI himself). We may never know the whole story, the whole truth until the day we stand in judgment. It is enough that we do all we can to protect the innocent by shining the light of truth on those who operate in the dark. And it is the least we can do: it is a bit of justice for the victims.

Several months ago I received a phone call, followed by a statement, from a young man in the Detroit area who was abused by a priest when he was only 14 years old. He was married now and had a family. He had never told anyone of the abuse but upon finding RCF's web page, wanted to call and thank us for all that we are doing. RCF checked out his story and found that the priest who had abused him had been arrested for molesting other children and had moved to the Joliet diocese.

I have heard many similar horror stories in the last four years. Upon meeting and getting to know those who were the victims of childhood sexual abuse, I found they react in many different ways. It is heart-breaking to hear their stories and learn of their lost innocence. In each and every one of them I met, I saw the face of one of my children, and I wondered how on earth they managed to survive the ordeal. Often the only defense they had was the ability to block the memory from their minds. Some of the abused went on to abuse others or turned to drugs or alcohol to wipe away the memory and pain. There were those who, as teenagers, ended up selling their bodies to survive, living on the streets. As though they had not suffered

enough, those few who did approach Church authorities were often treated as if they were the enemy. I have seen it happen.

The youngest victim of childhood sexual abuse I had ever known was only 7 when I met her. The state had placed her in our home for a short time because her parents were unable to care for her. No one knew at the time that she had been abused. Her psychological difficulties became evident to my wife and me when the child started to act out while in our home and around our younger children. I sat in the courtroom with the child when her parents had to appear before the judge to answer the charges against them. I received an education that day.

But allow me to get back to Agnes. Agnes has a family and grown children now. She and her husband live in a southern state. Her husband makes a living in law enforcement.

I first heard of Agnes' story from a friend in 1996. This friend of mine had met Agnes a few years earlier when she came to him for advice. He never gave me her name or location but only made reference to her situation because it fit into a conversation we were having regarding the Archdiocese of Chicago. In 1998, when I first learned who Agnes was, I found that she had been on RCF's mailing list for some time. I also learned that a private investigator, as well as a lawyer from Chicago who had provided RCF with information, had met with Agnes a few years earlier in an attempt to help her find a way to bear witness to what had happened to her. This same investigator and lawyer provided RCF with information they had obtained regarding the alleged sexual activity of the priest who had abused Agnes many years earlier. That priest was the young Joseph Bernardin.

Over the past 12 years, in sworn deposition, in accounts to investigators, in affidavits submitted in support of others' cases, in direct statements to Bernardin, in phone calls and letters to Church officials, and in correspondence with Vatican officials (all of which RCF has examined), Agnes has testified to the following story:

In the fall of 1957, in Greenville, S.C., Fr. Joseph Bernardin raped 11-year-old Agnes as part of a Satanic ritual that involved, among others, Bishop John Russell of Charleston. Brought to the event by an abusive father, Agnes "was able, at first, to resist Bishop Russell physically, out of the knowledge that God had made me good, not bad as I was being told I was" (*her*



Agnes in 1957 at the age of 11

words). As a young child, she had been victimized by a "sadist" cousin, and her identity was based upon "bad things", which included Bernardin. Bernardin then showed kindness and approval of her resistance, in order to gain her trust and get her to relax, and then he raped her. He followed the rape with a perverted use of a host, in an attempt to make Agnes swallow the guilt of the event.

In the fall of 1992, Agnes passed a polygraph examination regarding these events. She also, in early 1990, told her story to Malachi Martin, who had been recommended to her as someone who could get her information to the Vatican, which Agnes knew had sole and immediate jurisdiction over such a case. Martin wrote a novel, *Windswept House*, with the premise that Agnes had given him: that the Catholic hierarchy's tolerance of heresy, liturgical abuse, clerical sexual misconduct, and clerical pedophilia had one overarching explanation at root, a network of Satanists whose smoke had ascended high in the Church. Her story is greatly theatricalized in the novel, but the essential fact of ritual rape is there, as is the spiritual reality of Christ's presence in the victimized child. Thirty-four years later, Agnes went to visit Bishop Russell in a nursing home. In and out of lucidity, he agreed to testify against Bernardin if asked. He died without the opportunity to do so.

Agnes later came to know Steve Cook, and submitted an affidavit in support of his suit. Before he

died, Cook told Agnes he was writing a book to tell the truth about his abuse, and he gave a different account of his lawsuit retraction than the one publicly accepted.

Someone who knew Cook earlier than Agnes is a former seminarian RCF interviewed who admitted to a four-year sexual relationship with a Catholic bishop who now heads a western diocese. This man stated that he also had forced sexual contact with Cardinal Bernardin, and that, through Bernardin, he came to know Steven Cook. This individual, interviewed in November of 1998 by RCF, claims to have received a cash settlement. RCF confirmed, through an attorney, that this seminarian did indeed receive a cash settlement.

In June of 1998 RCF interviewed a Chicago businessman whose son was abused by a Chicago priest a few years earlier (1980's). In 1989 this Chicago businessman met with Cardinal Edouard Gagnon. He gave me the following account of his conversation with the Cardinal. (He also directed me to Jason Berry's book "LEAD US NOT INTO TEMPTATION" for an account of his family's story). The Cardinal stated that the Holy See had received hundreds of letters regarding the pedophile problem in the U.S. and that it was beyond the control of the Holy See as the Church is in schism and the American bishops will not obey the Holy Father.

## SATANIC ABUSE

In a recent article titled "*Satanic abuse no myth, say experts*" that appeared in the British *Independent* newspaper, Sophie Goodchild reports on the British Department of Health's investigation into Satanic abuse. "Last week it emerged that police were investigating the alleged sexual and physical abuse of up to 4,000 children in care homes and council-run homes in Devon." "...in many cases children were being tortured by being held underwater or made to believe they had witnessed the murder of infants as part of the satanic ritual. Some children are born for the purpose of abuse and are not registered on birth certificates.

"The latest report was welcomed by Dr. Joan Coleman... who has spent 14 years treating victims. 'A lot of children are born into satanic families who indulge in this ritual abuse,' she said."

### Gore Ignores Calls To Renounce Support For Rome Gay Event

According to a June 5, 2000 CWNNews.com report "Vice President Al Gore this week refused to answer calls to back down from his endorsement of a controversial homosexual activist event planned for Rome in July." What does Gore's position tell us? Apparently, Gore believes homosexuals vote their beliefs and Catholics do not. With Gore's endorsement coupled with President Clinton's pronouncement that June is now officially "Gay Pride Month," we now have a country that celebrates sodomy and abortion (murder) and a country with 60 million cowardly Catholics who are blindly following a few smooth-talking, limp-wristed, Catholic-in-name-only bishops. Our once great nation, "Under God", is now headed by a sexual pervert and public liar who was educated in Catholic schools and placed in office with Catholic votes. Children killing children—mothers killing their babies in the name of choice—some bishops having sex with priests and raping children—some priests having sex with bishops and raping children—bishops protecting pedophiles while treating the child victims as the enemy—and we haven't seen the worst yet. *We deserve what we are getting!*

# Communication Ministry, Inc.

A secretive Chicago-based organization for homosexual clergy and religious that publishes a newsletter, sponsors retreats, and is supported by many religious orders. CMI, through its board members, is connected to the National Conference of Catholic Bishops.

## Locating CMI

RCF first learned of the existence of *Communication Ministry, Inc.* (CMI) from a message posted by Fr. James Mott, OSA of San Diego on the e-mail list of *St. Sebastian's Angels* (SSA). Mott, a board member of CMI, was also of member of SSA, which is the name of an e-mail list restricted to homosexual priests and brothers (see another article in this newsletter for more). Fr. Mott was recently removed as pastor of his San Diego parish after his involvement with *St. Sebastian's Angels* became public.

Fr. Mott's e-mail message also listed a phone number, (773) 788-0430 and address, PMB #125, 80 Burr Ridge Pkwy, Burr Ridge, IL 60521, for CMI. Upon calling the number listed, RCF received a recorded message stating that we had reached CMI-Chicago. A check of the address led us to a postal annex in a Chicago suburb. RCF then contacted the Illinois Secretary of State office and found that no corporation by the name of CMI or Communication Ministry was registered in the state.

With the help of an investigator and several Chicago businessmen, RCF found that the phone number we had for CMI was registered to Communication Ministry, Inc., located at 5358 South Narragansett Ave., Chicago, Illinois 60638. A property tax records search revealed that property is owned by *The Christian Brothers*. We then checked the 2000 directory for the Chicago Archdiocese and we found it listed that address as the "*DeLaSalle Christian Brothers Provincialate Community*."

With the help of a private investigator, a record search found that CMI was registered in the state of Pennsylvania and was operating in violation of Pennsylvania state law. According to corporation records on file with the PA Secretary of State, CMI was operating out of 10 East South St., Apt. 430, Wilkes-Barre, PA 18701. RCF contacted a gentleman living at that address only to find that CMI had not been at that location for more than ten years.

## The beginning of CMI

With the help of state records and Fr. Enrique T. Rueda's book "*The Homosexual Network*," RCF was able to gather information regarding CMI's beginning. CMI was operating several years before it incorporated. CMI was incorporated January 13, 1982 in the State of Pennsylvania by its founding directors, Rev. Paul Morrissey (Philadelphia, PA), Rev. Richard Hite (Petersburg, WV), Rev. Norbert Brockman (Dayton, OH) Sr. Bernard Mary (Stirling, NJ), and Clare Llewellyn (Phila., PA). The original articles of incorporation stated in part: "*Said organization is organized exclusively for charitable, religious, educational, and scientific purposes.*" CMI publishes a newsletter titled "*COMMUNICATION*" and received its tax-exempt ruling from the IRS in 1982.

In his book "*The Homosexual Network*," published in 1983, Fr. Enrique T. Rueda states:

*"Apparently outside the supervision of Church authorities, it seems that a large number of meetings for homosexual clergy and nuns takes place on a regular basis. In some instances, they are advertised as "retreats," while in other cases they are called "gatherings." The naïve reader might think that a retreat is exactly what a homosexual priest or nun needs to struggle with the seemingly overwhelming power of the compulsion to seek relief from sexual desires which are contrary to his commitment and to the natural law. However, it seems that this is not what takes place in these meetings. For example, an advertisement in COMMUNICATION (CMI's newsletter) indicates that the "trialogue" method of Marriage Encounter Movement would be used. Those who have taken part in the Encounter know that triologue means prayer by a couple (the word is derived from dialogue—a conversation between two—and means a conversation of three participants, i.e., a couple and God.) The implication is that the homosexual cleric and his "lover" pray together... This is hardly what the average Catho-*

*lic expects to happen in a retreat. Naturally, according to the homosexual ideology, this is not only natural but almost expected for "Christian couples."*

The following are actual advertisements that appeared in some of CMI's earliest newsletters:

**COMMUNICATION, Vol. 2, No. 5**

*Retreat for gay priests, brothers, and seminarians.*

*May 29 – June 1*

*Beach Haven Terrace, NJ*

*Style:*

*Based on "Choice" Weekend and Marriage Encounter Trialogue.*

**COMMUNICATION, Vol. 2, No. 7**

*Retreat for "gay" sisters directed by "Sr. Bernie," a "gay" sister.*

*Weekend of May 4 – 6 in an undisclosed location in Maryland.*

*Sponsored by New Ways Ministry.*

In 1982 Fr. Rueda wrote the following to describe CMI's newsletter.

*"Published in the offices of Dignity Philadelphia, in the heart of the city's homosexual district, COMMUNICATION is a monthly newsletter for homosexual clerics. The objectives of the publication are twofold. First, to foster the homosexual ideology among clerics and religious. This is very important since the teachings of the Catholic Church make no allowances for the practice of homosexuality among its personnel. Official Church teachings must thus be counteracted. Second, the life of a homosexual priest or religious must be quite difficult. Life in community with members of the same sex who are forbidden objects of his sexual appetites, in addition to having to preach the doctrines of the Church which condemns what he seeks with the strongest passion, can become not only lonely but also tense... COMMUNICATION, clearly an instrument of the homosexual movement, offers as an alternative the possibility of rationalizing homosexual behavior within the confines of Roman Catholicism."*

Included in Fr. Rueda's book were several copies of COMMUNICATION. The February 1980 issue included an article on masturbation and its benefits. RCF will spare you the details.

Father's book, *The Homosexual Network*, was published in 1983. Today, 17 years after the public exposure of CMI and its newsletter, Church authorities have not spoken out against CMI. In Fact, CMI has been given the *AmChurch* approval through its association with the Executive Director of the Campaign for Human Development, (CCHD) Fr. Robert Vitillo and its association with Fr. Rodney DeMartini, S.M. who heads the National Catholic AIDS Network (NCAN).

**CMI—Chicago and its connections**

RCF, with the help of its members, has been able to obtain recent copies of CMI's newsletter, COMMUNICATION, as well as copies of CMI's 990 IRS tax forms. According to an introduction letter sent out to new members, CMI today describes itself as follows:

*"CMI is a network of gay, lesbian, and bisexual clergy and religious bound together by the common journey of living toward healthy integration of sexuality and spirituality."*

CMI currently has 12 directors. As we go to print, RCF has been able to identify four. The following information is taken, in part, from CMI's 1998 tax returns.

**Fr. Robert Pawell, OFM (CMI's co-director)**

Holy Evangelists Friary

4513 N. Ashland Ave.

Chicago, IL 60640

Fr. Pawell is a member of the Sacred Heart Province of the Order of Friars Minor (Franciscans) based in St. Louis. According to CMI's recent newsletter, the St. Louis-based OFM's made a financial contribution to CMI as did the Dominican Sisters of Springfield. Springfield is the former see of homosexual bishop Daniel Ryan. Bishop Ryan's right-hand man, canon lawyer, civil lawyer, Brother Patrick Shea, is also a member of the Sacred Heart Province. Shea is referred to by some diocesan priests as the "*KGB agent*" because of his role as "enforcer" for Bishop Ryan.

**Sr. Annette Jo Giarrante OSF (CMI co-director)**

Sister is a member of the Congregation of the Third Order of St. Francis of Mary Immaculate. She is on the staff of the *Institute for Spiritual Leadership* in Chicago which is listed in the Chicago Archdiocesan Directory. Sr. Giarrante was a speaker at the October 7-10, 1999 *National Association of Catholic Diocesan*

*Lesbian & Gay Ministries* (NACDLGM) Conference which was held in Chicago and approved by Cardinal George of Chicago. Sister's talk was titled *The Millennium Challenge for Lesbian, Gay, Bisexual, Transgendered and the Catholic Church*.

**Lucy Middleton (CMI Treasurer)**  
Paragould, AR 72450

**Fr. Bob Hare of Nashville, TN was treasurer in 1997**

In 1997, **Fr. Rodney DeMartini** was listed as co-chair of CMI. "Fr. Rod" is executive director of the *National Catholic AIDS Network* (NCAN) which is listed as an associated organization of the *National Conference of Bishops* (NCCB). Fr. Robert Vitillo, MSW is the president of NCAN as well as the executive director of *Catholic Campaign for Human Development* (CCHD). CCHD is an arm of the NCCB.

### **CMI recent history**

According to its own publication in 1993, "*CMI initiates dialogue with a small number of US Bishops for discussion of common concerns.*" RCF wonders who those bishops were and what were their common concerns. This next bit of information may help with a clue as to one bishop who supported CMI. It was in 1994 when CMI moved its office to Chicago, then home to Cardinal Bernardin. According to Greg Morrow of Chicago, up until two years ago CMI's office was located above the Santa Maria Addolorata School at 1337 W. Ohio St, Chicago, IL 60622. Also located at that same address was the Association of Chicago Priests.

In 1995 "*CMI, in collaboration with the National Catholic AIDS Network publishes its fifth journal and its second one on the epidemic with HIV/AIDS: The Second Decade.*" RCF has a copy of that publication. We purchased it from NCAN three months ago (RCF recently made a phone call to the NCCB to find out if Fr. DeMartini was in good standing with the bishops of the NCCB. We were told he was and he attended regular "Round Table" sessions held at the NCCB's office).

*AIDS: The Second Decade*, featured articles by the following authors:

**Fr. Rodney DeMartini, SM** – Learning About Living in the Midst of the HIV Pandemic.

**Rev. Richard D. Young** – AIDS and Holy Anger.

**Sr. Mercedes Reygadas** – An Invitation to Compassion.

**Rev. Robert Vitillo, MSW** – Gathering, Teaching, Serving.

**Robert McAfee Brown** – Sexuality and Homosexuality

**Fr. Robert Nugent** – Homophobia, AIDS-Phobia and Pastoral Care.

The Brown article attempts to explain away the idea of homosexual relationships as something sinful and he encourages homosexuals to organize in an effort to force the Church to change its views. Speaking of homosexual relationships he states:

*"It is unthinkable that God would create a world expressly designed for the experience of relationship, and then insist that only one kind of relationship—one that many people have no chance to experience—meets all the requirements."*

and Brown goes on to say:

*What our churches say to gays and lesbians is that the real message of Genesis and of the gospel is that some, but not all, people are made in God's image; gays and lesbians are excluded. They are second-class citizens at best, and by denying the right to ordination, the churches are telling them that they are second-class Christians as well."*

*Both as a human being, and as one whose ministry has been validated by ordination, I find these conclusions demeaning and cruel and unchristian.*

Prior to looking at CMI's most recent newsletter a review may be helpful. Fr. Robert Vitillo, the Executive Director of CCHD (an arm of the NCCB), who is also president of NCAN, writes an article for a publication produced jointly by CMI and NCAN, thereby giving his approval of CMI as an organization. Let us not forget that Bishop Hubbard of Albany is on the board of both NCAN and CCHD. More on NCAN later.

### **COMMUNICATION—CMI's recent newsletters**

Contained in the February, March and April 2000 issues of COMMUNICATION are a list of the Religious Communities that made a financial contribution to CMI. They are:

- Dominican Sisters of Springfield, IL
- Sisters of Mercy of the Americas, Omaha Region



- Order of Friars Minor, St. Louis
- Sisters of St. Joseph, St. Paul, MN
- Sisters of Loretto, Englewood, CO
- Sisters of Charity of Leavenworth, KS
- Dominican Sisters of Kentucky, St. Catherine, KY
- Congregation of St. Agnes, Fond du lac, WI
- Adorers of the Blood of Christ, Wichita, KS.

### **CMI-Recommended Retreats**

In the February 2000 issue of *Communication*, CMI recommends the following retreats:

**Dawn Manor** ([www.dawnmanor.com](http://www.dawnmanor.com)) in Livingston Manor, NY:

*Men Who Love Men* April 27-30.

Also: *Third Annual Gay Men's Festival* June 22-25.

**Kirkridge** ([www.kirkridge.org](http://www.kirkridge.org)) in Kirkridge, PA offers, "*Gay Lesbian and Christian 2000.*"

### **Articles contained in COMMUNICATION**

RCF has obtained copies of the January, February, March, and April 2000 issues of COMMUNICATION. Most of the articles are personal stories submitted by priest members. Without exception the articles portray the Church's hierarchy as an oppressive organization dedicated to making life miserable for the homosexual and the only hope for all of Christ's followers is if the homosexuals force the leadership within the Church to redefine scripture and church teaching to meet their needs. One must wonder why these individuals do not find another church. To make matters worse the idea of an oppressive Church is being promoted by "Catholic" (in name only) organizations. They are assisted in their agenda by many American bishops, either by their silence or direct cooperation. Many of these "sexual beings" have found their way into positions of authority. Their agenda to force the Church to change God's law is nothing more than an attempt to ease their consciences, and no one in authority seems to have enough backbone to call them to account. This same kind of cowardice on the part of bishops has given us abortion on demand.

The April 2000 issue of *COMMUNICATION* has an article titled: "**HETEROSEXISM: HAZARD IN THE WORKPLACE**" The article begins:

*Most of us—lesbian, gay, straight, or bisexual—are sensitive to the expectations of those around us. The prevailing expectation is heterosexual or homophobic.*

These individuals seem to think the world revolves around them. Everything they say and do is ME ME ME! They are not satisfied with having the freedom to choose to act on their sexual desires, they demand that the rest of us confirm it as something good. They go on:

*Homophobia may be defined as the irrational hatred, fear and disgust of lesbian and gay persons based on heterosexism; it sees homosexuality as deviant and abnormal and labels homosexual behaviors as crime or sin.*

So there we have it in their own words. If we see homosexual activity as sinful, we are the problem—we are wrong. This entire situation regarding the homosexual agenda would not be so frightening were it not for the fact that those individuals who are promoting this agenda control much of the Church today. It is clear Rome has no control over the American Bishops but what is so disturbing is that the red hats in Rome would rather leave the laity to stumble in the dark and risk their children's souls than to tell us the truth. The hierarchy's silence is the problem! While the active homosexual priest is a danger, the real evil lies with those who protect them and neglect to call them to repentance. What is evil is called good and what is good is now called evil.

The individual with a homosexual orientation needs our help and our prayers. They have a cross to bear. That being said, what the sexually active homosexual does not need is a "Catholic" bishop, priest or organization fluffing his pillow, thus allowing him to feel comfort in his sin. That is neither charitable nor pastoral.

### **The National Catholic AIDS Network** <http://www.ncan.org>

While Father DeMartini heads NCAN, Fr. Robert Vitillo (Executive Director of CCHD) is NCAN President and Bishop Hubbard (Bishop of Albany) is a Director. Fr. DeMartini, because of his past role as co-director of CMI, by definition, is a homosexual. CMI represents itself as an organization for homosexuals only and CMI has made its views very clear. So it is reasonable to ask: why is Fr. DeMartini being given an endorsement (by association) by the NCCB and CCHD? A better question might be: since Hubbard and Vitillo work for DeMartini's organization, do they believe as he does? Let us not forget that the NCAN and Vitillo worked with CMI to produce the 1995 publica-

tion on AIDS.

### A closer look at NCAN and its leader

On visiting NCAN's web page, we will be hard pressed to find any suggestion that this "Catholic" organization (which claims to offer help to individuals living with and dying of AIDS), calls active homosexuals to refrain from sinful sexual activity. In fact on the first page of NCAN's site you will see an advertisement for:

*thebody.com* NCAN's Executive Director, Fr. Rodney DeMartini, offers spiritual counseling on AIDS/HIV related issues on *thebody.com*.

If you go to The Body's web page you will find an organization that not only promotes safe sex, oral sex, masturbation, and flavored condoms, but they even recommend and provide the address for a pornographic web site for those individuals who want to learn more about "barebacking" (i.e. anal intercourse without the use of a condom). Fr. DeMartini's "spiritual counseling" on *thebody.com* consists of generic comments that would never offend the active homosexual. The following is a sample of advice given out on *thebody.com* by Rick Sowadsky MSPH CDS:

*Barebacking is an extremely controversial and complicated issue, especially since it is dealing with human behavior. ... Many Gay men use condoms every time they have anal sex with every partner. But some Gay men prefer to have unprotected anal sex and they are willing to take the risks. For some Gay men, the benefits of unprotected anal intercourse (intimacy, pleasure, etc.) outweigh the risks (HIV and other STDs). On the other hand, if two Gay men have unprotected anal intercourse, and neither of them is infected with HIV, nor any other STD, then barebacking would be completely safe as far as infectious diseases are concerned. But if either partner has HIV or another STD, then there are significant risks of infection for these diseases through barebacking. Future HIV and STD prevention efforts targeted toward the Gay community must incorporate the issue of barebacking.*

If that was not enough to convince you that a Catholic priest should have nothing to do with an organization like *thebody.com* then consider this bit of advice posted on the site by Rick:

### **Latex Condoms For Oral Sex? You Gotta Be Kidding!**

by Rick Sowadsky, MSPH

*Let's start off with the good news.....nobody has ever been infected with HIV by receiving oral sex (exposure to saliva). Not a single reported case worldwide!*

*However, it's time to face the truth when it comes to HIV and giving oral sex (exposure to pre-cum and semen). Yes, you CAN get HIV this way...*

*...So how can you give a blow-job safely? Actually, there are ways of reducing your risk of infection while giving oral sex. Any of the following suggestions can reduce your risk.*

*Let's start off with making condoms taste better. First of all, always use unlubricated condoms for oral sex. Lubricants were never made to be ingested. There are flavored condoms on the market which don't taste so bad. "Kiss Of Mint" is probably the best example...*

*And finally, "LOOK BEFORE YOU LICK". If you see any type of lesions, growths or discharge on the guy's penis, that's nature's way of telling you to hold off..*

*Of course having oral sex without protection will still have some element of risk, but looking before you lick, and not letting the guy cum in your mouth will significantly reduce your risk. So if you love going down on a guy, but hate the taste of latex, you now have four ways of having safer sex...*

R i c k S o w a d s k y M S P H C D S  
Senior Communicable Disease Specialist  
<http://www.thebody.com/cgi/safeans.html>

Now that we have an idea of the types of people and sites DeMartini, Vitillo, and Hubbard and the NCAN associate with, let's go back to the NCAN web site. NCAN has a section where they recommend books for its members to read. Once again, as NCAN is a Catholic organization, we would not expect them to recommend books that deny Church teaching or attack the Church itself, would we? Of course not. But that is exactly what they do. RCF purchased two of the books recommended by NCAN. First, *AIDS And The Church* by Earl E. Shelp and Ronald H. Sunderland

and second, *New Directions In Sexual Ethics* by Kevin T. Kelly.

In Kelly's book, the Church is once again made out to be the bad guy; homosexuality is a gift. "Official Church teaching" is mentioned only to be picked apart while the author rewrites natural law. Kelly states:

*To reject as immoral same-sex love relationships and the mutually acceptable and enriching bodily expression of their love simply because they are considered 'against nature' in the reductionist sense mentioned earlier hardly does justice to the Vatican II criterion of the human person, integrally and adequately considered.*

Somehow we knew Vatican II would be used to promote the homosexual agenda. It has been abused in every other way. Kelly continues:

*The view which leaves open a more positive approach to homosexual relationships seems to be an interpretation which is based on the best of modern textual exegesis, taking fully into account the historical and cultural contexts of the relevant biblical passages.*

Kelly uses the conscience argument to negate any portion of God's law that he has not already explained away:

*Within the Roman Catholic Church, for instance, this means that no official teaching on sexual ethics can oblige a Catholic to act against their conscience or to accept as true any ethical ruling of the Church which they conscientiously believe not to be true. It also means that a person is abdicating their moral responsibility as a human person if they decline to follow their own convinced conscience purely because a Church directive on sexual ethics forbids them to do what they know they really should do.*

That false statement alone, if followed, could be used to justify abortion or for that matter, any other sin against God. It is time to demand answers!

### **The National Catholic AIDS Network**

*Our prayer is that our site will provide you with useful information and resources. If you are Catholic, we hope this site will help provide you with a way to connect with others in our tradition who are either living with, or assisting those who*

*live with or are impacted by, HIV/AIDS.*

### **Our Mission**

*Giving witness to the Lord Jesus Christ who brings light in all darkness, the National AIDS Network assists the Church in recognizing the pain and the unique challenges inherent in the HIV/AIDS pandemic and in living out the Gospel mandate by offering compassionate support, education, referral and technical assistance. (Adopted by the Board of Directors in October of 1998)*

## Bits and Pieces

Fr. Robert Pawell, OFM, co-director of CMI, is also “Director of the House of Study and Prayer” at Our Lady of Mt. Carmel Parish in Chicago. Mt. Carmel is home base for the *Chicago Archdiocesan Gay and Lesbian Outreach* (AGLO). AGLO, on June 4, celebrated its twelfth Anniversary. Contained in the parish bulletin for June 4 was an article condemning Vatican directives forbidding Fr. Nugent and Sr. Gramick from speaking publicly regarding homosexual activity. The parish bulletin stated:

“Let us continue to pray for an end to the oppression and injustice that is so blatant in these matters.”

Don't hold your breath waiting for Cardinal George to call to account the clergy from the AGLO parish. His eminence has bigger problems.

At St. Peter's Parish, downtown Chicago, (a parish staffed by The Franciscans of the Sacred Heart Province—Fr. Pawell's and Brother Shea's order) Fr. Thomas Alsworth, OFM is busy denying original sin and the story of Adam and Eve. In the May 28 bulletin Father wrote,:

“I believe the story of Adam and Eve is one of the most theologically and psychologically destructive stories ever written... They get thrown out because God is jealous of immortality and doesn't wish to share it.”

In his May 21 bulletin, Father stated:

“We were never more perfect than we are now... I don't believe we're born with the residue of Adam and Eve's sin but perhaps we're born as reluctant heirs to our whole of human sinfulness.”

If you have any information regarding clergy misconduct or abuse of authority on the part of bishops or priests please contact Roman Catholic Faithful.

**Roman Catholic Faithful, Inc**  
**PO Box 109, Petersburg, IL 62675-0109**  
**Ph: (217) 632-5920 / fax: (217) 632-7054**  
**<http://www.rcf.org>**

## More Dignity connections

According to Fr. Rueda, “On July 28, 1980, a meeting took place in San Francisco between representatives of Dignity and two Catholic bishops, Archbishop Quinn of San Francisco, and Bishop Roger Mahony of Stockton, California. “*The homosexual representatives, obviously, had good reasons to be satisfied with the meeting. They had not only been recognized by the leadership of the Roman Catholic Church, but they had been promised participation in episcopal decisions on the dealings of the Church with their own kind.*”

The May 10, 1997 issue of the Sun-Sentinel of Ft. Lauderdale, FL told how Rev. Robert Nugent helped the NCCB with *Always Our Children* (AOC). After its release the Vatican found AOC flawed and ordered changes made.

The following is quoted from the November 20, 1998 issue of *The Gay People's Chronicle*, a weekly newspaper in Cleveland.

### **Bishop to preside at Dignity prayer service by Doreen Cudnik**

“*Cleveland - The Most Rev. Anthony J. Pilla, bishop of Cleveland, [Pilla was past president of the National Conference of Bishops] will preside at Dignity Cleveland's 25th anniversary prayer service, to be held in the Cathedral of St. John the Evangelist downtown.*

*Dignity invites all lesbian, gay, bisexual and transgender Catholics, their families and friends to join them...*

*The service is set for Friday, December 4, at 7 pm at the Cathedral, located on the corner of E. 9th and Superior Ave.*

*The prayer service will be followed by a reception with Bishop Pilla... “*

At every turn the homosexual agenda is being promoted by the American hierarchy.

# St. Sebastian's Angels

In September of 1999 RCF was contacted by an individual who had information regarding an e-mail list/chat room for homosexual priests and brothers. The e-mail list could be accessed at onelist.com. The list was described as follows (*Note: all reprints of email transmissions are done without correction. RCF mentions this at the first, in order to avoid multiple uses of the [sic] notation which, after awhile, would prove distracting to the reader. All errors should be assumed to be those of the original writer*):

## **Adults only Description**

*This is a support group for Gay Religious Brothers and Clergy of the Roman Catholic Church. It seeks to be an area where men in orders and/or vows can share their lives and talk about their problems, concerns, joys and sorrows. It also seeks to be that place of spiritual as well as relational friendships. It understands that the Roman Catholic Church is struggling with the issue of homosexuality and the teachings of Christ as understood by the Roman Catholic Church. This list does not engage in this topic unless it is a personal issue for one of the members of the list. It does encourage the Roman Catholic Church to seek the "sensum fidelium" in an ongoing and open discussion and a prayerful consideration of all Roman Catholics in this necessary and important topic. Before I will approve membership, you must send an E-mail to me at the address listed. If you know someone already on the list, that will be helpful too*

### **For more information:**

*mailto:seb\_rc\_gbc@hotmail.com*

RCF spent the next few months monitoring the site and e-mail list in an attempt to verify some names of clergy involved. One of the members of the list, Fr. John Harris of Sabattus, Maine, set up a web page of his own and titled the page "St. Sebastian's Angels". On this site he placed photos of some of the members of the e-mail list.

Along with the photos on Fr. Harris' page he had a video clip of a masturbated penis. He removed the penis once RCF let it be known that we had seen the site.

The following e-mail messages are just a sample of the hundreds of messages posted on the site by Catholic priests and others who were members of the list. The following exchange will give you an idea of the offensive nature of the comments made by the clergy involved.

----- Original Message -----

From: B. B. <chaz118@hotmail.com>

To: <saintsebastian@onelist.com>

Sent: Sunday, September 26, 1999 10:58 AM

Subject: [saintsebastian] confession

From: "B. B." <chaz118@hotmail.com>

*Greetings brothers from the rural NE part of ontario, canada*

*It is a fine afternoon here. No frost this morning, mind you needed a good blanket or two to keep warm. In recent months, I have been giving a lot of thought to the Sacrament of Reconciliation. I imagine it might have something to do with my journey of discovery as to what it means to be gay. If perhaps I was to be intimate with another man would you consider this to be confessional matter. My answer would be yes? I know what Rome would say. Well I slipped(?) and was intimate with a man and took this to confession. The priest had to call to question me about this outside the confessional at a later time. I could work on this and polish it up but the heart of the question is to get a feeling as to how this has been resolved or being dealt with by some of the brothers. Private to me or on the board is fine. Richard*

----- Original Message -----

From: ARC <horizons@cybertours.com>

To: <saintsebastian@onelist.com>

Sent: Sunday, September 26, 1999 2:13 PM

Subject: Re: [saintsebastian] confession

From: "ARC" <horizons@cybertours.com>

*Hi Richard,*

*I have no problem with a priest coming to me in confession and admitting to an intimate relationship with another man. I have heard it before. I*

*may talk with the priest during the confession but Certainly would not bring up the subject with him outside confession unless he brought it up. I believe in everyone's privacy and the confessional seal.*

*Sounds to me like this confessor was too curious or insecure in his own sexuality....What do other's think?*

*Tony, the compassionate confessor*

----- Original Message -----  
From: John Harris <lmnop@ime.net>  
To: <saintsebastian@onelist.com>  
Sent: Sunday, September 26, 1999 3:33 PM  
Subject: [saintsebastian] Sacrament of Reconciliation

*Jeepers... I could write a book on this one...*

*First of all, I really don't think God cares that much if I suck on your finger or I suck on your cock. He has better things to do.*

*God doesn't care if my cum doesn't reach an egg - for whatever reason. (WHERE do they come UP with these far-fetched, at best, ideas??? Yes, I know all the Natural Law & St. Thomas rationale, but ALL of it is far-fetched at best. The idea that you would "terrorize" people over these ideas that, I suppose COULD be true, is a crime. We could hardly prove ANY of it, and other arguments are at least as plausible. That whole malarky about straight marriage and why divorce is not allowed in our church (supposedly) is another one. Mystical union. Sign of Christ's marriage to his bride, the Church. Again, nice ideas ... but really far-fetched and hardly something you'd cause people to suffer over if their marriage didn't work out!)*

*Sexual "morality" has to do with establishing what is necessary in a straight relationship for children to have a safe and secure place to grow.*

*The future of the world rests on these kids, and the straights of today are REALLY blowing it. As one U.S. pundit put it: "America has the most well-heeled orphans in the world."*

*Celibacy was, in a way, forced on us. If you wanted to be a priest, you had to agree to it.*

*Now I suppose SOME would have agreed to it without the coercion, but I think most of us would have left out that "promise" if it was an option. Personally, I choose to define "celibacy" narrowly. I can't marry. And that is fine with me... I have no intention of marrying, therefore I am celibate. (Reminds me of how, when I was a kid, that ALL sexual "sins" were prohibited by virtue of the 6th and 9th commandments. Talk about a BROAD interpretation!!! I'm getting ready to SWEAR....)*

*I follow the bent of the American group Queer Nation which says that we simply cannot take the straight world and just put the word "gay" in every place it assumes "straight". Our reality is not theirs when it comes to a LOT of things. For example, Queer Nation would say that maybe gays DON'T belong in the military. MAYbe..... But just because the straights do it doesn't mean we should be doing it too.*

*So... come to relationships. We do not have children, as a rule. So all of those restrictions straights should be living by, for the sake of their children, don't really apply to us.*

*Of course, morally, we need to be attentive to the quality of our relationships and the overall care of ourselves. Both of these can be compromised by a sexuality that is out of control. But that is SO much more of a bigger, whole-person, inclusive approach than whether I not I spurted cum out the end of my cock "alone or with others".*

*So THERE! ;-)*

*John from Maine lmnop@ime.net*

---- Original Message ----  
From: John Harris <lmnop@ime.net>  
To: <saintsebastian@onelist.com>  
Sent: Monday, September 27, 1999 5:09 PM  
Subject: Re: [saintsebastian] confession

From: "John Harris" <lmnop@ime.net>

*If the laity had any idea.....*

----- Original Message -----  
From: N Richard <tours89@ime.net>  
To: <saintsebastian@onelist.com>  
Sent: Monday, September 27, 1999 6:48 PM  
Subject: Re: [saintsebastian] confession

*As I begin reading the emails on Confession and the need to confess after one has been intimate with a man.....big deal right? This reminds me of an incident years ago. I had gone to confession to a neighboring priest. Of course, I felt comfortable confessing to him because he had made a pass at me. While in confession he asked me who was that guy because he would like to have sex with him. I thought this was interesting at the time. I never gave him the name.*

*Norm*

More examples of the e-mails posted on the Sebastian list, and some of the photos passed around by the group, can be found on RCF's web page at:

<http://www.rcf.org>

**[Note: Please heed the warnings given prior to viewing this sometimes graphic and explicit material. If such material provides an occasion of sin for the reader, it should be avoided. Obviously, this material is not intended for children.]**

In November of 1999 RCF called the Papal Nuncio's office in Washington, DC and offered the information we had obtained to the Nuncio with the hope that his office could deal with the situation. RCF informed the priest we spoke with in the Nuncio's office that besides the e-mail messages posted, we also had in our possession nude photos (some of clergy) that were being passed around by the Sebastian group. One member of the group was Bishop Reginald Cawcutt from Cape Town, South Africa. RCF never received a response from the Nuncio's office.

The following month RCF faxed a letter to the offices of 5 U.S. Cardinals offering them the information we had with the hope that they could deal with the situation. Not one Cardinal responded to RCF.

Realizing that the Catholic hierarchy that RCF had contacted, showed no interest in addressing the situation, RCF prepared to post the material on our web site.

Prior to making the material public the following message was sent to "Angel" members by a priest who is guiding RCF in these matters.

*To: Fr. \_\_\_\_\_  
Re: S t. Sebastian's Angels*

*"Roman Catholic Faithful" is an organization made up of Catholic Priests, Sisters and Laity*

*who are trying to protect, preserve, and promote the Faith in "this present evil age".*

*We have been monitoring a web site, which presents itself as a "chat room" for homosexual priests and bishops. We have a rather large amount of material and your E-mail address was found there.*

*We accept fully the teaching of the Church that the state of being homosexual is not a sin. However we also accept the teaching that the physical expression of homosexual desires is a seriously sinful action and an unacceptable expression of what the Church has called "an objective moral disorder".*

*We are not accusing you personally of any crime or sin, however the chat room is a scandal and we have learned that the only response to such darkness is to draw it into the light. The existence of the Chatroom with recorded pictures and messages will be made available to the Church and to others. We do not do this for the sake of bringing scandal but because the Church itself has not shown itself to be capable of dealing with these issues. Given time, we poor weak human beings can come to accept almost anything, but the darkness still hates the light!*

*We sincerely pray for you and encourage you, if the need is there, to seek God's mercy in the sacrament of Confession and counseling and the assistance of those in authority. You are a priest forever and like all priests, on the day of your ordination or religious profession you freely assumed the cross and the joy of celibacy. We pray that you and all priests may be faithful to that commitment.  
Fr. G.*

After sending the above message to "Angel" members, RCF received the following note from Fr. John Harris from Sabattus, Maine, the creator of the "Angel" web page.

*Dear (Fr.) G...*

***FUCK YOU, ASSHOLE!***

*You talk about bringing things into the light. I suggest YOU step out of the "darkness" of your anonymity and into the "light" of recognition.*

*PLEASE do that ... and I will show you a brand of "darkness" you will not soon forget! You assholes are SO TOUGH when you can hide in the shadows.*

*Step forward and show yourself, tough man, PLEASE step forth and show yourself.*

*With heartfelt regard,  
(Father) John Harris*

Fr. G. responded to Fr. Harris and the other Angels with the following letter:

*A LETTER TO THE "ANGELS"*

*(No. 2)*

*From Fr. "G."*

*I have been surprised at the response I have received from some of you to my previous letter. Filthy language and threats are not what I expected. I also did not expect such a strong "defense" of the homosexual lifestyle and that prompts me to write this letter. I am over 50 years old and have been a priest nearly 25 years so I went through the seminary during the years of "confusion". I studied Loisy and Tyrell and the other modernists. I learned my "Bornkamm", and my "Bultmann" and "demythologized" the scripture with the best of them. Later I studied in New York and in Belgium (Louvain) and when I was ordained I shared the "spirit of Vatican II" with everyone in my parish.*

*I got a job in the chancery and one day I was asked to fill in for a priest who had just left to get married. That Saturday evening I sat at his desk and looked at his bookcase and realized I had almost every book that he had. I don't hear voices or see visions but the words that reverberated through my mind were: **This does not lead to life!** I knew those words were true and I began to question and rethink what I had been given. I tell you this because it seems that some think that those who accept and promote the teaching of the Church are simply unaware of modern theology. I assure you that is not the case. I know some rather brilliant people who understand the theology of our time in great depth and simply reject it as being foolishness. Remember the Bible says that "pride is the reservoir of all sin" and the worst kind of pride is intellectual pride. To put it simply, do not assume that those who do not accept your point of*

*view need to read a book. You might be quite amazed at the books they have read. They reject your point of view, not because they do not understand it, but because they do understand it (perhaps much better than you).*

*Please remember that we are a "revelation" based religion. Our truth comes from the sacred scripture, the Magisterium and Holy Tradition. "Pop" psychology and bad theology can always be used to justify our weakness, but that is all it can do because the truth that brings peace comes only from that which is revealed in the scripture, taught by the Magisterium and lived in the Spirit.*

*I ask you to be honest. Who really loves you? I have read your dialogue, and seen your pictures and I do not see anyone in your so-called "support groups" caring enough about you to call you to repentance. Jesus said; "What does it profit a man to gain the whole world and lose his soul?" What is embarrassment weighed against eternal life in Heaven (or in Hell)! Do not call me judgmental! I have my own weaknesses as all people do, but if only perfect people can share the teaching of Christ, then the Bible would never have been written. So, to put it simply, I want you to go to heaven and I want you in your ministry to take as many people with you as you can. If you follow an active homosexual lifestyle, no matter who says it's fine if you're "committed", you will be living in mortal sin and those who do so do not go to heaven. Also, ortho-praxi cannot be separated from ortho-doxy.*

*Sound morals cannot be separated from sound doctrine. The violence you must do to truth to justify your sin cripples you in your office as teacher of faith. You are fond of speaking of the loving, gentle, forgiving Christ, and you are quite right in doing so, but read also of the moneychangers in the temple, the chilling fate of those who "harm my little ones", and do you really think a God who put His own Son on a cross would hesitate to ask a sacrifice from you? How weak and immature our faith has become if we truly believe that our personal happiness is the criteria for the experience of God's love. According to the scripture, correction and chastisement are signs of love. If you cause a child pain by slapping his hand as he reaches for a*



*fire, that is not cruelty. It is love. How sad it is that so many people today have lost the image of the all-consuming fire of God's love and have replaced Mathew, Mark, Luke and John with Oprah, Phil, Leeza, and Montel!*

*Believe me there is no joy in revealing this scandal to others. Some are stunned and angry that your words and pictures would be made public, but the Church is incapable of dealing with this problem, and the only weapon we have is the truth. If you can't handle the truth then you are part of the darkness. At Vatican II we opened the windows to change the world and in our pride never considered that the world would change us. Do we still "hunger and thirst for holiness"? Can we find our humility again? Do we still really want to be saints? (Even if it means the cross!) Pope Paul VI said, "the smoke of Satan has entered the sanctuary!" That is true, but the darkness still runs from the light.*

*I will pray for you, please pray for me!*

*Fr. G*

The end of January (2000) RCF posted some of the e-mail messages and photos from the St. Sebastian's Angels site on our web page. We also contacted the superiors of those participants whom we identified.

As a result of the information being posted on our web site, newspapers in Maine, California, New York, and several other states ran stories on St. Sebastian's Angels. One of those newspaper reports is published within this newsletter. We have also included a report on Bishop Cawcutt's involvement with the Sebastian list. END

**The June, 2000 issue of *Catholic World Report* contained an article on *St. Sebastian's Angels*.**

If you like the work we are doing, please consider making a regular financial contribution to our efforts. You can make a donation by:

- Sending a check to:  
Roman Catholic Faithful, Inc.  
P.O. Box 109  
Petersburg, IL 62675-0109
- Charging your donation to your credit card through one of our sponsors, CATHOLIC HOME
- ([www.catholichome.com](http://www.catholichome.com)). Click on the "Browse Store" button and select "Make a Donation". Secure servers handle your donations.
- Write to [donations@catholichome.com](mailto:donations@catholichome.com) to arrange a regular periodic (weekly, monthly, annual) pledge donation to your credit card. You will receive notification one week before each billing, and can pause or discontinue your donation at any time. (Please do not place your credit card in an email; this is not secure. You will receive other options by which this number can be securely conveyed)

Please remember our work in your prayers. Thank you for your generous support.

# Misguided Compassion / The Catholic AIDS Network

By Stephanie Block

In response to concerns about the communicable nature of AIDS and the need to provide care to its casualties, Catholics have developed a number of programs and resources. Some of these are so closely associated with official Church structures that their content is often assumed to directly reflect Church teaching. Unfortunately, this is not case.

One particularly disturbing organization is the National Catholic AIDS Network (NCAN). Its association with the National Conference of Catholic Bishops and the United States Catholic Conference is explained on the organization's website: "We maintain a relationship with the National Conference of Catholic Bishops and the United States Catholic Conference through Bishop Hubbard of the Archdiocese of Albany, NY who serves as Moderator Bishop and liaison with the NCCB." The Catholic Conference website, in turn, refers to NCAN in the list of "Background Sources" it provides for the media. The Rev Robert J. Vitillo, besides being the executive director for the Catholic Campaign for Human Development, is identified as President of the Board of Directors of NCAN. Furthermore, NCAN was included as a "Planning Organization" and gave a workshop for the 1999 NCCB/USCC Jubilee Justice Gathering.

Seen, therefore, as credible and reliable thanks to its "relationship" with the NCCB/USCC, NCAN is referenced as a "Catholic" resource by other Catholic agencies, such as The Catholic Health Association of the United and the National Catholic Educational Association. The Diocese of Richmond's Office of Justice and Peace directs the Catholic AIDS activist to the NCAN website.

Here the dark side of networking begins. The NCAN website seems fairly benign at first glance. Rev. Rodney DeMartini, Executive Director of NCAN (and a member of the National Catholic Educational Association Task Force that developed a curriculum model for AIDS education), fields a question from a 30 year old male religion teacher in a Catholic middle school. The teacher has had six homosexual encounters in the past year and feels guilty and hypocritical, worrying that his confessions are disingenuous and possibly invalid. DeMartini tells him to find someone to talk to, offers to help with a referral, and encourages him to continue partaking

in the Sacraments. The answer isn't so much wrong as it is unsubstantive. The reason for this emerges as a deeper examination of the NCAN site yields disturbing disclosures.

The website has a sample article, "HIV/AIDS in the United States" (Reprinted in *Connections* from the World AIDS Day Resource Booklet - undated), from the NCAN newsletter *Connections*. The article speaks of "alarming statistics about the growing [HIV/AIDS] crisis" and says: "One of the best ways to prevent the spread of HIV is to promote open communication and greater honesty about the issues of postponing sex, *using safer sex practices*, and avoiding the sharing of needles and other injection equipment..." [emphasis added]

"Safe" sex? The "safe" sex one usually hears pushed promotes condom use. Is that what is suggested here? How could a "Catholic" organization support such an idea?

Among the books recommended by NCAN on the website is Kevin Kelly's *New Directions in Sexual Ethics: Moral Theology and the Challenge of AIDS*. The book teaches that morality is developed from human experience.

A favorable reviewer from the British-based Tablet writes that according to Kelly:

*before we examine whether another's particular sexual activity is right, we as members of the Church must ask ourselves two prior questions. First, have we adequately entertained the Church's principle of justice so as to apply it universally?...Do we accept homosexuals as equal to heterosexuals? Secondly, if we do, then do we consider the testimony of their experiences to be as valid as the experience of the celibate males who have formulated present teachings?*

Kelly, according to this reviewer, has uncovered a fairly consistent "rule" of church leaders in all denominations - "the importance of listening to people's experiences." Kelly "acknowledges that there are exceptional moments when church leaders try to terminate rather

than promote discussion [Humanae Vitae is given as an example]...even during these times, the pope's brother bishops offer interpretations to the encyclicals so as to continue the conversational flow that the Churches rightfully promote."

The implication is that one need not take seriously "Vatican" teaching on sexual matters. This is not said bluntly but hinted.

At the bottom of the NCAN home page, there is the following note: "NCAN's Executive Director, Fr. Rodney DeMartini, offers spiritual counseling on AIDS/HIV related issues on TheBody.Com...and AIDS and HIV Information Resource."

The NCAN website then links directly to TheBody.Com (which in turn, refers the web surfer to NCAN), which, according to the Medical Library Association, is the most frequently visited HIV/AIDS-related site on the Web and one of the dozen most visited health sites.

If the NCAN website is "fuzzy" about sexual morality, TheBody.Com is openly "alternative." While the site does give valuable information about HIV and AIDS, it also openly promotes "safe sex" activities. One writer exhorts: "There is no reason why we have to let AIDS stop us from celebrating ourselves as sexual beings, as long as each of us continually reinforces our commitment to safe sex." [Michael Shernoff, MSW "Some Reflections on Relationships and Sexual Intimacy for Gay Men with AIDS/HIIV," *People with AIDS Newslines*, Issue 69, September 1991 - reprinted on www.thebody.com]

Rick Sowadsky, a Senior Communicable Disease Specialist, hosts a question and answer section on TheBody.Com. Questions include such topics as "HIV risk from sex toys" and "Tooth cavities, oral sex, and AIDS transmission." A number of Sowadsky's articles are also on the site, including "Latex Condoms For Oral Sex? You Gotta Be Kidding!" "So Many Condoms, So Little Time" and "Barebacking in the Gay Community." This last article discusses the relative benefits and drawbacks of "unprotected anal intercourse," explores why gay men will risk "unprotected" intercourse, provides a glossary of pertinent slang terms, and sends the reader to several graphic gay sites with the warning that they are "adult-oriented" and should only be viewed by adults who are not offended by graphic sexual materials."

One section on TheBody website directs the

surfer to activist organizations, including five local chapters of ACT UP. ACT UP was the radical gay organization that made headlines in the late 80's when it disrupted a New York City Mass by shouting obscenities at its celebrant, the late Cardinal O'Conner, and throwing condoms about the church. What is one to conclude? From the "Catholic" NCAN site, an organization that "maintains a relationship" with the National Conference of Catholic Bishops, one is referred to heretical and salacious material. The connection is extremely disturbing.

#### **And It Gets Worse:**

#### **NCAN's "Many Threads, One Weave "**

Would that the problem ended with website links. It would be a fairly simple matter to snip the threads and erase the confusion created by such disparate connections.

NCAN also sponsors an annual national conference at Loyola University in Chicago, runs local workshops, and disseminates its ideas through a number of publications. *Many Threads, One Weave: A Resource Program to Assist Parish Communities in Responding to the HIV/AIDS Pandemic*, was a collaborative project of NCAN and Catholic Charities.

*Many Threads, One Weave* bears no imprimatur, but is given "official" blessing through an Introductory Letter signed by Bishop Howard Hubbard, Moderator Bishop of NCAN and Bishop Joseph Sullivan, Moderator Bishop of Catholic Charities, USA.

The AIDS "resource" sees the parish as providing an opportunity to "bring the light of the Gospel and Church teaching into the darkness of fear, judgment, and isolation..." but the explains that "The 'Good News' is that there is evidence that parishes across the country are offering...outreach to those living with HIV/AIDS....".

The material stresses the importance of being nonjudgmental in many places, emphasizes the diversity of people affected, and encourages Catholics to overcome stereotypes and assumptions: "Sexual orientation, in particular, has suffered many misrepresentations and generalizations. As 'sex' and 'sexuality' have been equated, so 'orientation' has often been reduced to 'genital behavior.' New infections continue to decline among gay white men..." The material then asks how a parish can become welcoming for gay and lesbian persons.

The factual material presented by *Many Threads, One Weave* spins the facts: "The most common means of transmission is through sexual contact...by means of insertive vaginal or anal intercourse." By lumping together all the various ways HIV may be sexually transmitted, the material is delicately able to avoid stating plainly that the most common means of HIV/AIDS sexual transmission is through homosexual anal intercourse.

*Many Threads, One Weave* does mention that delaying sexual intercourse until marriage and mutual fidelity are ways to prevent infection. A boxed "Note" (and therefore the emphasized bit) on the same page, however, takes away the power of this statement by saying: "Scientific evidence has demonstrated that consistent and correct use of good quality latex condoms can significantly reduce the risk of sexually transmitted diseases....for serious moral and ethical considerations, the Roman Catholic Church and many other churches, groups, and individuals stress the need to abstain from sexual activity before marriage, and to limit sexual relationships to a lifelong commitment to one faithful partner within marriage." The Church is treated as if She is just one voice among many equals.

Included with *Many Threads, One Weave* is a worksheet titled "Values Clarification Exercise." It contains the moral query: "If someone insisted on using a condom during sexual intercourse with me..." The reader is invited to finish the sentence. Another worksheet called "A Cultural Sensitivity Self-Assessment" asks a number of ambiguous and loaded questions, lulling the reader into taking a privatized religious position, where everyone has his own values, attitudes and beliefs and there are no objective, external and eternal values.

The section that discusses "Factors which Promote Change in High Risk Behavior" includes knowledge of the risks and "acquisition of the skills to change," but ignores completely spiritual motives. The section on "Creating an HIV Education Program for Youth" says "don't preach," "use culturally sensitive educators" and use "educators who understand the benefit of harm reduction." Harm reduction? The materials have said that condoms reduce risk of infection - is that "harm reduction?"

The Caregiving section, together with quite useful material, suggests practical ways to reduce the stress of caregiving, including "practice yoga or some form of meditation," "forgive past bad experiences

with the Church," and "daydream..." No where is the caregiver told to "go to Church," to "receive the Sacraments," to "pray" or to "talk with a priest." This is pretty strange for purportedly Catholic materials.

In the "Organizing Your Ministry" section, people involved in an HIV/AIDS ministry are told that they "must welcome the dual challenge of wrestling with fundamental theological and spiritual questions and of helping others to struggle with these questions too." Why? What theological questions? What is there about AIDS that makes for unique theological "challenges?" Para-liturgical rituals are suggested, using weaving symbolism, to "commission" HIV/AIDS ministers-but there is no mention of the Mass, with its real graces.

While *Many Threads, One Weave* was written for Catholics for the specific purpose of creating or developing Catholic parish AIDS ministries, the content ignores true Catholic perspectives in favor of secular ones, and deprives the suffering HIV/AIDS patient of the very consolations that Catholicism - as opposed to a secular hospice or other faith-based outreach - can provide.

Further, in overstressing the need to be non-judgmental in an HIV/AIDS health ministry, the materials fail to convey the great blessing that repentance and sacramental Confession have for those whose illnesses may be directly related to willful choices they have made.

In cultivating an attitude of "cultural sensitivity," which on closer examination is less about sensitivity than tolerance of morally unhealthy positions, *Many Threads, One Weave* fails to train Catholics to lovingly evangelize people who would be most appreciative of and receptive to the Gospel. All "differing values, attitudes, and beliefs" are not equal. Some bring damnation.

### **Another Collaboration: HIV/AIDS: The Second Decade**

Another book NCAN collaborated on is *HIV/AIDS: The Second Decade*. Published with the Communication Ministry, Inc. in 1995, the book is a collection of essays, including NCAN's Fr. Rodney DeMartini's "Learning about Living in the Midst of the HIV Pandemic." DeMartini writes that failure of the Church to talk openly about sexuality and addictions is "behavior" that "contributes to the spread of this HIV/AIDS pandemic" (as opposed to placing responsibility for disordered behaviors on the persons committing them). "Let

the Church, then, be at the forefront of a cure for AIDS - by accepting healing ourselves for our own fears and silences, for our anger and blame."

Another essayist is Robert Nugent, "Homophobia, AIDS-Phobia and Pastoral Care." Nugent is a cofounder of the Vatican-censured New Ways Ministry, and lecturer for the Baltimore Center for Homophobic Education. "Homophobia," Nugent writes, "can affect the quality of HIV/AIDS education and services...it can generate feelings of discomfort and raise questions about beliefs and values." Nugent describes a variety of attitudes on the "continuum" of "homophobic" responses: "homonegative" is a coined term to describe those who, while holding that heterosexuality is normative, view "committed, faithful gay relationships as morally good."

Nugent talks about the developing "theology of AIDS" and, like DeMartini, writes that "some gay activists have claimed that the absence of any official ethical or moral guidance about responsible expressions of gay sexuality, the churches are in some way responsible for aggravating the epidemic." He notes that "some Catholics in HIV education even in official positions do not hesitate to recommend and even distribute condoms privately although they realize that this activity can put their jobs in jeopardy." Nugent appears to find this commendable.

Rev. Robert Vitillo, MSW, currently the Executive Director of the Catholic Campaign for Human Development, co-authored "Gathering, Teaching, Serving." Quoting John Paul II's remarks about God's love for those with AIDS, Vitillo says: "Here it might be respectfully suggested that the Church has a very long pilgrimage ahead of itself...many members of the Church...still try to distinguish between the 'innocent' and the 'guilty' persons with HIV or AIDS." They "close the doors" of the community to "those they consider to be too 'unorthodox', or 'sinful', or 'unnatural' in their behavior or orientation." Though the article then goes on to describe some wonderful examples of Church-supported generosity to those who have AIDS, the point has been made: once a person contracts AIDS, he is an innocent victim, not a sinner. Rev. Richard D. Young, a member of Communication Ministry's national Board of Directors, contributes the following exegesis: "The prophets were extremely outraged when referring to the residents of Sodom and vehemently condemned their deadly insensitivity. That was holy anger. Obviously, this inhospitality is the same sin of those who hate gay and lesbian persons with AIDS. The tables have been turned: the sin of Sodom is committed by the very ones who have been

most inhospitable to the people they wrongly condemn as sodomites."

Sr. Mercedes Reygadas, writing "*An Invitation to Compassion, At the Service of My Brothers and Sisters with HIV/AIDS*," offers that illness is a time when we want someone near us who is "full of compassion who would affirm in us the belief that God, whatever name we give Him/Her: Buddha, Universe, Energy...God is also with us and gives us strength and the courage we need..."

Robert McAfee Brown, a non-Catholic, is permitted the most blatant remarks. "It is unthinkable," writes Brown, "that God would create a world expressly designed for the experience of relationship, and then insist that only one kind of relationship - one that many people have no chance to experience - meets all the requirements," as if interpersonal "relationships" were only to be found in sexual activity. "So we must take the Genesis reference to 'male and female' as illustrative of something that is not limited to married heterosexuals, but that can be experienced by many others as well..." Brown speaks of the "full rights for homosexuals," which includes "same-sex unions in our church," and a "right to ordination," the denial of which is "telling [homosexuals] that they are second-class Christians."

This publication comes, remember, from an organization that is "in a relationship" with the National Conference of Catholic Bishops.

### **Following the Threads: Communication Ministry**

Who is the collaborator with NCAN in publishing HIV/AIDS: The Second Decade?

Communication newsletter began after the 1977 Dignity National Convention in Chicago and at least one of the original board members was a speaker at an early Dignity conference. Rev. Enrique Rueda, in his 1982 book, *Homosexual Network: Private Lives and Public Policy*, (Devin Adair Company, Old Greenwich, CT) described Communication and the work of Communication Ministry, Inc. (CMI) in its early days. The ideology of the organization, he writes, "offers as an alternative the possibility of rationalizing homosexual behavior within the confines of Roman Catholicism." [p. 349]

Citing various issues of Communication of the

late 70's, Rueda documented numerous retreats and gatherings offered "for gay priests, brothers and seminarians" for "gay" sisters. Communication carried an invitation to the 1981 Dignity International Convention in Philadelphia.

The February 1980 issue centered on masturbation. One reader confessed that while he used to masturbate, he "finally accepted [his] gayness and began to be sexually involved with others." The issue also contains a description of a small gathering in New Jersey which included discussion between "those ... who are in a lover relationship or looking for one, those ... who are trying to live a traditional celibate life, and those ... who are not looking for a lover but who are open to genital relationships on a more casual basis."

Despite Rueda's exposure of the organization, CMI continued unchecked. Fr. Rodney De Martini, Executive Director of NCAN, a "Catholic" organization, served as a CMI Co-Director in 1997-98. The CMI monthly newsletter, Communication, continues to flourish, boasting a readership of hundreds of gay priests and religious.

Its substance is still as rebellious as ever. The March 2000 issue has an article on "Merton and Gay Spirituality." Quoting Tim McFeeley, the author (who is anonymous) writes: "Gay people and homosexuality are essential components of creation - for the religious part of God's plan - and concealing these components dishonors the creator and shrouds the fullness of creation itself....Merton's words about the creation of new human values seem to speak of this mission [to move beyond binary systems and dualism, such as male-female]....Scripture says the stone that was rejected has become the cornerstone. The gay communities are being called by God to play this 'cornerstone' role. The only way, however, that gays can play that role is to overcome their fears and have the courage to come out of the closet."

The issue also has a book review by "Bob, OFM, CMI Co-Chair." Robert Pawell (the CMI Co-chair) gives days of recollection and renewal for priests, religious, and laity on the Enneagram, archetypal spirituality, male sexuality, and masculine spirituality and working with people with AIDS. He is also on the staff of Our Lady of Mt Carmel, Chicago, which holds the Archdiocesan Gay and Lesbian Outreach Mass every Sunday night. His review on Spiritual Direction and the Gay Person (by Fr. James A. Empereur, S.J., Continuum, NY, 1999) ends: "I am sure, that once the thought police on Tiber's banks get

wind of this [book] they'll be gathering faggots for the fire."

The first article of the February 2000 Communication newsletter calls use of the title "Father" for a priest "clericalism" and speaks about the "patriarchal mentality" of the priesthood.

Letters to Communication include one from a "first year (lesbian) novice" who has "been battling with what the vow of chastity actually calls me to, other than 'giving up sex.'" She confides that she is coming "to religious life with 13 years of experience living as an active lesbian...I was in a long-term monogamous relationship where I was a chaste lover....everything gets complicated for me when celibacy is added to the vow of chastity. I have no idea how to be a chaste celibate!....the biggest challenge for me is to honor the sexuality that Goddess blessed me with in gift by being a chaste lover with all whom I am in relationship with."

An article titled "Thomas Merton and Gay Spirituality (part IV)" discusses the "liberation of gay people" and asks the question "What, if anything, is unique about the soul of a same-sex oriented person?" The author suggests that "gays can help 'deconstruct the rigid definitions of masculinity and femininity and social constructions based on these definitions.' [quoting Robert Goss, Jesus Acted Up: A Gay and Lesbian Manifesto, San Francisco, 1993, p. 3] In Jung's terms, this involves the reconciliation of the animus (the masculine spiritual energy) and the anima (the feminine spiritual energy) in each person's soul, creating a sacred marriage within each person."

In the April 2000 Communication newsletter, referring to the Vatican's censure of Gramick and Nugent, one author writes "...For me these expressions of asking forgiveness and calling them mistakes is not enough. What about calling them sins, which they are, and including the present sins being committed against religious, priests and lay people who are still being discriminated against and persecuted by the Vatican because they're homosexual."

Another article/letter describes homophobia as an attitude that "...sees homosexuality as deviant and abnormal and labels homosexual behaviors as...sin." The author concludes "The antidote to this societal and personal poison is to create for ourselves, moment by moment, greater self-acceptance, to choose to believe that we are okay, enough, competent, beautiful, holy.

We aren't bad. We never were. Other people developed that idea and put it on us."

The newsletter purports to support a "dialogue" - that is, to offer a forum from which different points of view may be freely expressed. However, the dominant "voice" is not Catholic thought or teaching, though there are celibates in the Communication circle who struggle to express "their point of view." Nor is there any mechanism that advances such thought or teaching in the face of overwhelming alternative opinion. Rather, Communication appears to be more of a vehicle for those with dissenting opinions to develop their ideas and support one another. That opinion seems to boil down to: homosexual acts (as opposed to orientation) are not intrinsically evil, and can in fact be good - even for those who have consecrated themselves to a chaste, celibate life.

### **Further Grist for the Mill**

The details concerning NCAN and CMI's member activities begin to create a chilling picture of how deeply entrenched these anti-Catholic positions are within "Catholic" institutions.

One California provincial on the CMI Board of Directors was a participant in the scandalous "St. Sebastian" website and email list for gay priests, where he confided that he is not celibate and recommended CMI to other members of the group.

The Most Rev. Howard J. Hubbard, DD, Moderator Bishop of NCAN and its liaison with the NCCB, speaking at the 12th Annual Conference of NCAN (1999), held up the diocese of Cape Town, South Africa and its auxiliary bishop as an example of a wholesome response to the AIDS "pandemic."

The South African bishop, however, also a participant in the St. Sebastian e-mail exchanges, revealed that he had been asked in a radio program if he would accept a gay man or someone with AIDS into a seminary and ordain him. He said that he would, that his bishop would agree, and that the American participants on the list should send their gay seminarians to Cape Town "where they will be accepted." Is this the model Bishop Hubbard was applauding?

CMI readers attend retreats at a number of places around the country. The CMI-recommended June 8-11 (2000) retreat, "Gay, Lesbian and Christian 2000 - Behold I Make All Things New," is being held at the Kirkridge Retreat Center in Pennsylvania, along with numerous "new age" or "dissenting" retreat themes. Center ma-

terial says the particular CMI-recommended conference "will look at how the gay, lesbian, bisexual, transgender community is informing and reforming theology..."

CMI members have also met together for retreats at Dawn Manor, "The Art of Loving Retreat Center." Website promotional material says the Center is "an evolving, loving, spiritual community of nondiscriminatory people...[there] to learn the art of unconditional loving. We are a nonjudgmental, accepting group..." CMI recommended retreats at Dawn Manor for 2000 include: "Men in Touch/Body and Soul," "Men Who Love Men Retreat" (billed as an "experimental, intimate three-day workshop"), the "Third Annual Gay Men's Festival" (promoted with a photograph of two fellows in an outdoor hot tub), and "Bridges to Wholeness: A retreat for Gay Clergy and Religious Men."

The decidedly un-Catholic activities of NCAN and CMI seem endless and the ones presented here are only a sample of what might be recorded. But they make an important point. What good is a Catholic AIDS ministry -- national or local - if it exchanges the Truth for comfortable feelings and a falsely assuaged conscience?

A quote from Rueda's 1982 *The Homosexual Network* (p. 301) seems particularly poignant eighteen years later: "The homosexual movement has, in fact, been very successful in penetrating the Catholic Church and now derives considerable support from it. This does not imply that the Catholic Church has officially, or as a whole, supported the movement, but there is incontrovertible evidence that individuals - some of them highly placed within the Church - have served the movement. In many other cases, institutions within the Church have lent their support to homosexuality."

The situation today has changed little. END

## WE DON'T NEED TO RESPECT SELF-DESTRUCTIVE BEHAVIOR

by Gary L. Morella

Someone purporting to be a member of the Society of Christian Philosophers made the following statement in an op-ed appearing in the State College PA local paper entitled "Church must rethink the limits of tolerance."

"We proudly attack homosexuality and abortion with all the hate and piety we can muster. Once again the church destroys lives and assassinates souls in the name of God. Our guilt does not and will not go unseen. Nor is it likely that God will not hold us accountable."

I don't understand how someone claiming to a "Christian philosopher" can make such a statement!

Confusing respect for individuals due to their inherent dignity as a creation of the Almighty with respect for their self-destructive behavior isn't required for the good of society, and it most certainly is not Christian. It is diametrically opposed to Christianity because it confirms the sinner in his sin through a pseudo-compassion, a pseudo-tolerance, which castigates those who bring the "full" loving message of God's mercy which is most certainly forgiveness, but including repentance and making an attempt to amend one's life on the part of the penitent in accord with Jesus telling the Magdalenes of the world to "go and sin no more." That last admonishment to sinners on the part of Jesus is conveniently forgotten by those who make self-esteem a higher priority than salvation.

How can the Church be destroying lives and assassinating souls when it DOESN'T forget the full message of Jesus in the New Testament out of unconditional love for mankind? We're not supposed to attack the holocaust of holocausts, abortion, because we're destroying the lives and souls of those conspiring to kill their children? We're not supposed to attack the sin of homosexuality because we might offend those having a one-way ticket to Hell, a sin so abominable that it is given special mention in Sacred Scripture and the Tradition of the Church as being one of sins directly crying out to Heaven for vengeance because it is a sin against nature and nature's God? We're supposed to sit idly by while vice is promoted as virtue in our schools?

Such suggestions are diabolic in that they are indicative of the obfuscation resorted to in order to confuse the faithful by the father-of-lies!

**CHICAGO**—A June 9, 2000 *Chicago Tribune* article titled "**Layman Given Key Archdiocese Post**" gave details of a shake-up in the Chicago chancery. According to the Tribune article by Steve Kloehn: "The Archdiocese of Chicago named a layman [Jimmy Lago] to the post of chancellor for the first time in its history on Thursday, making him the most powerful official without a Roman collar in the 2.3 million-member church's hierarchy."

Lago was the representative sent to Springfield, IL by Cardinal George in December of 1997 to meet with RCF and investigate allegations made against Bishop Ryan accusing Ryan of homosexual activity with clergy and male prostitutes as young as 15. RCF presented Lago with information it had obtained regarding Ryan's homosexual activity. A Bloomington, IL newspaper later claimed Lago informed them that RCF had no credible evidence against Ryan and no one willing to come forward (*That was a lie*). Bishop Ryan resigned Oct. 19, 1999 and a lawsuit naming Ryan as an active homosexual was filed the following week.



## **Testimony to the 119th Maine State Judiciary Committee , February 16th, 2000**

(In opposition to a state bill offering special rights to homosexuals. The bill was endorsed by the Bishop of Portland, Maine)

Distinguished members of the judiciary committee,

My name is Paul B. Madore and I am a life long active member of the Most Holy Roman, Catholic and Apostolic Church.

The Roman Catholic Church is an equal opportunity employer. Those of you who don't believe this have only to obtain a copy of an article authored by Judy L. Thomas of the Kansas City Star and published in the Lewiston Sun-Journal Sunday of January 29th , 2000. The article entitled "Analysis : Aids deaths high among priests" goes on to explain, among other things, that Catholic priests die of Aids-related illnesses due to their homosexuality at a rate of at least four times and as great as seven times that of the U.S. population. For those of you who think that this has nothing to do with the Catholic Diocese here in Maine need only to access the Web site of [www.rcf.org](http://www.rcf.org). There you'll find a link to a site known as St. Sebastian's "Angels," a group of about 50 homosexual priests combined throughout the U.S., including a Bishop from outside the country. Several of these priests are living here in Maine and are active in Catholic parishes throughout the Diocese of Portland.

The primary purpose of the homosexual web site is to facilitate efforts to promote a radical homosexual agenda within the Roman Catholic Church. I want to caution everyone that this homosexual web site is extremely pornographic and offensive!

The reason that I'm sharing this with you today is to dispel the false premise and perception that exist with the public and I fear, the Legislature, that the Diocese of Portland is in need of an exemption that would protect it from the harmful influence of homosexuals working within its institution. Nothing could be further from the truth. Homosexuals come and go as they please within the Catholic Church in Maine and they do so while the Portland Diocese is busy trying to present itself as the voice of reason wrapped in moral credibility on this issue.

The real reason I believe that this accord with the Portland Diocese and homosexual activists has been made is to preserve the corporate status of the diocese and the millions of dollars that it receives from state revenues into its corporation, The Catholic Charities of Maine.

The other false perception that must be dealt with here is that the Diocese of Portland is qualified or is worthy to negotiate this illegitimate compromise. The fact is, the Roman Catholic Diocese of Portland hasn't actively opposed "Special Rights for Homosexuals" for the past 10 years. In 1995, the Diocese openly opposed an effort to prevent homosexual activists from being permanently excluded in the Maine Human Rights Act. By the way, in case anyone hasn't noticed, it is the hard work and sacrifice of literally hundreds of Maine citizens, many of them Roman Catholics who gave up months and months of free time, to make the Peoples Veto of 1998 possible. This was a real killer.

It is hypocrisy beyond belief for the Diocese of Portland to presume that it has a right to negotiate on behalf of the many who stood in the gap to protect their families and stopped Special Rights for Homosexuals from becoming law in the first place.

On a national level, the real goal of the Homosexual Rights Movement is to have "Sexual Orientation" included into the Human Rights Act of each state respectively. For example, states who deny them the right to have "Same Sex Marriages" are required to apply what is known as "The Rational Basis Test", a rational reason for denial of a basic human right. Once homosexuals have a simple majority of states giving them "Group Status", they will petition the U.S Supreme Court to strike down every law in the country, including the ban on "Same Sex Marriage". Other laws that prevent them from having the same rights that everyone in another class may have will also be made illegal. With this new Constitutional power, they will have succeeded.

This bill is not a compromise, it is a collaboration of efforts. That would certainly be more appropriate. I ask that you stop this phony compromise ! I respectfully request that this bill, LD 2239 be rejected by the Judiciary Committee and voted unanimously as "ought not to pass".

Thank you.

# *Poor Saint Sebastian / Roman Soldier Icon for Gay Priests Group*

*By Allyson Smith* (Reprinted with permission from the *San Diego News Notes*)

**St. Sebastian's Angels, an Internet "support group for Gay Religious Brothers and Clergy of the Roman Catholic Church"** opens its website with the young saint pierced by arrows. An estimated 55 priests from throughout the United States and several foreign countries, including the auxiliary bishop of Capetown, South Africa and the superior of a men's order in San Diego, have conducted chatroom conversations and shared sexual photographs on the site.

The website describes itself as "an area where men in orders and/or vows can share their lives and talk about their problems, concerns, joys and sorrows. It also seeks to be that place of spiritual as well as relational friendships. It understands that the Roman Catholic Church is struggling with the issue of homosexuality and the teachings of Christ as understood by the Roman Catholic Church...."

The Roman Catholic Faithful, an orthodox group led by Steven Brady in Petersburg, Illinois, first learned of St. Sebastian's, which began about a year ago, in September. Said Brady, "We were given the address of the site, with the photos of the priests and the bishop, by a concerned Catholic. I was able to go directly to that site; you did not have to be a member or have a password to do so.... We contacted a prominent Catholic priest who gave us some direction and some other clergy who gave us exact direction. We then contacted the papal nuncio but he wasn't interested. We also faxed Cardinals George, Bevilacqua, Hickey, O'Connor, and Law. All we got back was a fax in response from Cardinal George (of Chicago) saying he didn't want to access the site." Because of the lack of response from the Church hierarchy, Brady decided to announce the website publicly on his own website on January 14. "We didn't have anywhere else to turn; no one seemed interested."

Brady's website contains copies of the Sebastian website, as it appeared on September 9, 1999 and December 22, 1999. These snapshots display photos of some members, some in their clerical garb, as well as e-mail addresses and, in some cases, internet home page addresses. It contains dirty photos, including an animated photo of an ejaculating penis and an "upskirt" shot of male genitalia, taken from underneath a man

wearing a kilt. The site also has a copy of the angry letter written by the webmaster, a priest from Maine, when told that the website had been discovered.

The chatroom conversations reveal the thinking shared by these men. The head of the Vatican's Congregation for the Doctrine of the Faith, Joseph Cardinal Ratzinger, is a target of scorn throughout the conversations, often compared to a Nazi. Orthodox laity are termed "misguided," "despots," and "self-styled defenders of the faith," who possess a "myopic mindset." At least one priest expressed the wish that Pope John Paul II would die.

Said Brady, "A priest has usually 10 years of education. These are educated men; they know what they're doing and where to find the truth. When you turn to a group like this for support, you're obviously not trying to amend your ways."

The conversations of the San Diego superior reflect the tenor of "gay giftedness" of the St. Sebastian's Angels chatroom. "I only came out six or seven years ago," he tells the group, "and I too am finding more and more support from people whose lives I allow myself to touch. They are starved out there, especially gay Catholics." "I have been the VD (vocations director) for 12 years, and the provincial for the last eight of these same years. I've had men on my council and on the formation team who have tried to keep gays out of our candidacy program.... I encouraged gay men to stay with us...." In a later conversation, he says, "I left vocation work after 12 years straight (if I can use that expression). I wonder what [they] would have thought if they knew I was gay and encouraging men to join us? I have been very well thought of by the province as a whole, but if they knew ... I wonder?" He behooves one member, who is unhappy with his present psychiatrist, to get a "REAL shrink" (i.e., a gay-friendly counselor). To another, he says, "Welcome to THE support group! I have been in one for four years. As you get to know other priests in your area who are gifted with being gay, and with whom you feel you would like to share your journey plunge in and ask them. In my group five are gay and one [is] gay friendly."

The superior invites the other members of the site to visit him. "I'm in San Diego, so when you want to

defrost, cum [sic] on down." Speaking of nude beaches, he says "Since I'm in San Diego, I go to Black's Beach near La Jolla.... I spend my day off at Black's -- talk about feeling free and at one with God and nature; not to mention some of His two-legged beautiful creations! The north end is the gay section!" He adds, "I sometimes wonder when I go to province retreats and there are communal showers why no one ever comments (at least to me) about me not having a tan line!" and "at 5'11" and weighing 169, I still wear Speedo's or the briefest I can find."

Members of the St. Sebastian's site also share their sexual preferences. Says the San Diego superior, "Several friends are heavy in to leather, S&M and MORE. Me, I like gentle, warmth and no pain, with or without leather to set the mood. But some men want (need) the whipping boy and crisco. Not I." In another message to the group, the prior talks about his reaction to the lifetime ban on pastoral ministry to homosexual persons imposed by the Vatican on Sr. Jeanine Gramick and Fr. Robert Nugent. "I have just finished a letter to Bishop Fiorenza re. Jeanine and Bob. I'm asking him to form a committee of open-minded bishops to do a study WITH gays and lesbians at the grassroots level. That's what Jeannine and Bob did. If the bishops did it, who knows what could develop." He is also one of the signers of a letter of support for Sr. Gramick and Fr. Nugent, which appeared in September, 1999.

\* \* \*

In addition to his recent membership in the St. Sebastian group, the superior also used to facilitate a "Gay and Lesbian Catholic" support group at Santa Sophia parish in Spring Valley, pastored by Fr. Michael Ratajczak. In May, 1998, I attended a session to observe what was taught to the openly homosexual members in that group.

I was the first person to arrive that evening. After being directed to the meeting room by Santa Sophia's director of religious education, Sr. Alyce Waters, the superior arrived. I asked Father if I would need my Bible and the *Catechism* for the session; he said "No, we go by 'Always Our Children' (the U.S. bishops' letter to parents of homosexually-inclined children, which was later rewritten due to errors.)"

After the rest of the participants arrived, Father introduced himself and gave some of his background. In addition to his then-current position as vocations director, he said he had worked with parishes throughout the state of California and a couple in Oregon. He had been involved in HIV/AIDS ministry since 1983 and is the former pastor of Mother of Good Counsel Church in Hollywood, a parish known for its "gay-friendliness," where, he said, "I dealt with many members of the gay community."

Father said that the then-current diocesan guidelines on ministry to homosexually-inclined persons were in the process of revision, and that "Bishop Brom wants gay outreach ministry to be parish-based." He added that Santa Sophia was the first parish in the San Diego diocese to "go public" with "gay ministry," and that its support meetings had coincidentally started the same day that the original version of "Always Our Children" was released. In addition to Santa Sophia, the priest said, other San Diego parishes with "gay ministry" include St. Didacus and Christ the King. One participant remarked, "St. Didacus is so gay that same-sex couples kiss on the lips during the sign of peace."

Another participant recalled a "tirade" by Fr. Scott McColl, then-pastor of St. Didacus, against "a bunch of old men in Rome." The prior sympathized and spoke of "monolithic religions" that have "lots of structures" which incur "lots of guilt," adding "Kneelers are passé." Santa Sophia, St. Didacus and Christ the King, as well as St. Patrick's, St. Luke's and St. Jude's Shrine of the West, are regular participants in the annual Balboa Park AIDS Walk, held the first Sunday of October -- Respect Life Sunday -- each year. Proceeds from the walk benefit, among other organizations, the Lesbian and Gay Men's Center in Hillcrest, which distributes condoms and teaches homosexually-inclined persons how to "negotiate" sex risks.

Of the 10 other participants in that May, 1998 meeting, two people -- a man and a woman -- admitted that they were involved in active, live-in relationships with a same-sex partner. When the woman, who had been "partnered" with another woman for about 18 years, said she felt funny about going up to receive Holy Communion and was not yet able to bring herself to do so, the prior asked, "Why not?" His tone implied that she should not feel any misgivings about doing so; at no time did he counsel her to end her relationship, go to Confession first, or otherwise amend her life before reception of the Eucharist.

The men's superior said that no matter how tired he is, he always attends the Dignity "Masses," currently held at the First Unitarian Church at 4190 Front Street, on Sunday nights. He said that although he is unable to concelebrate, he goes in order to be "a sign of welcome for the Catholic Church," and expressed outrage that such Masses cannot be held in an actual Catholic Church. (In

May 1997, the auxiliary bishop of Capetown, South Africa, whose photograph appears on the St. Sebastian website, sent his "best wishes" to Dignity San Diego on the 25th anniversary of Dignity's founding.)

Throughout the session, the superior expressed the same ideas that pervaded the St. Sebastian discussion group. "The Church's understanding of sexual acts seems to cloud over a deeper reality," he said. "We are not defined by what society says, or even some of the Church stuff. Our struggle with the Church goes beyond who I go to bed with. As we look at how Christ is working in our life -- whether we're impatient, whether we're horny -- then we can deal with all the human elements."

Concludes Stephen Brady about the St. Sebastian's website, "This is not about bashing homosexuals per se, but about clergy and their promises to defend the vow of celibacy, at the same time defending and engaging in this type of activity. They can't be teaching the truth and be devoted to the church. If one of these guys is hearing the confession of your teenage son or the young man who had a homosexual relationship, how on earth can they guide him? They are supposed to take people to heaven with them, but they are in no shape to minister to anybody."

**San Diego News Notes**  
**P.O. Box 84507**  
**San Diego, CA 92138-4507**

**Tel:** (619) 699-8494 | **Fax:** (619) 881-2401

You may email comments to: [jholman@adnc.com](mailto:jholman@adnc.com)

**We have only scratched the surface.** On the following page you will find a press release detailing the arrest of Fr. John Furdek of the Joliet diocese. After his arrest, RCF held a meeting in Villa Park at the request of several Catholics who attended Fr. Furdek's Parish.

This was not the first time RCF had heard of Father Furdek . We first learned of Father Furdek's activities while investigating a Chicago parish. In a press release issued last summer, RCF called for "*the removal of Robert R. Boyle as ' Education Commissioner' at Our Lady Of Mount Carmel Church (OLMC) in Chicago.*" OLMC is home parish for Chicago's Archdiocesan Gay and Lesbian Outreach, or AGLO . "*Because of his past public living arrangements,*" we continued, "*it is a scandal to allow Mr. Boyle to hold such a position at a Catholic parish. .. An obituary published in the August 8, 1998 Chicago Tribune listed Robert Boyle as the ' life partner ' of the deceased, Joseph Edward Spurgeon. A Mass was celebrated the following Tuesday at Our Lady Of Mt. Carmel Church.*

*"Prompted by a December 1998 telephone call from a concerned Chicago Catholic, RCF began an investigation into allegations that certain clergy within the Chicago and Joliet dioceses are involved in homosexual relationships (Fr. Furdek was one of the priests mentioned by the caller). ...the December 9 call came from a Catholic mother who was trying to help her homosexual son return to the Church and live a chaste life. She was disturbed by what her son had told her regarding clergy he knew to be involved in homosexual relationships... She also related an incident which took place several years before at Our Lady of Mt. Carmel Parish in Chicago, where her son was advised, by a priest, that there was nothing wrong with his acting on his homosexual desires". (The July 22, 1999 issue of The Wanderer carried a story on AGLO) After Fr. Furdek's arrest, the Joliet chancery assured members of Father's parish that the diocese had not received any previous complaints regarding misconduct on the part of Father Furdek. (RCF received information which suggests there was a prior problem and Bishop Imesch knew about it). RCF spoke with Fr. Furdek after his arrest. Father has a problem that needs to be dealt with and he should not be functioning as a priest—he needs help. That being said—the real evil lies with those in the hierarchy who do nothing to help clergy and allow them to continue as pastors, thereby placing others at risk. In future newsletters, RCF will be covering issues which suggest a major problem exists within the Joliet Diocese. \*\**

**[WISCONSIN] ATTORNEY GENERAL'S INTERNET TASK FORCE  
MAKES ANOTHER ARREST;  
ILLINOIS PRIEST ARRESTED FOR ATTEMPTED CHILD ENTICEMENT**

FOR IMMEDIATE RELEASE:

February 18, 2000 For More Information Contact:  
Jim Haney 608/266-1221

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

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

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

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

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

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

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

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

According to Attorney General Doyle, the task force now has made a total of 24 arrests for attempted child enticement and child pornography. This is the 16th arrest involving a man who is alleged to have physically traveled to meet a "child" contacted in Internet chat rooms. In each case, the "child" turned out to be an undercover law enforcement officer.

The task force was created in January, 1999, to provide a statewide response to Internet crimes against children by investigating and prosecuting online crime.

The defendant enjoys a presumption of innocence. The state must prove its allegations at trial.

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# Roman Catholic Faithful calls for the resignation of Bishop Reginald Cawcutt of Cape Town, South Africa

PETERSBURG, ILLINOIS (4/21/2000) Stephen G. Brady, President of Roman Catholic Faithful, Inc. (RCF) today called for the resignation of Cape Town, South Africa auxiliary bishop Reginald Cawcutt because of his participation in a "vulgar and pornographic" email list and web site for homosexual clergy and religious.

"Since Roman Catholic Faithful (RCF) first made public the existence of the vulgar and pornographic "St. Sebastian's Angels" e-mail list/website for homosexual Catholic clergy, Bishop Cawcutt of South Africa (with the help of the Catholic and secular press) has downplayed his involvement with the group. Cawcutt, it seems, would have us believe that his foul-mouthed, vulgar comments and his participation in the distribution of nude photos were all part of his "pastoral plan" to "minister" to his fellow homosexual clergy.

Before RCF ever made any of this material public, the Papal Nuncio and five U.S. Cardinals were contacted and offered the information RCF had obtained on St. Sebastian's Angels with the hope they would address the situation. They did not respond. With this in mind, RCF would like to present the reader with the facts in four stages:

- First—Background information on the bishop.
- Second—Comments made by the bishop defending his actions.
- Third—The bishop's actual comments on the e-mail list.
- Fourth—A moving letter a South African Catholic sent to his priest regarding the bishop's actions.
- Fifth—A letter from "Father G", one of the priests guiding RCF.

## Background

The web page for the Archdiocese of Cape Town, South Africa is located at: <http://catholic-ct.co.za/> Bishop Reginald Cawcutt (Reg) was ordained a priest in Cape Town July 9, 1962 and elevated to Auxiliary Bishop August 26, 1992. Cawcutt is also chairman of the AIDS committee for the South African Bishop's Conference. The Archdiocese of Cape Town has a ministry to "gay" Catholics founded and headed by Cawcutt.

## Ministry to Homosexuals: (<http://www.bway.net/~halsall/lgbh/lgbh-southafrica.txt>)

*Located at the Lesbian, Gay, Bisexual and Catholic Handbook PURL: <http://purl.oclc.org/NET/lgbh/> [A PURL is an OCLC maintained "Persistent URL" which will always point to the real location of a website] From the National Catholic Reporter: [Jan 1995] Gay support group formed in South Africa. South Africa's first support group for Catholic homosexuals has been established by a Cape Town auxiliary bishop who said he wanted to draw alienated Catholics back into the church. The group's purpose is to "let people know that it's OK to be gay and Catholic," said Bishop Reginald Cawcutt. "Fear of being open about their sexuality causes many homosexual Catholics to be confused and unhappy," he said...*

The following is from the web page of the Cape Town Archdiocese:

*Pilgrims is a support group for gay Catholic men and women, their families and their friends. It is established primarily for the purpose of reinforcing its members and other gay people with a sense of self-acceptance, dignity and pride. It endeavours to bring the love of God and that of the Church to its members by encouraging their full participation in the life of the Church and of society.*

*In accordance with church teaching it believes that gay people do not choose their homosexual condition [RCF comment: This is a false statement. The English translation of the Catechism has been corrected. The Church does not teach that 'gay people do not choose their homosexual condition'] and will do all it can to work both in the Church and in society to gain acceptance of gay people. As the Catechism of the Catholic Church says "They must be accepted with respect compassion and sensitivity". Pilgrims will work for the elimination of every sign of unjust discrimination in their regard. (See Catholic Catechism para 2358)*

*Its activities include a once a month discussion group on some gay / Catholic related topic, as well as a once a month social or group Mass. It issues a bimonthly newsletter to all its members free of charge.*

The Cape Town Archdiocesan "Pilgrims" web page links to "DIGNITY USA." Dignity calls for Church acceptance of "Gay marriage". In fact, Dignity has developed its own rituals for celebrating same sex unions.

[<http://www.global2000.net/evangelist/evv/bish0999.htm>]

Dissident American bishop Howard Hubbard, author of "How the Church Responds to Aids" mentions Bishop Cawcutt in a recap of his appearance at the 12th annual conference of "The [National Catholic AIDS] Network," a ministry described by Hubbard as "...a catalyst for effective, non-judgmental ministry to persons infected with and affected by AIDS, seeking to assure them of God's unconditional love..." The 1999 conference was held at Loyola University in Chicago and entitled "Prophetic Voices". Bishop Cawcutt was noted in a section named "Offering education":

**Bishop Reginald Cawcutt**, auxiliary bishop of Cape Town, South Africa, pointed out that 30 percent of the people in South Africa are living with AIDS as compared to .05 percent in the United States.

He coordinates the response of his diocese to the pandemic in that country which places great emphasis on education, prevention and counseling. Abstinence before marriage and fidelity in marriage are the major lessons imparted.

He gave a moving testimony about how his life has been changed profoundly by the experience of working with persons suffering with AIDS and about how he personally has gained far more from this interaction than he could ever hope to offer.

Bishop Cawcutt betrays no qualms about having an openly supportive stand for DIGNITY, an organization of active homosexual Catholics which has been banned by the Church. In an article entitled "What a Fantastic Weekend" [<http://www.dignitypacific.org/SanDiego/Reports/9705.html>] Dignity members [Chapter founding president] Pat McArron and [chapter officer] Mike Bekemeier recount Dignity's "Silver Anniversary Banquet" celebrated in May of 1997:

For a souvenir of the evening, every guest was treated to a special surprise 76 page Program Booklet with greetings from all over the world, including best wishes from **Bishop Reginald Cawcutt**, of the Catholic Archdiocese of Cape Town, South Africa...

## "GAY MARRIAGE"

The March 10, 1998 issue of Mail & Guardian, a South African publication titled: *"Bishop says legalise gay marriage"* stated in-part:

*A CATHOLIC bishop has criticised the Roman Catholic Church's 'outrageous' discrimination against gays and lesbians, and has called on the South African Catholic Bishops' Conference not to oppose anticipated legislation legalising homosexual marriages.*

*Assistant Bishop of Cape Town Reginald Cawcutt's call was published on the front page of Southern Cross, the weekly Catholic newspaper.*

*Cawcutt said gay people "are despised and indeed regarded as some lower form of humanity".....*

*SACBC vice-president Archbishop Wilfred Napier has not embraced Cawcutt's call. He said he doubts the discrimination against gays described by Cawcutt happens very often, and pointed out that the position of the Bible is clearly that marriage can only take place between a man and a woman.*

*Napier also criticised what he called 'Cawcutt's concern with material possessions' rather than the moral questions involved. He criticised the Southern Cross for giving the article prominence, saying it 'causes confusion rather than building faith'...*

**RCF's note:** Cawcutt's call to support "Gay marriage" is a call to embrace mortal sin and clearly shows he does not accept Church teaching. How can you love or minister to the homosexual by encouraging such intrinsically evil behavior? By linking their web page to Dignity USA the Cape Town Archdiocese is leading the homosexual to, and showing support for, an organization that denies truth and encourages sin. The facts speak for themselves.

## Bishop Defends His Actions

Bishop Cawcutt's statements in defense of his involvement.

In a February 20, 2000 article "**Catholic bishop linked to controversial web site**" that appeared in the *Sunday Times*, a South African paper, Cawcutt lashed out at RCF.

Article by BOBBY JORDAN:

*ONE of South Africa's top bishops [Cawcutt] has been linked to a web site containing pornographic images for gay priests...*

*'I [Cawcutt] entered into that support group quite openly...About three months ago, we became aware that the site was being hacked into, which I find reprehensible. Someone has taken out only what suits them. I have constantly supported celibacy - a rule in our church.'*

*Catholic officials this week praised Cawcutt as a progressive force in the church, saying he was renowned for his compassion."*

From the *Catholic News Service*, Apr-5-2000: **Maine priest who ran gay Web site removed from parish**

*PORTLAND, Maine (CNS) -- Bishop Joseph J. Gerry of Portland has removed Father John Harris of Sabattus from his parish and sent him to a program to reflect on his future after learning the priest had been running an Internet newsgroup for gay priests that included sexually explicit material...*

*Among participants was Auxiliary Bishop Reginald Cawcutt of Cape Town, South Africa,...*

*Marc R. Mutty, Portland diocesan spokesman, said, '[some] of the e-mails exchanged and the captions present on the Web site have proved to be not only contrary to the teachings and discipline of the Catholic Church regarding human sexuality and priestly celibacy, but highly offensive and in some cases obscene.'*...

*...Bishop Cawcutt issued a statement in Cape Town defending the group and accusing Roman Catholic Faithful of 'illegal, unchristian, irresponsible and immoral scandal mongering.'..."*

### **Excerpts of Bishop Cawcutt's Comments on the St. Sebastian's Email List**

The following messages were posted on the St. Sebastian's e-mail list by Bishop Cawcutt. Although Cawcutt claims this was a private site, the web page that contained pictures of some of the members could be accessed by anyone who had the address or stumbled upon the site. The e-mails were sent out to as many as 55 members who could share them with anyone.

Hi guys

Before I get down to writing yet another fucking talk.... (hey gosh man u think u guys got it tuff with sermons every week - talks cum about 3 times a week)...

John I cannot imagine you beating up an old lady - u far too cute looking for that! U probably have them drooling all over you anyhow... Greg - now how would u know how big my balls are??? Up to this moment, no one on the list does know either (smiles) We had a cut thing (me) - and I see we now having a leather thing (certainly not me) mebbe we should start a ball size thing? Anyhow can tell me how to measure?

Yeah I liked the Bp Vikot intervention at the synod. Amazing they let it through to say nothing of the gay support thing of the OP man. A pal of mine (who nearly got himself burned down at Big Sur last week) was elected as one of four priests out of the whole of Africa to attend the African Synod (at which is was forbidden to mention the word celibacy). Anyhow he had been in Redemptprist formation for years - and he dared to give his intervention on the need for preparing guys for celibacy. They have I think 8 mins to talk - after 2 - the rude boys at the top just began to talk and after 3 mins he just had to stop cos the fuckers were not even gonna listen to him!!! So, it really was brave of the two afore mentioned to say what they did. My - how things are changing at the Vatican!

Companions? I got a few - two dogs a cat and sum tropical fish - UGH!!! Do the boys in the Vat have companions? cum cum now boys - I just cannot believe they don't. with all those cute secretaries around? how else do they survive. I was at a meeting in Namibia a few yrs ago addressed by that idiot Trujillo (boss of the family dept) and heard him screaming about gays - you should have seen his secretary! Holy God, .....we praise thy name!!!! Indeed if I could find a secretary like that I would praise His name all day long!

Oh - I had a letter from THEM yesterday - thanking me for my latest explanation of my stand - this time I was asked by the nuncio at my private inquisition a few months ago - to write to one of them whom I know (Zago - former OMI general - and a good guy - the one who got that poor old Sri Lankan unexcommunicated within a year). I stretched the truth as much as I possible could in my letter and he wrote back a very personal note saying he had passed my letter on to THEM and hoped that this would now be the end of the matter - so do I, but I doubt it. Shit, Martin 0- wot you doing over there - can't you slip in a few drops of poison somewhere or other?

Hugs and luv = Reg 10/9/99

✂



From: "Reg C" <reg@kingsley.co.za>

Hey a quick one to the matter I found after I sent my last epistle:

Richard - that guy was a shit - and he could have been suspended for life for having done wot he did - but someone has to lay a charge and report the sod. Not on at all - and ultra shit!!!

re what is matter for confession - I suppose the issue really is celibacy and not gay sex. I am off the belief that we have all been screwed up by holy mother church - I do not think that sex is the ultimate in sin anyhow - and not always matter for confession either - even for celibates - come on - the good old book also says dirty thought are grievous stuff and always matter for confession - come come now!!!

As someone said, confession is meant to be a help for growth in holiness - if celibacy is your thing - then I am sure breaking it is matter for cfn - if not - well hey guys remember what Vat II said about personal conscience being the prime guide....



Hi guys

Have to send off another mail 'cos there is so much stuff to comment on and I needed to delete it all from the in box before I leave, 'cos it will be flooded on my return from that bloody bishops meeting.

I smiled big when I saw Jim asking about the CV programme on the computer - gosh - just goes to show how easy it is for non USA people to get confused in cross chatting!!! OK - so will we have these CV's or resumes or not?? I am sure we could add a discretionary bit under our pics ?

I know what a CV is but do not know what a OSA is - Jim please help.... At least provincials have an end of term- bishops do not have that! wot a pity - then mebbe more would get to understand the problems bishops have - not all that rosy u know. Bert, u don;t seem to like em? I see the major fear of bishops being that they will get their arses kicked by uncle Ratz - I have been under their scrutiny for over a year now and expect to get my "profession" to sign real soon. I hope I will have the courage then not to sign it - but if I don't - I get the boot Quandary.... and that is what I think most bishops are in. All fine and well to say fuck Rome - but then you are out - and then what good can you do? I decided long ago that it would be best to work within the system. Can I also turn the tables a bit and ask why the "simple" priests also do not cause more shit??? You also could you know! Of course you then would get the boot too... so I spose in the long run you are the same as the bishops who as I said - want to work within the system and try in their own way the change things Rome;s very slow way! - food for thought, I hope? I think I said before I expect JP to drop out on Jan 2 and ratz to take poison on Jan 3 cos he knows that if he does not , someone else will give it to him on Jan 4!

Evan, thanks for your thing on gay love - how very true it all is - and I do believe we have to encourage gays and lesbians to go that way despite wot holy mother church says.... Evan we did have two other Ozzies in here I think - mebbe they will make some noise now that you are in. I was in Perth some while ago - sorry I had not heard of you then...

OK Rick - let us see you in that speedo. I have a pic of me in rather tight boxer type swimming trunks ages 23 - I must get that scanned and send it along - not bad at all I tell you!

Gary u r so nice to keep on saying nice things about me. I know I caused a bit of a stir when I walked into the gay priests meeting - and still laugh about seeing their faces when I did walk in.

OK guys - stay well - hugs and luv - Reg 9/26/99



OK guys - slowly slowly - summing from my collection - at least he is naked.. more to cum!!! at least it beats Cliff's meat one! If you guys all freak out about uniforms - I should send one of my in navy uniform of a few yrs ago - much cuter than the other costume I have on!

Sadly I did not see Jurgs and me on the TV news - it went on so soon - we were still out at supper when the news thing was on - but at least they did have the bomb protest on. I saw nothing in the papers, but then I don;t bother to read to many papers. anyhow...

Bert I loved yr little song - it certainly did bring a smile to may face - after a loooong day at the beach - but too much wind today!

OK guys - that;s it - bed time now = hugs and luv = Reg11/16/99



Hi guys

Whew - just got back in from attending the protest gathering outside the "Blah Bar" - the gay bar in CT which was bombed a week ago. Jurgs delighted me in cumming with me - and he also wore his collar! TV and newspaper cameras were there of course, so we shall see the repercussions - But I had to be there. I just had to put my money where my mouth has been in supporting gay issues. And we went to supper in a gay restaurant afterwards - again in collars (me in ring and chain etc also) - and hardly an eye was turned our way either... just goes to show...

Jurgens has advised me against being the first to send a porn pic - so all I have to offer now is this pic of the "man with a huge cock" next time..... The pic that Moxie sent to me of THE mitre hangar just has to be in improvement of the pic Bert sent with hats in th e wrong place! But I shall not be the first (though don;t tempt me) to send a real pic.

Cliff - you raise two very important topics - courage (a load of shit - as far as I am concerned) and the matter of celibacy. Yeah.... I was at a diaconate ordination last night - where they pledged this thing yet again. Hey guys, cum on, it is not JUST a thing not to marry - let;s not fool ourselves - I do think I need more convincing than that. Of course I am not in favour of celibacy -= but lemme hear some more serious justification. OK - call ourselves prophets or summing - trying out the new way - but... However, having said that. let me not be a prophet of doom either. Since this is not the confessional I don;t have to be really honest either!!! (Grin).

Tony I used to be on ICQ - but went off when I realised that my chatting times are not your chatting times - at least not when we live hours ahead or behind of each other. Sorry man. The only reasons I went on was to talk to Moxie - and then he would not answer my questions anyhow...

Jurgs - thanks again for supporting me tonite at the protest thing- let;s see whose pic gets in the paper - the "young" cute you or the old cute me!!!

Cheers guys and lotsa luv all round = Reg11/13/99

🔗

Hi guys

Martin - you have me worried too there - how can u say that uncle Ratz is the voice of moderation - surely you did not mean that - who is more extreme?

Sorry I should have started by saying welcome to Luyando - as someone said - jump right in - as long as u r in yr birthday suit!!!

Yeah we had this bombing - Amazing that news reached Dar es Salaam Rick - just goes to show - what is Tanzania like re gays? and wot did Nyrere have to say about us??? After the smart sermon I gave at the official SA Govt memorial service, I would hate to hear now that he was a basher!!!! Only one person is still in hospital - his heel was blown off. I shall be at the bar on opening night in a Roman Collar - just to shock the troops and will hopefully have a few of the priests with me. One of them was at a bar right net door when it all happened 0- but yes of course it has scared the shit out of the guys.

Andy -= again wot a pity I did not hear about you when I was in NY a few months ago. Being in here is great - I came out really to myself just about 6 yrs ago - and now at least I am sure all the priests and bishops know! - quite frankly I don;t care anymore and that is great. I wish you well on your journey! I was ordained in '62 - and the other ordination in 92 - so I guess that makes me OLD!

Bert ta for your Jesus watching joke - it has done the rounds out here too.

Why am I not included in the sex survey???? Sis man ! There was a survey done out here years ago and for some reason I was left out of that one too!

Sorry Bill I have only ICQ and not ICUII - now that should be lots of fun.

Cheers guys and "be not afraid" hugs = Reg11/8/99

🔗

Good for Napoleon - I liked that - yea indeed how the church has ever survived - as I heard many yrs ago - a sure proof of its divine institution.

Dare I repeat my prophecy for those who were not here when I made it a while back: JP11 will die on January 2 - once he sees he has nothing more to live for having led us all into the new millenium. Ratz will take poison on Jan 3 cos he knows that if he doesn't someone will give him poison on Jan 4!

Of course we need a new church - of course we need always to be updating - is that not wot we as a little bunch in here are busy doing all the time - maybe not as radically as we would like or as fast - but nevertheless. Every day I read your mail i get more courage - just this afternoon I spent an hour recording four programmes for one of our local radio stations and was asked if I would ordain - or accept into the seminary a gay man or someone living with Aids.

Those programmes will be broadcast on the Sundays in December. A few cranky ladies will phone in and condemn me to hell -but I know my own archbishop will agree with me - some of bishops would not - but I really wonder why that supposedly new caution from Ratz re gay admissions never got to us? Is it possible that our Nuncio decided not to send it to us? Tonite I have to go through the applications for admissions to our seminary for next year - I sincerely hope there are a few gay guys in there - gosh imagine our church without gays??? I can only thank God that I am not a bishop in the US of A. Oh man - the shit I would stir!!! Send them all to Cape Town, gentleman - where they will be accepted. Hey wow - now here's summing - just this moment my Archb has phoned to ask how my radio programme went - and I told him about the question asked re accepting an aids man for ordination (I did not mention the gay thing, cos I know he accepts gay guys) , I told him my answer and he said - of course we would accept an aids man - other requirements are there of course (said he) but we could not refuse a man just 'cos he was HIV +tive. So - you see why I am so happy in Cape Town !!!

Richard (BB) sorry you have that problem - my advice like all the others so far - find a new one!!!

Hugs everyone and lotsaluv = Reg12.2/99



Hi guys

kill him ? pray for him? why not just fuck him??? any volunteers - ugh!!! Martin, you told us ages ago about the possibility of a letter from him - can YOU give us any update? Certainly bishops of the world have not yet received anything like this - certainly not anything to do with gay students or whatever. I do not see how he can possibly do this - but... If he does, lemme repeat my statement earlier - that I will cause lotsa shit for him and the Vatican. And that is a promise MY intention would be simply to ask the question what he intends doing with those priests, bishops (possibly "like me") and cardinals (and I might as well put in popes) who are gay. That should cause shit enough. be assured dear reverend gentleman I shall let you know the day any such outrageous letter reaches the desks of the ordinaries of the world.

Hey thanks guys for all the confidence in proposing me to be the guy with the tiara -wonder if they would allow one in pink? Talking about pink - I see the new favoured marble colour of the newly cleaned up St Peter's is pink! We have just restored our cathedral here in Cape Town to its original - and guess what the original colour is/was - pink - and that's what it is now - so stuff you uncle Ratz!!! I drove my 91 year old mother past it today - and her comment on the colour: "why did you have to paint it pink???" Oh well - not everything sons do pleases their mothers.

Those of you who belonged to Collegium Fratrum will remember the humorous sending of pics of the mitre hangar that "Moxie" sent. Now if I got a tiara - well I already have a design for the hangar....

Welcome to Jurgens - stay cool boy.... and to George - hope he has worked out how to get our email addressees by now... and to Paul. Nice to have you with us.

Dale - I was rather amused to see you grumbling about yr salaries over there. Out here - at least in cape Town which is the highest paid salaries diocese in Sth Africa - our salaries for both priests and bishops - is a silly little \$1600 per year - so count yr lucky stars guys....

Jim - I wonder if you went to the Blah Bar when you were in CT - it was bombed last night. One of our priests phoned me up this morning to ask if I was OK - since it is one of my favourite places in CT. I was not there!! -= I had just returned from Pretoria where I was conclave'd for a bp's board meeting - not exactly quite as exciting.

Nice to hear that Gary is up and about - hell he must be into S@M with all his voluntary attendance at meetings!! Nice to hear u up and about again Gary.

Tony - u got me laughing when you commented to Rick about his being in South Africa. Have another look at your atlas mate - and see just where Dar es Salaam is! Oh, if only he were in Sth Africa!!

Hey guys - it's not fair that you are all so far away. I used to be on ICU in the days of "Moxie" and you know we actually chatted once or twice - but the time of the day is so different between USA and SA - when I work at my computer at night - you guys are having lunch - so not much good to me sadly - so all I have to chat to is Jurgens... grin

OK boys - that's it for now - hugs and luv = Reg 11/6/99



Hi guys

Hey wow - if we have nothing else in common (?) it seem most are MMouse fans! A good idea to have our get together there - certainly we will probably not bum into uncle Ratz (or will we) if we go there and not Rome.

Gary I hope you are doing better these days! Martin, sorry to hear about Paul. I have never met "Selwyn / Sally" but she has to be the only lady priest in the world with valid orders - though I wonder if uncle Ratz would call her a lady -

she just has to be, sine we do allow transvestites to get married... I would love to be part of a theological discussion on that one. Recently here in CT my archbishop allowed a lady (former man or wotever) to get married. and so the argument goes on... Or maybe I just have a good Abp?

Bert, I liked yr story of the car breaker in - have saved it for future use somewhere or other - gosh I have so many of these saved stories - one day I shall use one of them I spose.

Andy - you raise an interesting point there- I do notice I am the only one who ever swears in here = well not the only one - a few weeks ago someone also used that terrible word fuck - grin. Odd - I mean that no one else swears. **Now if** there were Irish guys in here..... hey, wow are there no Irish guys in here ? U don't think perhaps there are no Irish gay priests, do you?

Would someone please tell me what "Call to Action" is. Has to be interesting.

Did any one you pick up this tit bit from the "Advocate": "\* Four Roman Catholic dioceses as well as a number of bish-ops in California have contributed over \$300,000 toward an anti-gay-marriage initiative on the state ballot in March 2000. <<http://www.advocate.com/html/news/101699-101899/101699news13.html>> Gosh that seems like a helluva lot of money to me. We don;t even have that much money in our Conference - let alone the diocese - just goes to show that all is relative.

Hugs and luv = Reg10/26/99



Hi guys

Forgive my absence recently - but I have not been well - too much on the work sheet - but it is being sorted out - a bit of delegating here and there - and suddenly I find I have five free days with nuffing to do bur rest - so I should be up and running next week.

Gary - how nice to see you sent yr own report in - so sorry to hear of your misfortune - wow man - not allowed to hap-phen!!! get better fast

"infallible catholic directories" made me laugh - we have just published (for the very first time) our own directory for Cape Town - infallible - you gotta see this one for some really smart fuckups. We do have a National one for SA - and usually that is somewhat better. Is anything in our church infallible??? with ratz around? cum on guys !!!

martin, I cannot confirm that "my" Jurgs is the same as the Jurgs of whom you think with great fondness - now how the hell would I know that? You expect me to ask him? grin. I ordained him just over a year ago - he was at Cedara - had summing or other to do with Benedictines - then he saw the light and joined the gay friendly diocese of Cape Town. I note he has not made an appearance yet -= hope he will cum in soon. When he does cum in - you guys insist that he sends a pic soon.

How nice to have our pics framed now - "kewl" as they seem to say in Latin...

Hugs and luv = Reg 10/22/99



Hi - wow thanks John - I had a few extra names, but I think they must have disappeared by now - but is Raph still not with us??? Hey I like the new guys on our pic page - let;us know if we are invited to put in any info on that page like Steve has done. John thanks for keeping the page going.

OK - so now I know wot buskins are. Thanks Pat. Hey man it looks like it was fun dressing up in those times. OK "Buckskins" is a local word then for leather or a heavier fabric made from buck - also much like doeskin I spose. Mark I promise my doeskin suit was ooooo - mebbe one day I shall put in a pic of me in uniform?

Now of course I have to know wot FFA means.... Yeah KY is a lubricant - and yes it is also used by medics for profes-sional stuff. Other people have other uses for it!!! But good old Martin said Crisco was like "Holsum" - thanks Martin.

Gary - a promise of prayers for your Deacon and his family.

Hugs all round = Reg 10/14/99



Hi guys

Gosh - never such a great response as we getting for leather. No thanks, too itchy for me - like Simon gimme good pure soft cotton - and certainly nothing acrylic - and sheets just have to be cotton - obtainable at Woolworths or Marks and Spencer (see wot the USA guys r missing). Norm, yeah undies are in - nuffing like a bulging cotton pair of jocks -

or mebbe without them ? Like Bill I too prefer soft cuddling though.

Cliff - do design an episcopal get up for me some day. Was wondering what a "chaps" is. Is it some kind of mitre? whew the terminology hums in here these days. And wot in hell is a "Crisco". Some months ago we heard about spring funerals and I knew not wot they were - now of course I do - so, cum on guys - help this ignorant cleric out here in Africa! I really could have a leather mitre though I am sure!

Rick, if you use the oral / tongue method for measuring - you could measure me anytime - how often does SAA fly to Tanzania?

Sebs - you get appointed to ensure we always discuss the Gospel of the day in here - OK? I mean and as for Steve's long oration, I felt like applauding at the end - Remind sme I have a speech at CBC's prize giving in half an hour - so better get all dressed into drag...

BTW Martin - try to meet Chriss Clohessy at the Islam College - he is a great fun guy from Cape Town. Tony, we better start "puff puffing" in here instead of the "woof woofing".

Am wondering if guys would consider using nicks or names at the end of their mail instead of me trying to work out who they are from their addresses. EG - just who is "sober" dunno who he is.

Later , guys and hugs = Reg10/11/99



Hi guys

Dave thank you for sharing all of that with us - and to the many replies you have already received - thank you guys. No doubt (and hopefully) all of us have loved and have been loved. Even JP II says we can do nothing without love and Edith Stein says if anything is without love then it cannot be true. BUT pain still comes and the risk just seems to have to be there. But where would we be if we had not known love? My guess is that we would be like some cold crony old bastard parish priests that we have quite enough of in our world. In times like this, Dave, Jesus shows us, I think, that He alone provides a TRUE LOVE for us - that he alone is the Tremendous Lover - who never lets us down and into whom we can completely give ourselves.

No Jurgs that has nothing to do with my retreat - but has always been there for me when my heart got broken. MY definition of celibacy: a serious attempt to grow in love of the Lord to such an extent that we will never need to be dependent on the love of any other.

Gosh - such heavy words - and from me????

Yeah John I wonder too how I made it into this mob - someone was asleep - (or maybe it was truly awake) I really do wonder how I got here sometimes. I am tempted (at the risk of sounding pious) that the idea of prophet has to come in here somewhere. Of course it could also have been that I was deeply in that lil old closet at the time -= but then why ever did the loving Lord get me out only after that second ordination???? Mebbe just 'cos He is a loving Lord - and mebbe just somewhere in there I have some kinda message or other to bring???? Woops, I did say I was doing all that at the risk of sounding pious. John, those words about following me into my bedroom - are they a threat or a promise?

Bury me in an old vestment - the fuck they will!!!! but who cares anyhow - if they so bloody mean at the time.

Grant it really is odd to celebrate our liturgical year upside down as we do in the Southern Hemisphere. But Xmas in summer time is nice - dunno so much about Easter - now that is really summing that needs to be done in Spring. Some mad people do have a Xmas dinner in the middle of winter just to see what it is like to eat a hot stuffed turkey at the cold.

Talking about Xmas dinner - last year we had a Xmas dinner at my home for a group of gay clergy. Jurgs did the cooking - you know what the bastard wrote in my visitors' book? "...and all I got to stuff was the turkey" But he will be invited again this year - even if the only reason is that he is the best cook we have around here -= anyone else want to come??

Hugs and luv = Reg11/30/99



Hi guys

Someone just sent me this one - dunno if it is able to be forwarded or not - but here's trying. Good old Gary - did wot I was not so sure I should do - anyhow - now we all in the deep end and it is leker!! (Martin will translate that later no doubt).

Tmorrow I am of to a week's retreat - so please excuse my absemce. We flew over Keith Clarke the Capuchin to do

our retreats for us this year. Wonder if any of you know him - From North East part of your land I think - has written stuff on celibacy. In the retreat I go on, we have a "sharin" each night over a glass or two of "juice" of some kind or another - I no doubt will shock him talkign openly abotu sex and celibacy - but we shall see... Sorry that Jurgs will nto be on this retreat, but... he is too young for that anyhow! My boss told me this mronign that he was ultra happy with the retreat (we have two sessions - and he goes one way and I the other - of course he does not know how much it cost us to get Keith here.... aaaaa the igornance fo archbishops!

GRreat welcum to Tim and Tom and Joe. Tom if you were surprised and overawed at yr first bat\ptis, imagien how I fetl at my first ordiantion - Jrugs tells me it is still sticking! Yeah our tak\sk in the world can be very awesome.

Joe - cum on , you nto so old. I have been ordained 37 yrs (with a special papal dispensation 'cos I was only 23 or summing) in one direction and now 7 yrs in the other. Tim I only even began accepting my real self after that second ordiantion - still trying to work out why it all happened - but then I went wild to an extent that Ratz would never appreciate - lotsa catching up to do I spose. Now calmed down - whew - at my age, wot else.... Tim I do believe that until one is able to thank thegood Lord for his gift of sexuality, one has not yet really accepted it or "come out to oneself". Where abotu in big Africa did you go Tim?

Paul, congrats on yr 18 years and of course prayers tomorrow as I confirm yet another bunch of little bastards - cute ones this time i hope!

Sebs - no one has yet told me wot the fuck Crisco is!!!! You said it referred to one of Gary's pics - but not which one. Hey and Gary, we already had the one of the hats on cocks - u getting old my man! But your exigetical appreciation of stop streets was amazing.

Martin - do have a piss next time you cross the Tiber for me! and thanks for the update on the new ratz document. I got summing from apriest inSydney who got it from none other than Basil Pennington on the issue also - but we shall see wot happens abotu it.

Cliff - again my prayers for you to be at peace.

Hugs and luv allround and spare a few prayers for me during the week and know that I shall miss you all = Reg



Hi Guys

Hey Tex - join the club - at least you did not get reported to uncle Ratz (yet?) I am inclined to agree with Kevin's and Tom's advice : ignore the good lady - and oh please do not fuck her - ugh!!! Sure, ignoring is not easy -= but you certainly waste yr time arguing with her - and you certainly will not convert her to your way of thinking.

Bill thanks for your pic of the Guadeloupe celebrations - nice seeing that. However I am not able to share your joy in the celebrations - not my kinda culture at all - sorry babes - but we really are all different. I did like Tom's story re Mary and his way of handling his devotion.

Hey man - this thing of sermon discussions... Of course my time zone is way out and I would have to get up at 0300 to be with you or summing - now way! I know that IRC chatting is so sloe though with lags etc - I wish you all well in your endeavours - but not so sure it will work out.

Jay I don't think I shall get back to Chicago for a while yet - so costly man and not so sure that I got too much out of the conference. Our kinda problems in Africa re Aids are so different from you aids problems over there.

John ta for the nice things you have to say about bishops - I knew most of us are a bunch of pricks - but... juts spare a thought for what a very shit job it is. To suspend a priest means to forbid him to say mass and to remove his priestly faculties - a kinda ban from priestly ministry - sad!

Bert your penis stuff , I liked and laughed at -= thanks

Cheers guys and hugs all round = Reg 12/14/99



Hi guys

Lemme start off by wishing u all a truly peaceful Christmas - just in case I don't get the chance of greeting you all later - and while I am at it -may I wish you also a noisy wild entry in the new millenium.

Simon - yeah - this bishop tries to do what he believes God wants - but hey man - if only God would send me an email now and again, I would have a greater clarity as to just what he wants of me. You say you have 1000's of Ks to go to this retreat they all talkin about - I have millions to go - so count me out guys!

Kevin, needless to say I have not yet seen the Tablet with my letter - pigeon post between here and UK is rather slow..

Bert, ta for your Xmas guy thing. I am a bit weary of downloading things like that, but I did - but then i spose my computer is already fucked up and will probably not even work after the Y2K things starts. Tuff!!! Think i shall then resort to pen and paper - it all worked so well in the old days without any bugs.

Mike u have to be nuts to go to Rome in August. I went to Paris two years ago wit the kids from Cape Town = the heat and just everything else was totally impossible. At the last minute they told the bishops we did not have to wear our cassocks (but of course we could be on the platform with JP only if we wore cassocks) - so the smart guys without cassock were "merely" in the front row of the 2 million kids. I went in jeans and T-shirt ! and had some gasps from my fellow episcopals. Of course all that was just one week before Diana did her thing. Mebbe Ratz will "do his thing" after al those screaming millions of kids will be fornicating in the Vatican gardens - as they bonked in the night in Paris - damnit man they spent the night before the papal mass sleeping in the park in sleeping bags!

Bill I was amused by your 12 days of Xmas story - Cajun style and Gary your virus thing was also amusing - thanks.

Earlier this evening I was the guest preacher at the Xmas carol service of our local MCC crowd. About 150 of them there i spose. They never had a bishop with them before and there were lots of grins all round when this bishop talked about "we gays". Watch tomorrow's papers, Jurgens.... No doubt that will give Ratz summing to distract him from worrying about the idiotic parking lot he has set up under Propaganda!

Hugs all round guys - and be peaceful this week = Reg 12/14/99



It surprises me that only Art knows of and/or has commented on old Moxie - it was quite a ball. Someone - possibly a frustrated non cleric - decided to set up a cyber Franciscan monastery in the old catholic style - for gays only. Idiots like me took it seriously and thought it really did exist - even i was being tempted to join. It pretended to have all kindsa thing - esp gorgeous novices - who wore nutting under their habits - their chatting was delightfully horny. Eventually a few did decide to check up and I was planning a visit - but one was never given a real address or phone number - only that it existed a few miles out of SF. Some guys were kicked out and some left in disgust - but i enjoyed it and commented that if it did not really exist - it was like Father Christmas - and who would dare deny his existence! Moxie put his pic out for us all to drool over too. Then when whoever was running it got too crowded over by accusations, he let Moxie die - I tried hard to get a "why did Moxie" die - but the guy just said it as too painful to say - indeed it must have been painful for him to shut the thing down - but it was great fun = and hey - who knows how much any of us say in here is true !!! grrrrin

John - was it not Cardinal (I forget his name now - was it Martini)) who said the trouble with Americans is that they think laws are to be kept - unlike Italians who know they are only there to set an ideal? Yes - and in fact one only has to watch Italian drivers to discover that truth.

Anyone who goes to Rome voluntarily in 2000 has to be nuts - or summonsed by Ratz or summing. Count me out if it is gonna be in 2000 - but I would think about 2001. There are some good places to stay like the Casa del Cleros. When I went on the ad limina 2 years ago we stayed in a wonderful place within the Vatican - that joint built for conclaves - but the doors get locked rather early and q few times I had to creep in through the guard barracks (wot a pleasure) and even one after midnight got them to unlock the bloody main doors for my taxi to get in - and hey wow did I see a few odd couples of Swiss guards or wotever walking about!!! BUT it would be wonderful to meet you guys - in the flesh - now that should send all of us off to the gym in prep....

K guys luv and hugs = Reg



Cliff, I hope you are wrong about a church split - surely we have already had enuff - I would think the "old" Catholics are a spit and if anyone wants to - ....another split now would sadden me -let's rather have a new pope!

Bert thanks for the nice things u say about my boss - he is a great guy - as Jurgs will tell you - and anyone else who has met him. If you guys only knew the problems an Ordinary has to deal with - wish they would make these Episcopal appointments for a period of ten yrs or say and swop them around like they do the provincials - ask any ex-prov and he will tell you some of the problems. priests are not the only ones who have problems - grin!!!

I agree with Bill's comment that even a regular priest can be a spy - and a more p\likely one I would think - so wot's the good of using a directory? Mebbe it IS about time that the whole thing fell apart anyhow - as long as the spy would also turn in the more closeted guys too.

I have been going to a therapist forever - and would not have survived if I had not gone to one. He gave me more guts to accept myself than any pious crap even a spiritual director could have done - hope that does not offend anyone - but mebbe I was a tougher nut to crack? So, Jurgs, even your retreat can only do you so much good - and hey are you not sposed to phone us at the chancery to tell us you going away? Shit, I have to read about it in here??? grin. Guys - see

wot bishops have to put up with! (and Jurgs - how can you miss Tuesday's party?)

No guys - you got it all wrong - the cuts rule in here! Dave wot the hell did you mean when you said you would like to have one - you got me wondering there. Simon you are like Dave in here - a while back he said he likes older - whew - we older guys have to keep tabs on who likes us you know.

That's it - have a good week everyone - hugs all round of course = Reg12/5/99



Indeed, FUCK !!! Bloody Ratz - Martin gives us this bad news. I am a bit reluctant to believe it - have not heard anything of it from other sources - and it surprising that the news guys have not got onto it yet. I was amused to hear JP11's supposed comment that Ratz does thing without asking him. I was reminded of JP's comment when we had lunch with him during our ad limina- We asked him if he was going to watch the soccer game between Germany and Poland on TV that night (he is not supposed to be gay, so he should have been watching) and his reply was that he could not "because Ratzinger is coming to check up on me tonight" .

When I was having my fight with Ratz re my stand re our bishops not opposing gay relationships when it cums up in parliament - one of the documents he sent me to "read for my requested conversion" was a thing that said gay people should not be appointed as school teachers, PT instructors and army personnel. I wondered why seminarians were excluded from this prohibition list. Now it seems they are catching up. As to my query whether this was not discrimination, I was told that all other instances would be discrimination except these.. why? because we say so!!! FUCK !!!!

I am wondering what is to happen with those wo have sneaked through and got themselves ordained??? Greeley I think says 60% of priests are gay. I would be tempted to out myself and ask wot I and other gay bishops (cardinals), priests and religious (male and female) are supposed to do. I say tempted since I shall certainly think about it before October cums our way. However it will be a nice bomb to drop at the Chicago conference next month... Gary watch out for it! As I feel now - I could not continue - but we shall see. FUCK!

So guys - see - don;t think I am such a smart guy at all! I am not I am just very human like u guys are - and look forward to my night with John! Yeah I think it was kidneys stones he pulled out of his cock. I have not found any there yet - must keep on trying - never know wot will cum out next!

That by Pat Mcdarby - now how did he sneak in without my seeing him - welcome Pat, nice to have you on board also.

Congrats Bert on yr 13th - hope you had a ball at Disney - or summing like that anyhow!

Norm if you want to see me in drag - go to our site - it's all there! Oh and by the way - e once sang Tantum ergo to the tune of Clementine when I was a student and got shat on for doing it also! amazing - who cares now anyhow

bad night - again FUCK - but lotsaluv to you nice guys = Reg



-----Hi guys - so nice to see so much in our file to laugh about - and to think about too, which is also good.

John you sod! Liar too (I Liked Bill's comment though) ball sucking my arse!!! Yeah well now that is a thought. Do I get to jump the queue 'cos I cum from so far away? Wot a pity I am not going anywhere near Maine. A night with John - aaaaaaaooooooooo etc. I did like your fat arse pics - they have been filed away for future use (which means when I die, someone will have to clean up this computer of mine!) Pity there is no self destruct thing one can install - any suggestions? Now John - who do you expect to answer honestly bout getting laid - to me baby!!!

So I am wondering if there were any prince charmings down in Disney. I suppose you guys all talking about the Disney in Orlando - not the other in LA? I went there ten years ago with my brother and his wife and kids - amazing place. Epcot was the place for me - and certainly not those crazy upside down rides. Tony's comparison to a Disney visit vs a Vatican visit reminded me that a while ago I was walking around St Peter's all in drag and so many people wanted to take my pic and have one of themselves with me - I thought it would be a good idea to have someone walking around all dressed up (like Mr Mouse does at Disney) for the pics. Ratz could make some money out of it no doubt.

Talking about the Vatican - JP is in Poland at the mo - mebbe he will die there? I shall listen to the news broadcasts in hope!

We had an election out here in SA these last few days - silly idiots still have not finished counting yet - though the results of course are a foregone conclusion. Not half as much fun as the elections of 5 years ago -but at least they were peaceful - not one person got killed! Yeah - peaceful country I live in!

Jim, thanks for the spoon story - yeah that was the one I heard - but it was done by a bishop and his priest - or mebbe it was to do with a breviary or summing - oh well... old age and all that.

Greg you seem to spend a lot of time doing funerals out there - now at least I understand the spring burial thing - do they all get done at once then or wot?



Norm - hope all goes / went well with the move - sometimes it can be ultra traumatic. Hope yrs was not one of those.

OK nice guys - hang in there = lotsaluv = Reg



9/11/99 John if you cannot get a secure naughty page - then I would vote for keeping up the respectable page. I do think it is a wonderful idea.



"Bishop Cawcutt has repeatedly violated the most solemn promises that he made when he was ordained as bishop," Brady explained. "In the 'Examination of the Candidate' taken from the Rite of Ordination promulgated under Pope Paul VI, 'the commentary to the rite states 'An age-old custom of the Fathers decrees that a bishop-elect is to be questioned before the people on his resolve to uphold the Faith and to discharge his duties faithfully.' Just a few examples of Bishop Cawcutt's violations can be easily gleaned from his own emailed comments:

"In 1992, the consecrating bishop asked the candidate, Cawcutt: 'My brother, are you resolved by the grace of the Holy Spirit to discharge to the end of your life the office the apostles entrusted to us, which we now pass on to you by the laying on of hands?'

"The bishop-elect, Cawcutt, replied: 'I am.'

In the email list, Cawcutt said *'Paul, congrats on yr 18 years and of course prayers tomorrow as I confirm yet another bunch of little bastards - cute ones this time i hope!'*

"In 1992, the consecrating bishop asked Cawcutt, 'Are you resolved to be faithful and constant in proclaiming the Gospel of Christ?'

"Cawcutt replied 'I am.'

"In the email list, Cawcutt said *'Evan, thanks for your thing on gay love - how very true it all is - and I do believe we have to encourage gays and lesbians to go that way despite wot holy mother church says.... '*

"In 1992, the consecrating bishop asked Cawcutt, 'Are you resolved to maintain the deposit of faith, entire and incorrupt, as handed down by the apostles and professed by the Church everywhere and at all times?'

"Cawcutt replied 'I am'.

"In the email list, Cawcutt said *'I do not think that sex is the ultimate in sin anyhow - and not always matter for confession either - even for celibates - come on - the good old book also says dirty thought are grievous stuff and always matter for confession - come come now!!! As someone said, confession is meant to be a help for growth in holiness - if celibacy is your thing - then I am sure breaking it is matter for cfn - if not - well hey guys remember what Vat II said about personal conscience being the prime guide.... '*

"In 1992, the consecrating bishop asked Cawcutt, 'Are you resolved to build up the Church as the body of Christ and to remain united to it within the order of bishops under the authority of the successor of the apostle Peter?'

"Cawcutt replied 'I am'.

"In the email list, Cawcutt said *'Jurgens has advised me against being the first to send a porn pic - so all I have to offer now is this pic of the "man with a huge cock" next time..... The pic that Moxie sent to me of THE mitre hangar just has to be in improvement of the pic Bert sent with hats in th e wrong place! But I shall not be the first (though don;t tempt me) to send a real pic.'*

"In 1992, the consecrating bishop asked Cawcutt, 'Are you resolved to be faithful in your obedience to the successor of the apostle Peter?'

"Cawcutt replied 'I am'.

*"In the email list, Cawcutt said 'Dare I repeat my prophecy for those who were not here when I made it a while back: JP II will die on January 2 - once he sees he has nothing more to live for having led us all into the new millenium. Ratz [Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith in Rome] will take poison on Jan 3 cos he knows that if he doesn't someone will give him poison on Jan 4!'"*

RCF has set up a web page ([www.rcf.org/cawcutt](http://www.rcf.org/cawcutt)) where the press can view material regarding Bishop Cawcutt's involvement in St. Sebastian's Angels. For further information, please contact RCF via the contact information listed in this release, or email [press@rcf.org](mailto:press@rcf.org).

Stephen Brady, President  
Roman Catholic Faithful

### *A Letter from a South African Catholic to his Priest*

"Dear Father \_\_\_\_\_,

The following short note is addressed to you in fraternal greetings in the Brotherhood of Christ and filial greetings as you are my spiritual guide. There may be a minuscule of criticism which is meant to be constructive and it is hoped that it will be taken in this manner.

You are very well aware of my highest regard for you in every way but especially in the dignity and the added beauty you give to our daily Mass by your elocution in prayers and your miniature jewels of daily wisdom in the sermonetts.

I sincerely hope that the following will not disturb in any way our cordial relationship.

When I reported to you that I had heard from a friend that a bishop and some clergy in this country were involved in homosexual web sites of a pornographic nature your reaction was understandable from a Christian aspect but was rejected obliquely as RUMOR. Had I been a sensitive individual your remark may well have been objectionable and I would therefore have been inclined not to pursue the matter any further with you. I may well have felt that I was been adjudged by you as a rather immature and somewhat unintelligent individual who was not capable of sifting the details of the report for factual information. I must tell you that my source for this information is absolutely impeccable and that I have seen this material for my self on the web-site. At that initial stage I did not have the name of the bishop involved so I immediately went directly to my source who left me with not the slightest doubt as to the name of the bishop and I together with my informant viewed page after page of the most filthy and obnoxious language and pornographic photos and of course photographs of the bishop in what he calls 'drag' meaning vestments and miter with crosier and the normal official dress. In fact I asked my source to print out some of this material and so obtained copies of just a few pages of the many dozens of pages of utter filth, obscenity and virulent hatred for the Pope and Cardinal Ratzinger. At one point Cawcutt remarks to his fellows on the site that the Pope is visiting Poland and that he lives in the hope that the Pope will die there. Cawcutt talks in the most insulting way about His Eminence Cardinal Joseph Ratzinger referring to him at times as the Rat or as Uncle Ratz. In one memorable paragraph Cawcutt tells his friends on the web that he enjoys doing chores on the weekends because "it gets the shit out of his brain especially after spending the week in the fucking chancery".

When I handed those two pages of just a small part of the material to be found on this web-site to you and revealed the name of the bishop as Cawcutt your remark further emphasised what you had said to me on the previous occasion. "Oh, I know bishop Cawcutt very well. He was appointed chaplain to the homosexuals and so he is involved with them." Just another demeaning blow to my credibility and ignorance of such matters and of course again if I was highly sensitive I would have turned on my heel and not tried to continue to inform you as to this rampant evil.

A very simple and positive response of my two reports to you would have been "This is a very serious matter that must be investigated". I would have been at least a little encouraged. I know you did tell me that I should report the matter to the Bishop and to be quite honest, from past experience, I have little faith in our Bishop. We had a very simple experience of a persistent rumour that Fr. Borello did "marry" two homosexual males in the "Our Lady of Fatima" side chapel of the Cathedral of Christ the

King in Johannesburg. When a rumpus was raised I understand that the official marriage record was torn out of the record book. Absolutely nothing was done to scotch the rumour.

The other sad incident occurred in the Braamfontein church where reported abuse of alcohol was ignored by all in authority and when a wonderful priest, a humble and lovely man in every way and a wonderful and sympathetic confessor was allowed to go on the altar at the main mass so drunk that he did not know where he was. All too late he was removed for treatment.

On the web site that is used by Cawcutt you will find that he says that he was about to confirm some little bastards and that he hoped that some of them were cute. Will we have to wait for the ravenous wolf to devour the souls of some little lambs of his flock.

Do we have to wait till we have a 'Bishop of Galway or Cominsky' or some episode for any S.A. journalist to be informed of the simple website number and serialise the filth of Cawcutt and a dozen priests whose photos appear with their names and nicknames. Are we prepared to allow these priests, including a S.A. theologian in Rome to pervert this country's youth or are we prepared to sweep all this scandal under the carpet.

The credibility of the Catholic Church among the normal faithful depends to a large extent on the depth of knowledge of the Bible and catechesis and we are aware that it is generally very thin and vulnerable and so easily destroyed and we will be responsible for conniving, aiding and abetting and condoning evil and all its continued consequences to the end of time if we do not take action.

We see what has happened in Ireland, and in some other parts of the world, as a result of no avenue being opened up for communication between clergy and faithful and the dreaded consequences of criticising the clergy which sometimes took precedence of blasphemy in enormity of sin.

The youth in Ireland have seized with glee the opportunity for general fornication. We have also the lack of an avenue for the clergy themselves to air their problems. What is the use of a priest reporting the sexual or other aberrations of another priest to a bishop who himself is a homosexual or who is not in any way prepared to stop such evil, including the sexual abuse of altar boys and children in orphanages. (vide Newfoundland).

Horror of all horrors is my suggestion that one male and one female from each dioceses be chosen by the priest to represent the parish and church in general and that a Catholic Lay Organisation be formed to monitor all complaints genuine or rumoured and then ensure that effective action is taken for the sake of the faithful. With all the modern sources of communication it is very difficult for even the most dedicated priest to keep up to date with what is good and what is excellent and beneficial and where a watchdog committee of dedicated parishioners would be on the alert in every matter dealing with faith and morals. A central committee would deal with legislation of the Government.

Once the crack appears we shudder to think what will be revealed and the faith of thousands will be dealt a deadly blow all because we failed to do our duty as Christ's followers and join with our errant clergy 'The Society of Iscariot' and merit the condemnation of Christ 'It were better that we had never been born' .

As one of the Vicars of the dioceses I appeal to you to set the ball rolling and see that the proper authority deals with this matter once and for all.

Just one person could ring the Sunday Times who would gloat over the web cite number and shame us all even if it was just a rumour.

I hope Father Canice that you will accept what I have written in good faith and absolute sincerity of purpose that this matter be resolved as soon as possible for all our sakes.

I wish you God's protection and that of His Blessed Mother, whom you love so much, to continue your devoted service to us all. Kevin.

P.S. Please inspect the site for yourself. It is to be found at [www.rcf.org](http://www.rcf.org) or if you like you could contact Mr. Stephen Brady at Roman Catholic Faithful via the same internet address. I urge you to examine the material on the St. Sebastian's Site (the site for homosexual bishops, priests and religious.)

**A Letter from "Father G" (a priest guiding RCF)**

The issue here is crystal clear! The moral teaching of the Church is consistent with its spirituality: "Hate the sin and love the sinner!" It is NOT a sin to be a homosexual, any more than it is a sin to be a heterosexual, but, apart from the marriage covenant, the physical expression of love (usually genital) is a serious sin. The same counsel must be given to the unmarried heterosexual and those who chose the single life as a vocation as is given to the homosexual: Stay close to God and by prayer and with the graces of the sacraments live a celibate life and you certainly will know the love and support of Christ and His Church! Celibacy and the graces necessary to live it are the only answer and it is the task of those who represent the Church to preach and teach that truth. The absurd argument that "God made me this way, so it's alright" is so incredibly foolish as to be beneath comment. It is the task of the Priests and Bishops of The Roman Catholic Church to share the teaching of Jesus Christ. You have read the words of "Bishop Reg"; do you find there counsel to prayer and the sacraments as a means to receive the grace of celibacy? Do you find a loving call to repentance and conversion to those who are living in sin? Granted, these words are taken out of context, but coming from a bishop of the Holy Roman Catholic Apostolic Church, can you imagine ANY context in which these words would be acceptable? Jesus Christ said "I pass on to you what I have received from My Father." Jesus passed it on without changes. What makes some bishops and priests today think that they can do what even Christ did not? Also, when it concerns the teaching of Christ and His Church, sins of omission are much more common than sins of commission! We pray for leaders who will be holy but we have no right to demand it. We do, however, have a right to the truth and we MUST demand it or the Church which was founded by "the Spirit of Truth" on Pentecost will cease to exist. Fr. G

**There was a time when the US military would not allow homosexuals to serve. One of the reasons was the possibility of someone blackmailing a homosexual officer, by threatening exposure, in order to gain information which could be used to weaken our defenses. What happens when a practicing homosexual enters the priesthood and makes his way to a Bishop's chair? Will he protect your children from a pedophile priest and risk his own "outing?" Will he defend God's law thereby condemning his own sexual practices? Look around your diocese. What do you see?**

**Archdiocese of Detroit priest advisor  
to radical gay group**

A prominent priest in the Archdiocese of Detroit serves on the Advisory Board of the Triangle Foundation, a well-known group that agitates for the most radical legislation relating to sexuality.

Lately Triangle has been trying to legalize sex at interstate rest stops and has been complaining that some pornographic book stores were closed by police as health hazards in March where open sex routinely take place. Triangle is known to be one of the most effective and most fringe gay groups in the U.S.

Fr. Randall Phillips, pastor of St. Linus Church in Dearborn Heights serves on the Triangle Advisory Board and has been listed for at least two years on the web site of Triangle (tri.org).

Fr. Phillips is a former professor at Sacred Heart Seminary and is a well-known liturgical innovator. He is also the vicar of Dearborn vicariate.

The Triangle Foundation's director of policy and victim services, Sean Kosofsky, is quoted in a Michigan newspaper as saying that members of Triangle's Board of Advisors are "strongly affiliated with us, agree with our mission and our work, and work closely with us."

Fr. Phillips was the homilist for the archdiocesan prayer service commemorating World AIDS Day last Dec. The event, including a candlelight vigil, was sponsored by the archdiocesan AIDS Ministry Forum. Fr. Phillips was shown in a photograph in *The Michigan Catholic* wearing a stole adorned with the "rainbow" colors of the gay community. Fr. Phillips is known to have said Dignity Masses.

For at least 25 years the Archdiocese of Detroit has always maintained friendly relations with the group Dignity, which today operates at Marygrove with Sunday Masses presided by priests of the archdiocese, with the permission of Cardinal Maida. The group has boasted that about 26 priests are allied with it.

On the Triangle Foundation Internet web site as of March 31, a tuxedo-clad member of the archdiocesan Department of Communications was shown in one of several photographs taken at Triangle's fifth annual fund-raising dinner last year.

The archdiocesan employee said he attended the fund-raising dinner with a friend who had an extra ticket and because he was curious about the organization.

About three hours after a reporter inquired of Triangle whether the man was active in the organization, the page showing the photographs was removed from the site.

**Catholics!...**

***Isn't it time we put our money  
where our beliefs are?***

Have you found yourself saying "But *Father...*!" once too? Did you respectfully request that your pastor stop destroying your church by committing such acts as removing the Communion rail, allowing dancing girls in the sanctuary, turning the Holy Sacrifice of the Mass into a social hall, or worse? Have your pleas been ignored, scorned, or ridiculed? Are you feeling isolated, alienated, and ostracized, wondering where your Catholic Church has gone?

Were you once supportive of a Catholic organization, publication, radio or TV show, or apostolate, but you now find yourself asking if they're still *really* Catholic? Oh, they're "mostly" orthodox, but do you find yourself wincing now and again when they hit on a particular issue? Do you wish they'd get back on track?

If this sounds familiar,  
it's time to ask one more important question:

***Are you still giving financial support to your  
parish or organization because you feel  
obligated to do so as a Catholic?***

You don't have to. In fact, it may be that  
you should not give them another cent.

The Fifth Precept of the Catholic Church is *to contribute to the support of the Church.* As Catholics, each of us must do so. But for any Catholic in the unbearable situations we've described above, serious consideration should be given to how this obligation can be met.

Send for the Athanasius Apostolate's  
*Responsible Catholic's Tithing Kit.*

Find out how you can support the restoration of the Church by sending your contributions to organizations that do not deviate from the teachings of the One, Holy, Catholic and Apostolic Church.

Order your kit today by enclosing  
a \$5 check or money order,  
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Give in good conscience with a joyful heart.  
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## A CHURCH'S CHALLENGE

### Catholic priests are dying of AIDS, often in silence

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By JUDY L. THOMAS - The Kansas City Star

Date: 01/30/00

Hundreds of Roman Catholic priests across the United States have died of AIDS-related illnesses, and hundreds more are living with HIV, the virus that causes the disease. The actual number of AIDS deaths is difficult to determine. But it appears priests are dying of AIDS at a rate at least four times that of the general U.S. population, according to estimates from medical experts and priests and an analysis of health statistics by The Kansas City Star. In Missouri and Kansas alone, at least 16 priests and two religious-order brothers have died of AIDS since early 1987. The deaths are of such concern to the church that most dioceses and religious orders now require applicants for the priesthood to take an HIV-antibody test before their ordination.

For the nation's 60 million Catholics, served by 46,000 priests, the AIDS issue goes straight to the heart of church doctrine -- a doctrine that teaches compassion and forgiveness but also considers homosexual relations a sin and opposes the modern practice of "safe sex." In a nationwide confidential survey of 3,000 priests by The Star, two-thirds of the more than 800 responding lauded the church for being caring and compassionate to priests with AIDS. Often, the church covers medical costs, gives them a place to live and cares for them until they die. Most priests, however, said the church failed to offer an early and effective sexual education that might have prevented infection in the first place. Two-thirds said sexuality either was not addressed at all or was not discussed adequately in the seminary. Three of four said the church needed to offer more education about sexual issues.

"Sexuality still needs to be talked about and dealt with," said the Rev. Dennis Rausch, a priest with AIDS who runs an AIDS ministry program for Catholic Charities in the Archdiocese of Miami. "I've been trying to get into the seminary here for the last several years to do an awareness course for the guys, so when they come out, they at least have some knowledge."

Many priests and behavioral experts argue that the church's adherence to 12th-century doctrine about the virtues of celibacy and its teachings on homosexu-

ality have contributed to the spread of AIDS within the clergy. Unwittingly, the church has kept fledgling priests -- some of whom were as young as 14 when they entered seminary in the '60s and '70s -- uneducated about the reality of a sexual world and its temptations. Moreover, by treating homosexual acts as an abomination and the breaking of celibacy vows as shameful, the church has scared priests into silence, some say.

"I think this speaks to a failure on the part of the church," said Auxiliary Bishop Thomas Gumbleton of the Archdiocese of Detroit. "Gay priests and heterosexual priests didn't know how to handle their sexuality, their sexual drive. And so they would handle it in ways that were not healthy. "How to be celibate and to be gay at the same time, and how to be celibate and heterosexual at the same time, that's what we were never really taught how to do. And that was a major failing."

Roman Catholic cardinals in the United States and high-ranking church officials in Rome declined requests to discuss the issue. The Vatican referred questions to local bishops.

In a statement released Saturday, the Rev. Patrick J. Rush, vicar general of the Catholic Diocese of Kansas City-St. Joseph, said: "The numbers of HIV-AIDS deaths of ordained clergy pale in comparison to the tidal wave in our country and throughout the world. Through their ministries, all of our priests offer their lives to serve others." Rush said the Catholic Church has responded with compassion to those who suffer from AIDS. "Faith reminds us that the afflicted are our brothers and sisters, men and women in God's image. They deserve our care, respect and support."

In an earlier interview, Bishop Raymond J. Boland of the Diocese of Kansas City-St. Joseph said the AIDS deaths show that priests are human.

"Much as we would regret it, it shows that human nature is human nature," Boland said. "And all of us are heirs to all of the misfortunes that can be foisted upon the human race." Boland thinks church leaders now are doing a better job. "I do feel today that a lot of our men get many opportunities -- the standard of spiritual direction, the standard of formation is much

higher," Boland said. "And in all of the seminaries, we have people who are trained counselors."

Through the years, the issue of AIDS deaths among priests has been so sensitive that many of those who later died kept their illnesses a secret. Some death certificates listed AIDS-related conditions such as pneumocystis pneumonia but never mentioned the disease itself. Other certificates were falsified.

But within the church, many have been touched by the disease. To the surprise of researchers and some church officials, 801 priests responded to The Star's survey on AIDS and the priesthood -- a response rate of 27 percent. Nearly 60 percent said they personally knew at least one priest who had died of AIDS. And one in three said they knew priests who were living with HIV or AIDS. The survey had a margin of error of 3.5 percentage points.

The Rev. Tom Casey, an Augustinian priest from the Boston area, cared for a priest who died of AIDS in 1991. Casey said the church bears some of the blame for his death. "They have created a tremendous amount of homophobia," Casey said. "They're schizophrenic in the sense that they're wonderful when it comes to caring for people, but on the other hand, most churches don't generally have a healthy understanding of sexuality." Casey said his friend, a deeply spiritual man, contracted AIDS through sexual relations. "Part of it was repression, denial, and an acting out, which he realized was inappropriate," Casey said. "But because of that one part of his life that he had not addressed openly, it turned out, unfortunately, to be deadly."

The Catholic Church clearly is not alone. Clergy in other denominations also struggle with sexuality and have died of AIDS. But the Catholic Church's condemnation of homosexual acts, its requirement that priests be male and its unique demand of celibacy make the issue all the more vexing for its followers.

"There are some very strong social implications behind this," said Robert Goss, a former Jesuit priest who is now chairman of the Department of Religious Studies at Webster University in St. Louis. Gays are in the priesthood, and not all of them are celibate, he said. "Both of those issues are explosive issues that superiors and bishops don't want to deal with publicly."

Goss himself left the priesthood after 11 years when he fell in love with a seminarian who was just shy of ordination. The two became longtime partners.

The former seminarian died of AIDS in 1992.

Several church leaders respond that the church is dealing with the issue forthrightly. Any criticism, they say, must be tempered by the realization that many priests wish to keep their medical condition private, as do many AIDS sufferers outside the church.

Seminary education on sexuality has been slow to evolve, but so has the acceptance of homosexuality and the understanding of AIDS in the general population. Many of today's priests, whose average age is about 60, entered the seminary in the 1960s, the age of "free love" and sexual experimentation -- not HIV awareness. The church hasn't abandoned its priests who have HIV or AIDS, some say, and often celebrates their accomplishments. "There are priests who are gay, there are priests with AIDS, there are priests who are different that are doing wonderful ministry," said the Rev. Jim Nickel, director of pastoral care for Damien Ministries in Washington, D.C.

"No matter what their frailties, no matter what their history, no matter what their differences, there are people out there who are making a difference."

### **Hiding the truth**

Exactly how many priests have died of AIDS or are infected with HIV is unknown, in part because many suffer in solitude. When priests do tell their superiors, the cases generally are handled quietly, either at the priests' requests or because church officials are reluctant to discuss them.

In 1995, Bishop Emerson J. Moore left the Archdiocese of New York and went to Minnesota, where he died in a hospice of an AIDS-related illness. His death certificate attributed his death to "unknown natural causes" and listed his occupation as "laborer" in the manufacturing industry. After a Minnesota AIDS activist filed a complaint, officials changed the cause of death to "HIV-related illness." The occupation, however, has not been corrected.

"I think there's still a lot of shame and dysfunction there," said Sue Ledbetter, who helped form an AIDS support group in Wichita in the early 1980s. "In the early days, they wouldn't even recognize AIDS on death certificates. They would put things like 'died of pneumonia, hepatitis.' And the priests probably did have those things. But they got those things because of complications from HIV and AIDS." Farley Cleghorn, an epidemiologist with the Institute of Human Virology in Baltimore, said it was common practice with

early cases not to disclose AIDS as a cause of death. "The first priest that I saw with AIDS -- this was back in 1982 -- we did not put AIDS on the death certificate, because they wanted us not to," Cleghorn said. "The law says that you have to be truthful in that it's a legal document, and if you lie on a legal document, you could incur penalties. But there is no auditing procedure for a death certificate. And without lying, you could say that the terminal event was the stopping of the heart and the cessation of respiration."

Cleghorn said he has treated about 20 priests and religious-order brothers with AIDS, all of whom had kept it a secret. "The church and religious orders need to acknowledge that there is a problem -- that priests have sex and they are susceptible to all sexually transmitted diseases, including AIDS," Cleghorn said. "I think the most important message is that, just like every other part of the population, priests need sex education and sexual disease prevention."

In the early 1990s, experts who counseled and treated priests with AIDS estimated that about 200 in the United States either had died of AIDS or had contracted the disease. Now, those who work with infected priests say the numbers are higher. "You're talking several hundred," said the Rev. Jon Fuller, a Jesuit priest and physician who serves as assistant director of Boston Medical Center's Clinical AIDS Program. The Star alone -- through death certificates and interviews with fellow priests and family members -- found information on about 100 priests who have died of AIDS nationwide since the mid-1980s. And many priests and medical experts now agree that at least 300 priests have died. That translates into an annualized AIDS-related death rate of about 4 per 10,000 -- four times that of the general population's rate of roughly 1 per 10,000 and about double the death rate of the adult male population.

Other statistics and experts suggest that those estimates are too conservative. For example, the annualized death rate of priests confirmed by The Star to have died of AIDS in Kansas and Missouri from 1987 to 1999 is 7 per 10,000, or seven times that of the general population. That death rate is consistent with the rate calculated by The Star after reviewing death certificates of priests who died in California, Missouri and Massachusetts in 1995. The finding: six priests -- or 7.3 per 10,000 -- died of AIDS in those states that year. The AIDS death rate of the general population in those three states in 1995 was 1.8 per 10,000.

A.W. Richard Sipe, a former priest who has spent more than 30 years studying sexuality issues in the church, thinks that about 750 priests nationwide

have died of such illnesses. That would translate into an AIDS-related death rate eight times that of the general population. Joseph Barone, a New Jersey psychiatrist and AIDS expert, puts the number of U.S. priests who have died at 1,000 -- nearly 11 times the rate of the general population. Barone directed an AIDS ministry from 1983 to 1993 for students at North American College in Rome. While there, he set up an underground AIDS testing program. Over seven years, he tested dozens of seminarians. Barone gave them false names, drove them to their tests in an unmarked car and paid for the tests himself. "I didn't know who they were; they didn't know who I was," Barone said. Of those he worked with, he said, 1 in 12 tested HIV-positive. By the time Barone left Rome, he had treated about 80 priests with AIDS. Most of them were gay, he said, and contracted the disease through sexual activity. "The tragedy is many of them have been so duplicitous and so closeted," said Barone, a member of the National Catholic AIDS Network. "They didn't realize what they were doing, not only to themselves, but to other individuals, because of the exponential transmission rate."

Another researcher who has extensively studied the issue of AIDS within the church is the Rev. Thomas Crangle, a Franciscan priest in the Capuchin order in Passaic, N.J. In 1990, Crangle conducted a mail survey of hundreds of priests selected at random. Crangle said that of the 500 surveys he sent, 398 were returned. About 45 percent of those responding volunteered that they were gay, and 92 -- nearly one-fourth -- said they had AIDS. "I was surprised," Crangle said. "I felt there was a problem, but I didn't think it was of that magnitude."

#### **'It's never fair to presume'**

Many Catholics say it is irrelevant how the priests contracted AIDS. Some caution that it would be wrong to assume that all priests with HIV became infected by engaging in homosexual activity. "I would never ask a priest how he got it, just like nobody asked me two years ago how I got cancer of the colon," Boland said. "But I would provide for him. I would not write him off and say, 'Because you've got AIDS and because there are doubts about how one can acquire it, therefore you're not a good priest.' "

HIV is spread most commonly by sexual contact with an infected partner. In the early years of the pandemic, most of those with AIDS in the United States were white men who contracted HIV through homosexual relations. The disease also is transmitted through heterosexual contact, blood transfusions (although the risk is extremely small today), dirty needles during in-



travenous drug use, or from infected mothers to their babies during pregnancy or birth.

Experts say the incidence of AIDS among priests stems primarily from sexual contact. As long ago as the early 1980s, the Rev. John Keenan discovered that Catholic priests were contracting AIDS at an alarming rate. "We looked at what was taking place in the gay Catholic population, and there was a lot of concern about the epidemic proportions of HIV," said Keenan, a Blessed Sacrament priest and clinical psychologist who runs Trinity House in Chicago, an outpatient clinic for priests. Keenan and his staff developed an anonymous AIDS testing program, then notified priests, bishops and superiors of religious communities.

The response surprised him. "Originally, it was just for people in our region," Keenan said. "And then we started getting people from all over."

Keenan now runs weekly support sessions for infected priests. He believes most priests with AIDS contracted the disease through same-sex relations. He said he treated one priest who had infected eight other priests.

Charlie Isola, a New York City social worker and psychotherapist, said all the priests with AIDS that he has treated are gay men in their 40s to early 60s who became infected through same-sex relations. "Some of them had sexual contact in the seminary which continued after ordination, and some of the men had their first sexual contact with other priests or with laymen after they were ordained," Isola said. Other means of transmission, however, can't be ruled out, since many priests have served as missionaries in countries that have poor medical practices.

The Rev. Luis Olivares, 59, pastor of Our Lady Queen of Angels Church and an activist who ministered to poor immigrants in Los Angeles, died of AIDS in March 1993. Doctors thought Olivares contracted HIV from contaminated needles while being treated for an injury during a visit to Central America.

"I think it's important for people to remember that it's never fair to presume how somebody got it," said Fuller, the Jesuit priest and doctor. "It isn't really relevant." More important, Fuller said, is the question of when a person contracted AIDS. Because the virus has a long incubation period, a priest may have become infected before taking his vows, Fuller said.

Others argue that failing to address how the priests were infected shows that the church is in denial about the issue. "The thing about this is it's a public

manifestation of the fact that this guy is sexually active," said Maureen Fiedler, director of Catholics Speak Out, a national group based in Hyattsville, Md., that is critical of some of the church's positions. "And the church just doesn't want to admit it."

### **A teachable moment**

Like some others with AIDS, many priests keep their illnesses hidden for as long as they can. Yet when priests finally do open up, their bishops or superiors generally treat them with compassion. One of the first priests with AIDS to attract national attention was the Rev. Michael R. Peterson. Peterson was a priest of the Archdiocese of Washington and founder of St. Luke Institute, a psychiatric hospital in Maryland for Catholic priests and religious-order men and women. He died in 1987 at age 44. The month before Peterson died, he and Washington's Archbishop James Hickey sent a letter to the priests of his diocese and to every Catholic bishop and religious superior in the country. "I hope that in my own struggle with this disease, in finally acknowledging that I have this lethal syndrome, there might come some measure of compassion, understanding and healing for me and for others with it -- especially those who face this disease alone and in fear," Peterson wrote. Hickey - - now a cardinal -- added, "Father Peterson's illness reminds us in a personal way of the terrible human tragedy of AIDS in our midst. His suffering challenges us to reach out with renewed conviction and compassion to those with AIDS and their families and friends."

Boland was working in Washington at the time and was friends with Peterson. When Peterson died, Hickey sent Boland to the hospital to identify the body. "We had his funeral in the cathedral, and the archbishop talked about it," Boland recalled. "You talk about a teachable moment. First of all there was a shock, but when that wore off, they said, 'Gee, this maybe is the model of how we should deal with people in this situation. Even a priest.'"

Peterson's openness and the church's acknowledgment that he had AIDS have been the exception, not the norm. Though more than 12 years have passed, many priests with AIDS continue to suffer in silence.

### **Missed opportunity?**

The Rev. Harry Morrison entered the seminary in 1969 after graduating from college. Though older than many fellow seminarians, he wasn't any wiser when it came to sex. Several years in the seminary didn't help. "When young men go into seminary, they don't even know what celibacy is," said Morrison, a California priest who has AIDS. "A lot of this technical lan-

guage, these Latin phrases, all you know is there's something to be afraid of. You don't even know exactly what it means." Morrison said one phrase seminarians learned was *adverte oculos*. "That's an old, old, old admonition," he said. "It means turn away your eyes. Eye contact is dangerous. And that's all a seminary faculty member would have to say. They would walk past you and they would just simply say, 'Custody of the eyes.'"

Another warning was about "particular friendships."

"That was the main issue," Morrison said. "In a seminary, you're not supposed to have particular friendships, because they can lead to perdition."

Lack of education and inadequate preparation on sexual issues continues to be a problem in the seminaries, many priests and behavioral experts said. "In my experience, the great majority of the priests who take that vow are really not developed enough psychosexually," said Isola, the New York therapist. "During seminary, the questions about sex or homosexuality or sexual feelings were usually dealt with by the novice master or the head of training saying, 'If you say the Mass every day and say the rosary every day, the rest of it will take care of itself,' which for many of them just doesn't work."

Several priests, responding confidentially to The Star's survey, offered similar comments. "I don't think the real problem is HIV/AIDS but rather the basic dishonesty of the church with regard to all sexuality," wrote one gay priest. "Priests and others have to disguise and hide their sexuality in all sorts of ways and of course this leads to unhealthy sexual expression."

Some priests say the church was warned nearly 30 years ago that such problems could develop but failed to take steps to prevent them. In 1967, the U.S. Catholic bishops voted to conduct an extensive study of the life and ministry of the American priest. The U.S. Catholic Conference published the findings in a 1972 book called *The Catholic Priest in the United States: Psychological Investigations*. Most significant among the findings was that a large proportion of priests were psychologically underdeveloped and had failed to achieve a healthy sexual identity. "For whatever reasons, these priests have not resolved the problems which are ordinarily worked through during the time of adolescence," the report said. "Sexual feelings are a source of conflict and difficulty and much energy goes into suppressing them or the effort to distract themselves from them."

"Most report that their education about sexual development was negative or non-existent; many report no normal developmental social experience." Gumbleton said the church missed an opportunity in the '70s when the bishops received the report. "They made it very clear that we had major problems because of underdevelopment of two-thirds of the priests of this country," he said. "It brought out the facts and would have been the basis for developing programs within the seminary to help people to grow into healthy adults with integrated sexuality. "The report was given to the bishops, and they just said 'Thank you.'...It was a disaster. That study was one of the best things we ever did. I was totally frustrated at the time, and I still remain frustrated. I've always thought that was a huge failure on the part of the conference of bishops."

In 1983, the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry followed up with a 59-page booklet called "Human Sexuality and the Ordained Priesthood." The booklet's purpose was to provide "a structured, objective basis for priests and bishops to reflect personally and talk about some important realities -- realities which otherwise might not get looked at or dealt with helpfully." Topics included celibacy, loneliness and relationships. Three pages dealt with homosexuality. It was, said a priest responding to The Star's survey, "one of the most neglected documents in recent years."

## CRISIS OF OUR TIME

by Gary L. Morella

The crises of modern civilization have one underlying current. Their genesis is rooted in the confusion of "genuine authentic freedom", the freedom to do what we ought, with "license", the freedom to do what we want. This confusion is absolutely necessary for the protagonists of "radical everything" if they are to succeed in seducing the masses into believing the atheistic gospel that true happiness is found only in the "here-and-now" as opposed to the "here-after" - masses that have been primed expressly for this purpose via indoctrination masking as education. Regardless of whether we're talking about radical sexuality, feminism, literary criticism also known as deconstructionism, or any of the other "radicals" as characterized by the worst excesses of political correctness, this seminal truth that freedom is license for the disciples of the endarkenment becomes their "first principle" is ushering in a new world order where the God of Abraham, Isaac, and Jacob is replaced with the god in the mirror. This explains the animus of liberal ideologues towards Holy Mother Church who makes them uncomfortable with their vices by holding them to a higher Truth which is a Somebody, not a something.

The resulting culture wars for our souls and the souls of our children have orthodox Roman Catholics as the "fifth column" within and outside of a Church being assailed on all fronts because it dares to remind man of the end to which he was created. They are isolated and marginalized not only by the secularists but also, in some cases, by their very own dioceses which are more concerned with self-esteem than salvation thereby allying themselves with the "father-of-lies" who demands rendering more to Caesar than what Caesar is owed. The clever deception is that "c"atholicism with a small "c" is tolerated because it is reduced to being indistinguishable from any other member of a national council of churches or interfaith alliances by bishops who have forgotten the reason for their vocation, to uncompromisingly preach the Gospel of Jesus Christ to get souls to Heaven instead of Hell. As a result, the Church due to religious indifferentism becomes nothing more than a narcotic to mollify the masses in buying in to the atheistic philosophy that unrestricted freedom for the autonomous unencumbered self is the panacea for the "disease that is Christianity", a phrase rearing its ugly head as acceptable in the modern world. It is worth noting that many of these indistinguishable churches holding membership in the aforementioned councils or alliances have now called for the teaching of unrestricted sex-ed, the teaching that homosexuality is perfectly normal, and the acceptability of contraception and abortion for grades K-12. They have done this with the blessings of SIECUS, the Sexuality Information and Education Council of the United States which has dedicated itself over the past 35 years to providing sex education to school systems, promoting "family planning" clinics, and attempting to influence policy makers to echo their efforts under the guise of "sexuality education" and "sexual health." In fact, a SIECUS representative gave her imprimatur to the action of these churches in a recent national media report. The SIECUS goals follow:

***Beginning with children in kindergarten, this comprehensive program starts by teaching the SIECUS idea of beliefs and values, identity and roles in "families." The program progresses as the children become older and concentrates on biological development of the human body, developing values based on "sexual attitudes," relationships with members of both sexes, "sexual health," sexual behavior and cultures effect on "sexuality."***

***During the sexuality course, children are taught that sex and sexuality are not constrained within the boundaries formed by a wedding band. According to SIECUS, "sexually healthy" relationships are defined by five characteristics that apply to any type of relationship (married, single, heterosexual or homosexual): It is consensual, non-exploitive, honest, mutually pleasurable, and protected against unintended pregnancy and sexually transmitted diseases.***

So, according to the standard set by SIECUS, a "one night stand" would be defined as a "sexually healthy" relationship if it meets the above five criteria. SIECUS totally ignores the skyrocketing STD rates, in particular with teens. The SIECUS solution is more sex-ed, of course - the very culprit responsible for this tragedy as evidenced by what's happening worldwide where there is a direct correlation with sex-ed and STD's, teen, and sadly, pre-teen pregnancies and abortions. (Abortion is forced contraception.) This is the inevitable result when contraception replaces abstinence in sex-ed gone mad programs run by the state where our youngest children are denied a latent period of innocence to which they are entitled.

The followers of SIECUS should reference the October 1994 issue of Atlantic Monthly, which debunks the claims of sex educators on the success of their K-12 curricula based on their OWN statistics. More recent statistics reinforce the truth of that Atlantic Monthly article. Calling for more sex-ed ala SIECUS is like telling Pickett at Gettysburg to wait until 200 more Union cannon arrive before charging Cemetery Ridge.

SIECUS-based sex-ed programs used in our public schools (and sadly filtering into our parochial schools) are rooted in the well known criminal fraud of the Kinsey Report. Valid sex-ed can be taught in one period, abstinence

emulating the call to chastity by a loving God. The consequences for ignoring same ought to be very clear even to the most adamant of unbelievers - it's a matter of life and death.

There are not many career Russian Roulette players populating this planet. Vigilance is the watchword for parents. The Roman Catholic Pontifical Council for the Family's document on Human Sexuality is your sword to stand up for your God-given rights against the usurpation of parental authority regarding the education of your children.

At the Monday Jan 10, 2000 State College PA Area School Board meeting representatives from the local YMCA made a presentation to the board calling for a drug and alcohol awareness school program for children ages 3-8. Yes, that's right, children ages 3-8. The name of the program was BABES patterned after the DARE program for older students. [Note: There have been problems with DARE as parents have complained that their child's natural curiosity about drugs was excited when it otherwise might not have been. What's wrong with saying that a particular behavior is bad without going into detail regarding how the behavior is practiced? This is a straw-man surfacing in private and parochial schools who say "we can't teach that homosexuality is bad without giving the sordid details about how homosexuality is practiced." Many of the public schools have reached the point where homosexuality is considered a normal sexual activity so the question of good or bad, right or wrong is never permitted.]

I ask a simple question. Why, in the name of sanity, do such young children have to be exposed to societies ills when their primary concern should be just growing up? The age of reason is commonly understood to be attained at approximately 7 or 8 years of age. That is unless you're a liberal ideologue whereupon you will never attain the age of reason in your lifetime.

These so-called churches, by their acquiescence of SIECUS goals, have forfeited any claim to being theistic as they have confused freedom with license which is synonymous with atheism. They are churches in name only. In reality they are tools of the state in the worst tradition of Marxist socialism which worshipped dialectical materialism. The irony is that while totalitarianism has traditionally been the enemy of the west because of the citizen being slave to the state, its modern analog is freedom as license which makes man slave to his appetites.

In essence, one form of totalitarianism has been exchanged for another with the consequences just as severe. This author, a member of the faculty at a major university, responded to the call for unrestricted admittance of homosexuals into the military by quoting the clear teaching of the Catholic Church on this matter and the research of professional organizations such as NARTH, The National Association for Research and Therapy of Homosexuality, that do not believe that homosexuality, sadism, masochism, and pedophilia are no longer disorders as do some of their well known and well publicized counterparts. This response given in full below was in answer to an op-ed in the University paper which equated sexual perversion with civil rights.

"The call for 'gay' admission to the military does not make sense in light of professional organizations like the National Association for Research and Therapy of Homosexuality (NARTH) holding that 'homosexuality is not a natural alternative lifestyle; rather 1) it is a developmental disorder, 2) its causes and predictors are very well documented, 3) it is treatable in adulthood, 4) it is highly associated with self-defeating and self destructive behaviors, pathology, and maladaptation, and 5) the four previous points have been politically buried or denied.' This statement is in stark contrast to the American Psychiatric Association's creation of the psychologically normal homosexual, sadist, masochist, and pedophile by telling us that these former disorders are now perfectly acceptable.

"As reported by NARTH, The American Psychiatric Association redefined 'former disorders' in their diagnostic manual (DSM-IV). 'A person no longer has a psychological disorder simply because he molests children. Now he must also feel anxious about the molestation, or be impaired in his work or social relationships.' Per NARTH, sadism and masochism are only considered disordered for the same reasons.

"Retired senior military officers Thursday criticized Vice President Al Gore's demand that, as president, members of the Joint Chiefs of Staff must be pro-homosexual, saying such a litmus test would politicize the nation's top military advisers.

"They also warned it would diminish the pool of future leaders since most four-star generals and admirals support a ban on open homosexuality to protect unit cohesion.

"Retired Gen. Charles Horner, the top Air Force officer in Operation Desert Storm, said litmus tests should not be imposed on an issue for which there are rational reasons to oppose a homosexual-friendly military.

"I do think it's unfortunate he would choose that issue as a litmus test,' Gen. Horner said. 'It could cause you to lose people who are great leaders. I just wonder who talked him into this one because it's stupid. But he has every right to do that.'

"Colin Powell, the former Joint Chiefs chairman, told Congress in 1992 that homosexual conduct 'is inconsistent with maintaining good order and discipline.' 'It's difficult in a military setting where there is no privacy ... to introduce a group of individuals who favor a homosexual lifestyle and put them in with heterosexuals who would prefer not

to have somebody of the same sex find them sexually attractive,' he said. 'I think that's a very difficult problem to give the military. I think it would be prejudicial to good order and discipline to try to integrate that into the current military structure.'

"It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation from society wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law. But the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such a claim is made and when homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, society at large should not be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase.

"The military is not a day-care center for people suffering from developmental disorders as the concept of readiness to meet world crises in defense of the country would become moot."

The University paper printed a response wherein the writer made the following comment.

"Many students will be terribly upset about this and some will write enraged responses to the Collegian. Some will scream, some will kick trashcans ... and some may even wish to kill Morella."

The writer told the entire University community that my opinion as a Catholic member of the faculty, an opinion, as I said, which is THE teaching of the Catholic Church on homosexuality, is cause for me to be killed. What's interesting is not that I received a veiled death threat but that the University paper crossed a line that cannot be crossed by inciting extreme hatred toward my person with the suggestion that standing up for my faith as a Roman Catholic is cause for me to be killed. Whether the writer considered that option or not is moot. This is the kind of Gestapo mentality that controls academe today, to consider the suggestion that killing someone is publishable in a paper directly associated with the University, a paper with University advisors.

This situation is not unexpected because of the blatant promotion of homosexuality on this campus through the Vice-Provost's Office of Educational Equity which is coercing tax-paying residents of the Commonwealth to support activities which are condemned by their Faith. It's interesting that the disciples of tolerance exclude any who would disagree with them to the point of implying that said disagreement is cause for killing someone.

What is going on at our universities in regard to the celebration of homosexuality as an alternative lifestyle, a freedom too far - a freedom which has become license, is getting out of control when those in opposition are publicly branded as "fit to be killed" for their views. But such is the case in the western gulags where marginalization and isolation as extremist is substituted for imprisonment.

In the BROTHERS KARAMAZOV, Dostoevski wrote that "a man who lies to himself and believes his own lies becomes unable to recognize truth either in himself or in others and ends up losing respect for everyone. Without respect for anyone, he cannot love and in order to divert himself (having no love in him) he yields to his impulses, indulges in the lowest forms of pleasure, and behaves, in the end, like an animal. And it all comes from lying, lying to others and to yourself." As Eugene Narrett points out in Culture Wars, "Americans have seen an example of this dynamic played out on a very large scale, and, in it, the decay of an entire culture has been reflected ... Spinoza wrote 'Avarice, ambition, and lust are species of madness,' and in a culture that roots out the Bible, chaos rules." This chaos is no better typified historically than in the devolution of the U.S. presidency from office holders who worshipped God and who recognized that authentic freedom comes from the Almighty, to the Clintons who worship the devil's confusion of freedom with license.

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# ROMAN CATHOLIC FAITHFUL

## (A NOTE TO THOSE WHO DISLIKE US)

First of all I want to make an appeal for clarity and honesty. Do not read this with your emotions, but with your mind. Lack of emotional control is a major contributor to the state of the world and the Church today. No matter what you have been told, feelings are not as important as truth. Truth may make us joyful or sad, it may elicit all kinds of emotional reaction, but it remains truth and so it defines reality. When a person cannot deal with the truth, they cannot deal with reality and that is a pretty good working definition of insanity. When that occurs on a grand scale in a society or a church then truth and reality are lost and emotions and appearances (political correctness) take their place and then the inmates are truly running the asylum! It would be instructive to look at a few common and well-worn ways in which people avoid the truth.

“Shoot the messenger”! The prophets were well acquainted with this one. The incredible absurdity of believing “If I don’t see it - it isn’t there! If I can get rid of those people who tell me what I don’t want to hear then what I don’t want to hear doesn’t exist and will have no power to harm me”! This approach to discerning reality may be tested rather easily.

Go to the roof of a very tall building. You may find a sign there which warns you about walking too close to the edge, but you don’t want to hear that so you tear the sign down. Then you step boldly off the roof and out into space because you have ignored the message and destroyed the messenger and so gravity is no longer a threat. This exercise will provide an experience of profound, if brief, enlightenment!

The next two techniques are clever because they allow you to take the moral high ground. They involve (mis)quoting the Bible and are much more impressive if delivered in stentorian tones with ones finger pointing skyward. “Let him who is without sin cast the first stone!” Now remember Jesus said this to men who were about to commit MURDER! The problem Jesus was addressing was not in the “judgment”, but in the “execution”. As this passage is foolishly interpreted, it would follow that Moses was wrong before Pharaoh, John the Baptist was wrong before Herod and

Jonah should have stayed away from Nineveh. Since the Bible declares that “All have sinned and come short of the glory of God!” It would follow that no one could correct, confront, or call anyone to repentance. So Jesus command to the young Church to “preach repentance from sin to the whole world beginning at Jerusalem.” must NOT be followed!

The other well-worn tool of the uselessly pious is; “Judge not, lest ye be so judged!” Again, the meaning here is “do not condemn”. Only God has the right to condemn, but it may certainly be necessary to reveal the sin as part of the call to repentance, and to make common-sense judgments for the conversion of the sinner and the protection of the innocent.

Does “Do not judge” mean you would let your son go to dinner at Jeffrey Dahmers or your daughter go out on a date with Ted Bundy or would you invite your family in to have a glass of Kool-Aid with Jim Jones? St. Thomas Aquinas wrote powerfully about occasions when Priests, and Bishops and even Popes must be confronted, (As St. Paul did to St. Peter) and that these confrontations were not just acceptable, but demanded by charity. In fact, to avoid them could be a grave sin of omission.

Now we have prepared ourselves to deal with the truth. Now we have to confront a deeper and more difficult question. Is it really necessary to make these awful things public? THE CATECHISM OF THE CATHOLIC CHURCH (2nd edition) says;

The right to the communication of the truth is not unconditional. Everyone must conform his life to the Gospel precept of fraternal love. This requires us in concrete situations to judge whether or not it is appropriate to reveal the truth to someone who asks for it. (paragraph 2488)

So the possession of truth brings with it the responsibility of choosing what to do with it and love is the highest criteria for that choice. The Catechism continues:

Charity and respect for the truth should dictate the response to every request for information or com-

munication. The good and safety of others, respect for privacy, and the common good are sufficient reasons for being silent about what ought not to be known or for making use of a discreet language. The duty to avoid scandal often commands strict discretion. No one is bound to reveal the truth to someone who does not have the right to know it. (paragraph 2489)

In other words, truth without love can be a brutal and terrible thing. Love and Truth must never be separated and so the only acceptable reason to reveal scandalous and painful realities is that it is an act of love.

First - love for the innocent! Stop for a moment and consider the many children who have been abused. Their bodies, souls, and faith destroyed by predators and perverts hiding behind collars and habits and protected by some bishops. Children are so vulnerable and they have had their innocence ripped away by those who are more concerned with protecting themselves and their "image" than anything else. There is a sickness and an evil here that none of us want to deal with. Only the love of the innocent will give us courage!

Second - love for the guilty! We are human and we are angry, but Jesus said "Hate the sin but love the sinner!" Those who are sick need help and those who have chosen evil need conversion because their souls also are of infinite value and it was their sins also that were nailed to the Cross. The first step in a conversion is the virtue of humility. That virtue can be painful to attain. Who truly loves the sinner? The one who enables them by action or omission to destroy themselves and others in eternal Hell or the one who loves them enough to call them to repentance? Remember the terrible things Jesus said about those who would harm His "little ones". "Better that a millstone were tied around their neck and they were cast in the deepest part of the sea", "Better had they never been born!" Is it not Christ-like love to call such people to conversion?

Third - love for the Church! Someone said once; "The first sign of a bankrupt spirituality is a disordered sexuality!" The Church is in Crisis and we don't just need priests, we need priests after the mind and heart of Jesus Christ. Those who have chosen a path which is not in obedience and submission to the will of God and his Church will either have to teach falsely to justify themselves or commit grievous sins of omission by not teaching the truth that would bring self-condemnation. The sins of the shepherd always, by

commission or omission, hurt the sheep!

Everything that RCF has done, and will do, has been done out of love. Love for the innocent, the guilty and the Church. We have paid the price and will continue to do so. We believe that we speak the truth in love and that, with Gods Grace, will have an effect.

Embarrassment or even scandal is not the worst thing - HELL is the worst thing! It may not be politically correct, but we see our task as very simple: We want to help as many people go to heaven as we can! Sometimes, as we learn from the Cross, that cannot be done without pain. However, pain embraced with Christ-like love becomes transformed! It becomes redemptive and life-giving. When we become "enemies of the Cross" we will then become incapable of following Jesus!

So you may not like what is revealed, but please don't "shoot the messenger", The truth is being spoken in love and the result has already been that some conversions have taken place. At least those who prey instead of pray are aware that they are no longer free and protected, and that alone may save one child, and that will be enough!

Fr. "G"

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## **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*